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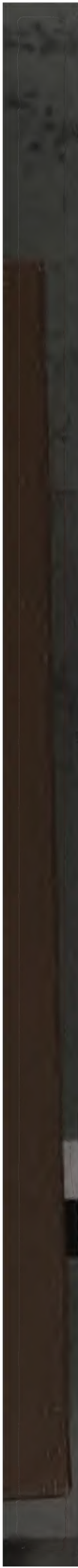
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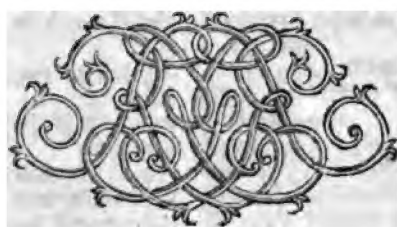
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T H E
MONTHLY REVIEW,
O R,
LITERARY JOURNAL.

BY SEVERAL HANDS.

VOLUME XX.



L O N D O N :
Printed for R. GRIFFITHS, in Pater-noster Row.
MDCCLIX.

240032

1778

A T A B L E

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T H E
MONTHLY REVIEW,

For J A N U A R Y, 1759.

Epistles philosophical and moral. 8vo. 6s. Wilcox.

FROM the earliest dawn of science, to the first philosophy of the present age, mankind have been perplexed with such various and irreconcilable opinions, that philosophical speculations have, for some time past, been growing into disesteem and neglect.

The vanity of some speculatists, has made them ambitious to become the parents of a partial system, while the foolish pride of others has endeavoured to destroy all system whatever, and to establish universal doubt on the ruins of knowledge. Both have been equally enemies to truth; and it is perhaps difficult to determine, whether bigotry or scepticism have been of greatest prejudice. Indeed the difference between them appears to be rather nominal, than essential; the professed disbeliever may be deemed as great a bigot as the most orthodox zealot; for the mind which is closed against conviction, and obstinately rejects all fixed principles, is as much bigotted as that which pertinaciously supports false principles.

The former disposition however is not only most displeasing to ourselves, but most dangerous to others. When the mind has no data, no settled principles to which it may recur as the rule of action, the agent can feel little or no satisfaction within himself, and society can have no moral security whatever against him. The most permanent, and we may add, the most pleasing enjoyment the human soul is capable of entertaining, is that which arises from a consciousness of having acted up to that

standard of rectitude, which we conceive to be the proper measure of our duty: and the best grounds on which we can expect others to place confidence in us, is the assurance we give them that we act under the influence of such moral obligations.

These obligations to morality, however, can never exist in a mind uninfluenced by religious and philosophical principles. It is therefore the worst office which we can do to mankind, to overthrow established tenets, without substituting others of equal moral efficacy in their stead: since it is much better, in many cases, to be governed by erroneous opinions, than to be agitated by topical notions.

Prejudice, it is certain, is always an enemy to truth: but perhaps in some minds it is a friend to virtue. All capacities cannot command a sufficient degree of attention to pursue the intricacies of philosophical speculation; neither, if they could, are they endued with proper powers of perception to discern and judge for themselves. These must necessarily be governed by prejudices, and, if you remove them, you leave such weak objects without any principle whatever. It must indeed be confessed, that the force of prejudice is not very powerful in the present age. Men in general are too wise to adopt the opinions of their forefathers, yet at the same time too indolent to establish any of their own: and as they live without system, they make present convenience the sole rule of their conduct. Their virtues are only occasional, but their vices habitual. Not content with having conquered the prejudices of Education, they triumph over reason, and over nature.

In these days of infidelity however, we do not remember to have met with a sceptick of more candour and good sense than the ingenious Author of the *Epistles* before us. Though he professes to proceed on the Horatian principle, and to detach himself from all foregoing systems, yet he does not leave us without a guide.

He assures us that he is more ambitious of the character of a philosopher, than that of a poet. But notwithstanding the modesty of his pretensions, he discovers great poetic merit. His figures are bold and striking, and his imagery apt and beautiful. Nevertheless, he is not always attentive to the harmony of his numbers; neither has he preserved that perspicuity of expression, requisite in philosophical disquisitions: and though we agree with him that precepts in verse are best remembered, yet we will venture to say that they are generally most difficult to comprehend. The fetters of rhyme and measure will not admit of that copious, clear, and precise expression, which we may command in prose. We might produce several instances, where the Author has sacrificed
sense

sense, and grammatical correctness, to sound : but we forbear such trivial criticisms, as the subject opens room for more important animadversions.

These Epistles are introduced by a facetious Dedication to the *first Minister of State for the Time being*, in which the Writer ridicules all party attachments, and professes to sacrifice all prudential views to the love of truth.

In his first Epistle he examines the different criterions of truth ; and observes that science, or demonstrative knowledge, is supposed to be the least exceptionable test of what is true or false in general. But, as particular opinions are not always the effect of knowledge, he inquires if there be no other criterion to relieve the doubts and reconcile the opposite sentiments of mankind. He endeavours to prove, that the dispensations of providence, as well as the dictates of revelation, are inadequate to the purpose. He observes, that the Christian page admits of different constructions, as Hereticks of every kind find their tenets in the gospel: and he shews, that even the striking scenes of *nature* operate variously on different minds, according to the different degrees of knowledge with which they are endued. He censures divines and philosophers, as mercenary wranglers, or bigots to particular systems, rather than fair enquirers after, or teachers of, the truth. He then proceeds to characterize a fair and ingenuous enquirer, and affirms that fortitude and moderation are the grand requisites to form such a character. The Author however proceeds with great impartiality; he is no less severe against the heterodox than the orthodox, and he advises Lorenzo to beware of both.

• Lorenzo, credit not too soon
Fine tales and tidings from the moon;
Nor, howsoever learn'd or just;
In priest or prophet put thy trust.
By Paul or by Apollos taught,
Still to one tell their tenets brought,
Their doctrines, howsoever true,
Adopt not till they're so to you.
For oft, when stript of its disguise,
Folly the wisdom of the wise.

Yet superciliously reject
No dogmas that the world respect.
'Gainst such too rashly ne'er inveigh;
Nor cast thy grandfire's wit away.
Disdaining at the lamp to pore,
That lights us to the classic lore,

• It is necessary to premise, that these Epistles bear reference to a part of this work published some time since, and intitled *Epistles to Lorenzo*; of which the reader may find an account in our Review, Vol. XVI. p. 226.

The half-taught deist thus exclaims
 At texts rever'd and hallow'd names,
 Damning profane or sacred writ,
 That squares not with his shallow wit.

But while, through ignorance or pride,
 Opinions thus the world divide ;
 Faith made the priest's and statesman's tool ;
 By turns while truth and falsehood rule,
 Or, with some temporizing view,
 Nonsense, that's neither false nor true ;
 Canst thou, at ease in doubt, my friend,
 On points too dark thy faith suspend ?
 Canst thou the world's esteem forego ;
 And burn thy bosom but to know ?
 Is truth thy only creed profess'd ?
 Canst leave to providence the rest ?
 Throw partial systems all aside,
 And take thy knowledge for thy guide.

In the second Epistle, our Author argues, that by the general pretensions of mankind to *common sense*, it is admitted that knowledge is the criterion of truth. Common sense, he says, is the privilege of every mind without distinction ; enabling us equally to draw like conclusions from like premises. He infers from hence, that all actual dispute arises from a different acceptation of the matter in question. He observes that the capacity and credulity of individuals, are different in consequence of their diversity of temperament, education, and experience. It is therefore, he says, injurious and ridiculous to insult others, for thinking in the manner we ourselves should have done, under the same circumstances : and still more absurd to reprobate the rest of mankind, for not believing what we ourselves do not, nor can possibly be made to believe. This leads our Author to some reflections on the truth of revelation, which, he says, if it be admitted in general, as what is revealed from heaven must undoubtedly be true, the difficulty of knowing what is particularly so, or who are the truly inspired, is yet inexplicably great. Though the power of working miracles, says he, be allowed as a proof of inspiration in the agent : the fallacy of pretended ones, and the supposed inspiration of impostors, are almost invincible obstacles to our discovery of the truth. He combats the supposition, that real miracles are transgressions of the laws of nature : he acknowledges, however, that we cannot philosophically deny, that God sometimes produces effects, for ends best known to himself, by means wholly unknown to us ; and he concludes with asserting, that the criterion of science is to be neglected only in points indisputably and intelligibly revealed.

These

These are topicks of a very nice nature, and it requires uncommon skill to treat them so as to preserve the freedom of enquiry, and at the same time not offend tender consciences, or incur the censure of affected zealors: for there are many, who pretend vast concern for the established church, and the mysteries of our holy religion, who have, in fact, no more regard for the protestant establishment, than they have for the Turkish Prophet or the Scarlet Whore. But our Author is not singular in his opinion. Many have shrewdly contended, that science is the proper criterion by which to examine points not intelligibly revealed. According to them, it is not sufficient that a number of traditional facts concur, to induce a belief of a PARTICULAR revelation; but they insist that we must examine the mystery depending upon those facts, by reasoning *a priori & posteriori*; that is, we must consider, first, to what end such a revelation could be given; and secondly, how far the effects have answered the purpose intended. The design of all revelations, say they, from heaven, must certainly be, to make mankind wiser and better; if a PARTICULAR revelation, therefore, discloses no more than what was known before by the light of reason or prior revelation*; or if it leaves mankind in the *same* state of error, doubt, and impiety, they affirm that there is great room to suspect that it is supported by imposture. In vain we tell them, that we must not argue against the use of revelation, from the abuse of it; and insist, that the same objections which are made against the insufficiency of revelation for the purpose proposed, may be urged against the insufficiency of reason itself. They reply, that admitting all that is here expressed, yet if reason, which was given by Heaven as a guide to virtue, proved an incompetent conductor, and it was found necessary to superadd revelation, to discover new truths, or confirm and diffuse such as were before but partially known, then, in such case, there was the stronger necessity that such revelation should be clear, indisputable, and intelligible: for to add one insufficient guide to another, say they, is rather to confound, than direct us in our search after truth. They therefore affirm, that all traditional revelation should be examined by the criterion of science. We will only add, that the Christian revelation has been satisfactorily tried by this criterion, and the truth of it fully proved. If it has not, as our Author insinuates, totally banished doubt, it has, nevertheless, reconciled the sentiments of mankind, on the most important truths, to a degree of certainty, which pagan philosophy could never establish.

* Reason is here used in a sense distinct from Revelation; though perhaps they may, in some sense, be considered as synonymous: for Reason itself may be deemed a kind of divine revelation.

Our Author, in the third Epistle, laments the infatuation of mankind, who have rejected the general and obvious criterion of common sense, for the particular dogmas and mysterious paradoxes of pretended revelation. He exemplifies the moral effects of this infatuation, in our superficial attachment to religion, our insolent security in time of prosperity, and our transitory astonishment and penitence under the immediate weight of misfortune. And he imputes our cowardice and imbecility to an absurd freedom of education. From the following extract, our readers may judge with what strength of sentiment, and spirit of expression, our Author has treated these points.

Laments, our misfortune here
 The want of idleness and fear.
 The sluggard shuns inquiry's task,
 Deems too great the pains to ask;
 So long the emotions of his breast,
 That long his lazy brain in rest.
 A paradox, yet such the fact,
 "More hard to think than fear to act;
 "Less bright tho' danger we surmise,
 "To act while seal'd in sleep lies."
 To learn, we find, is hard to find
 Where this is what we find mankind;
 Learning, says one, is open vice

Epistles Philosophical and Moral,

7

T' appease his anger now their care,
Lo, all is fasting, sighs and pray'r ;
Till, the dread storm blown haply o'er,
They rise and revel as before,
Forget, or ridicule, the rod ;
And laugh to scorn the fear of God.
Nor only, mov'd when danger's nigh,
Our fears awake the gen'ral cry ;
Imaginary scenes, alike,
The dastard soul with terror strike ;
While to the coward's opticks seem
Light straws, as each a giant's beam,
In honour thus of God above,
So weakly draw the cords of love ;
While nature's groans, or fancy's fears,
Drive, headlong, down the vale of tears.

Lorenzo, wouldst thou freely trace
Whence grows a cowardice so base ?
At th' early dawn of moral sense
Th' infatuation did commence ;
And, propagated since by art,
We all have more or less a part.
Ere hermit bald or pilgrim grey
Had worn the solitary way ,
Ere yet the monk had told his beads ;
Ere yet credulity or creeds ;
To school, with sober *Reason* sent,
Young *Genius* to *Experience* went.
The latter, tho', as yet, 'tis true,
No wiser than the former two,
In charge the tender pupils took,
And with them read in nature's book.
So pedagogues unletter'd use
No class of blockheads to refuse ;
But gravely undertake t' explain
The arts themselves must first attain
Sufficient if the master goes
Before his blund'ring pupil's nose.
Careful his vacant hours t' employ,
Now *Reason* prov'd a hopeful boy.
But *Genius*, insolent and wild,
By nature an assuming child,
A treach'rous memory his lot,
The little that he learn'd forgot ;
Nor gave himself a moment's pain
To con his lessons o'er again :
But, trutting to his forward parts,
Debauch'd with wit the sister-arts ;
Who, yet unsettled, young and frail,
Enamour'd, listen'd to his tale ;

And; since the cause of dire disputes,
 Turn'd out abandon'd prostitutes :
 By priest and prophet, once enjoy'd,
 To basest purposes employ'd ;
 For ages past, their only use
 To vitiate reason or traduce.
 For this, *Tradition* foremost came,
 Instruction was her maiden name,
 Now grown a smooth-tongu'd slipp'ry jade,
 An arrant mistress of her trade.
 She told the stories, o'er and o'er,
 That genius told the arts before,
 Repeating lies, as liars do,
 Till in the end they think them true ;
 And when detected in her lie,
 " Myst'ry"—the *biter's* arch reply.

The Author concludes this epistle with endeavouring to expose the supposition, that ignorance and *implicit* subjection to authority, are necessary to the well-being of society, or the political happiness of mankind, as exemplarily false and absurd. Perhaps, for the sake of cavil, it may be objected to what the Writer has advanced on this head, that he argues against all subjection and legal subordination whatever : but it is to be observed, that he speaks only of an ignorant and implicit subjection. It cannot be denied, but that the mind is free to range at will, in points of speculation ; and that we have a right to publish such speculations, is equally undeniable. As citizens, we may pay obedience to established laws and regulations, which, as men, we do not approve, and in which we have a right to solicit amendment. If we discover any error or mistake in the civil constitution, shall we appeal to the Prime Minister ? If we find out any fallacy in religion, shall we carry our discovery to Lambeth ? No ! the Public is the proper judge. If what we communicate is false, and of dangerous tendency, there are among the Public, men of learning and virtue, ready to refute us, and the laws of our country are open to chastize us : if our propositions are just and profitable, they ought to be pursued in preference of all settled establishments whatever. No authority less than divine, is too respectable to be called in question : and law should yield to reason, not reason bend to law. Falshood and imposture only can dread the freedom of enquiry, for truth will abide the test of the severest scrutiny.

In the fourth epistle, the Author treats of the limits of the human understanding. He affirms, that God is abstracted from, and above our comprehension—that our pretensions to describe or define the Deity, are palpably absurd and ridiculous : for that, though a created Being may ascribe to its Creator the most respectable of all known perfections, yet as all its ideas of
 per-

Epistle Philosophical and Moral

perfection are relative to itself; the attributes human Beings ascribe to God, are necessarily the superior qualities of humanity. Nevertheless he argues strongly against the disbelief of the existence of a God, and maintains the impossibility of denying the Being of a *First Cause*.

Yet while to thee I freely own,
I reverence a God unknown;
Think not, through ignorance or pride,
A God was ever yet deny'd.
No atheist e'er was known on earth,
Till fiery zealots gave him birth,
For controversy's sake, their trade,
And dam'd the heretic they made.
Doth Clody, impudent and vain,
Deny a God in skeptick strain,
And yet in ignorance advance
That nature is the work of chance?
Theologists, absurdly wise,
With their anathemas despise;
For well may Clody these inflame,
Whose God exists but in a name;
A technick term, devis'd at school,
I pity Clody as a fool.
To Epicurus' strains belong
The censures of an idle song.
For say "united worlds might join
By accident, and not design;
Atoms might luckily contrive,
And strangely find themselves alive;
Or, by some other scheme as wild,
The world be fortune's fav'rite child."
Explain the terms—say what is meant
By atoms, fortune, accident.
What mean'st thou but th' efficient cause
Of nature's works and nature's laws?
O, think not, then, th' eternal mind
To term or epithet confia'd;
But take away or change the name;
And Clody's God and mine's the same.

The argument of the fifth epistle is Happiness, which the Author declares to be unattainable: and he insists, that even Knowledge, religion; and virtue, are incapable of conferring it. This bold assertion may be nevertheless true, if by happiness, as he conceives, is meant *some constant state of actual bliss*. But we do not agree with him, that this is the acceptance of the word among the generality of mankind. Few men are so weak as not to know, that a continued sense of bliss is inconsistent with the human frame. It requires but little philosophy to perceive, that all happiness is merely relative: but such as it is,
its

its highest degree, and most permanent state, is only to be attained by knowledge, religion, and virtue. However, admitting his definition, we might subscribe to the following conclusion, when, after shewing the impossibility of externals to confer happiness, and the incapacity of human Beings to attain it, he says,

Hence not on earth a blessing lent
Gives universally content.
For while so varied is our taste,
Manna itself were show'd to waste.
With reason, therefore, we profess
God meant not here our happiness:
Else in the various blessings given
Sure various minds might find their heaven *.
But know, as different we find
Each individual's turn of mind,
As little with ourselves we see
Ourselves, at various times, agree.
So oft our views, our tempers change,
As through life's varied scenes we range.
At times, so different from himself,
The prodigal will board his pelf:
Spend grudgingly the night at play,
To throw next morn his gains away.
At times ev'n misers rob their store,
And give their six-pence to the poor.

therefore the means to make us happy. This inference might, indeed, be just, if he could shew *each distinct condition* to be especially suited to the particular temperature and disposition of the individual to whom it is allotted: but as such allotment is often, *seemingly at least*, partial and preposterous, the unequal distribution of the goods of fortune, must be considered as the most fertile source of infelicity.

The sixth epistle treats of abstract good and evil. He is of opinion, that no abstract evil exists: for that whatever calamities human life be subject to, their evil depends merely on our own sensibility. Even physical evils, he says, are evidently relative to their effects on the sufferings or enjoyments of mankind: and therefore must not be accounted as abstract evils, or real defects in the general system of things; since we cannot tell how far apparent imperfections may conduce to the perfection of the whole. He asserts, that the evils of life are but temporary; and that, on a fair and impartial estimate, our sufferings and enjoyments seem to stand on an equal balance.—As we do not doubt but the Author writes from his own perceptions, we congratulate him on his finding the account so even: we are afraid, however, that too many of his fellow-creatures perceive the balance to be against them.—He asserts in the next place, that if there be no abstract physical evil in the universe, there is as little reason for us to hold the existence of physical good.—As to *moral* good and evil, he says, that we owe a sense of them purely to *physical*; for had mankind felt neither pain nor pleasure, they would never, from the light of nature, have acquired the ideas of moral good or ill. He affirms, that those actions are *morally* good which give rise to more pleasure than pain, and *morally* bad *vice versa*: that innocence is neither good nor evil, and inconsistent with a state of action.—Here we cannot admit that those actions are *morally* good which give rise to more pleasure than pain, and so *vice versa*: such actions are, indeed, *physically* good, but it is the *intention* to give rise to more pleasure than pain, which constitutes *moral* virtue in the agent.

Our Author, in the next place, contends, that *moral* evil is merely relative to man, and can by no means be considered as a defect in the designs of Providence. He argues from St. Paul, that ‘we cannot transgress without a law.’—Now nature’s law, says our Author, is Heaven’s command, whose will no mortal can resist. He likewise endeavours to prove, that *moral* good is equally relative, and can plead no abstract merit with the Deity. Nevertheless, he reasons in support of a future state of retribution, where the virtuous and vicious may be very differently disposed of in the scale of existence.

Upon

Upon the whole of this argument, we agree with our Philosopher, that there is no *abstract* good or evil. Nevertheless, we would not have our Readers hastily infer, that this principle destroys free agency. Admitting good and evil to be merely relative, still the merit accompanying the one, and the demerit attending the other, will be equally relative: so likewise will the rewards and punishments due to each, both here and hereafter. The difference between a good man and a bad one will yet remain. The honour also with which we distinguish the virtuous, and the disgrace with which we stigmatize the vicious, will still hold their proportion. These considerations, therefore, are sufficient incitements to active virtue.

In the seventh epistle, our Author asserts, that whatever distinction be made between the virtuous and vicious in a future state, it must be purely owing to the good pleasure of our Creator, and not to the influence of our merit over his final determinations. He affirms, that no rational conviction whatever is of itself a sufficient motive to virtue; the use of reason being only to determine what is true or false, just or unjust; and not to excite us to embrace either.—That this is the business of the passions, which are in themselves neither good nor evil: those dispositions of mind which are generally termed virtuous, being the frequent occasion of our falling into vices, from which oppo-

gree, and in persons of inferior condition, we should deem worthy of punishment. Thus Cæsar and Alexander, those great ravagers of mankind, had they moved in a subaltern station, might have suffered death as poultry marauders. Virtue and vice, however, do not only depend on the precarious contingencies of worldly endowments, but are, in a great measure, produced by the different perceptions of mankind. However it may mortify human pride, we may venture to alledge, that a good man and a bad one are influenced to action by the same principle. Each is determined by the prospect of some pleasure, either immediate or more remote: but the man of gross ideas, and limited capacity, pursues his immediate pleasure, without regard to consequences, which may affect himself or others; whereas the man of more refined notions, and enlarged comprehension, compares present gratification with the uneasy consciousness which may ensue hereafter: so likewise with respect to active virtue, he often prefers the good of others to his own convenience, for the sake of that pleasing gratulation, and more permanent sensation of pleasure, which he expects to arise from the sacrifice he makes. This method of reasoning, it is true, renders the most compleat virtue accidental, or, at best, in some degree, selfish: and so far we agree with our Philosopher, that the very appearance of merit in the agent in a great degree vanishes. Nevertheless, we cannot acknowledge, with him, that physical good in the consequence, is the measure of moral good in the action. The criterion of moral good in the action, is the *intention* * of the agent to produce physical good. Whether such physical good be consequential or not, is no ways essential to determine the moral good of the action. A wicked man, by a bad act, may consequentially produce physical good, but the action is not therefore moral: and so *vice versa*. Neither can we agree with him, that our merit, relative as it is, has no influence over the final determinations of our Creator. We conceive this to be a very discouraging, as well as very erroneous and dangerous doctrine. However fallible our mortal capacity may be in describing the divine attributes, yet we cannot suppose the Deity to be otherwise than just: and, at least, the improvement of our mental faculties, even to that degree of refined selfishness which teaches us to place our pleasure in the esteem of others, and the plaudits of a good conscience, must give us some title to the divine favour. We may certainly challenge this desert as our own, unless our Philosopher supposes

* We would not be understood to speak of a naked intention, or abstract benevolence; but of any intention carried into action, as far as the power of the agent extends: and such active good will, the most abject of human Beings may find opportunities to exert.

that every hour of application, and every effort of thought is predestined, which we imagine he will scarce venture to assert.

The subject of the last epistle, is an enquiry concerning the immortality of the soul. Our Philosopher affirms, that the doctrine has been both weakly attacked, and lamely supported, by the philosophical arguments generally made use of for, or against it. He endeavours to prove, that comparisons drawn from the vegetable creation—moral arguments—metaphysical refinements concerning the soul's immateriality—our natural desire of existence, &c. are no proofs of our immortality. On the other hand, that the intimate connection between body and mind affords no argument against it. But setting all these metaphysical refinements aside, he considers man merely in the light of an animal. In which state of humiliation, he says, his pretensions to a future state, are, notwithstanding, evidently justified, on the plain and reasonable supposition, that the Creator hath given to all animals such powers and faculties, as were necessary to the state of Being appointed them. He very justly observes, that the pursuits of other animals tend to the gratification of themselves, or the preservation of their kind: but that with man the case is otherwise. He is of opinion, that the faint image of the Deity may be traced in the powers of imagination and genius; and that philosophy alone affords us sufficient reason to believe the certainty of a future state. In the illustration of these sentiments, the Author discovers great good sense, and genuine piety: and the following conclusion, which is truly consolatory, is worthy of a Christian and a Philosopher.

Distinguish'd from the beasts, my friend,
Experience ev'ry doubt may end;
Granting "by nature all enjoy
The pow'rs Heav'n meant them to employ;
Passion or instinct ne'er bestow'd
On man, or beast, a useless load;
But serving animals, in kind,
To th' end for which they were design'd."
This once suppos'd, here end disputes.
Look round among our fellow-brutes.
See to what point their labours tend;
And how in death their talents end.
Perfect the bird and beast, we find,
Advance not here their several kind;
From race to race no wiser grow,
No gradual perfection know;
'T' increasing knowledge void their claim,
Still their specific pow'rs the same,
In th' individual centred all,
'Tho' generations rise and fall.
Mean while, by observation wise,

The

The human genius never dies;
But, in tradition kept alive,
The wreck of kingdoms doth survive;
Or, glowing in th' instructive page,
Improving, lives from age to age;
Ev'n giving those who greatly know
An immortality below.
What idle mourner droops his head?
Is Plato, Locke, or Newton dead?
With Plato still his pupils rove
Along his academic grove;
With Locke we wing the naked soul,
And mount with Newton to the pole.

To animals of ev'ry kind
Are, then, their proper pow'rs assign'd;
To actuate, strengthen, or restrain,
Nor sense, nor instinct, giv'n in vain?
Man, as an animal confess'd,
Distinguish'd plainly from the rest,
Behold his pow'rs, his labours here
Presumptive of a brighter sphere!
Not merely to this life confin'd
The aim, and end, of human-kind!
Say, if our purpose but to live,
What mighty help doth science give?
What needed more the human brute
Than cooling springs and strength'ning fruit?—
Or, summer-past, the diet spare
Of wholesome roots, his winter fare?
How need our better rest and health
Golconda's, or Potosi's wealth,
That sacrific'd that health and rest,
To fetch it home from east and west?
Lorenzo, sure, if human kind
For this life only were design'd,
As well we ignorant had been
Of luxury, the bawd to sin;
As well those arts had been without
That give, while none can cure, the gout.
Ah! why was speculation given
If not to teach the way to Heav'n?
What need have animals below
The planets' paths above to know?
Or in what curves, meand'ring, rove
Satellites round the orb of Jove?
Lends art its microscopic eye,
In nature's miniature to pry?
To see beneath the civil knife
The butcher'd atoms robb'd of life;
To know, that 'scaping from the steel,
Thousands may perish at a meal:

While,

While, conscious ev'ry step we tread,
 We trample hosts of beings dead.
 Ah, why this knowledge giv'n, to raise
 Our wonder to our Maker's praise;
 Why hence inspir'd our God t'adore,
 If seen, in death, his face no more?
 It cannot be.—Of heav'nly birth,
 Science, no offspring of the earth,
 To man hath Jacob's ladder giv'n,
 Reaching, its foot on earth, to heav'n.
 O, seize, with ardour seize the prize;
 And claim thy kindred to the skies,
 Genius, Lorenzo, yours or mine,
 Faint image of the pow'r divine;
 Endow'd with ev'n creative pow'r,
 To form the Beings of an hour,
 To people worlds, to light the skies,
 To bid a new creation rise;
 O'er all to wield the thund'rer's rod,
 And act the momentary God!

Ev'n here, my friend, in nature's plan
 Own'd the divinity of MAN.
 A truth that genius feels and knows,
 As oft as with the God it glows.
 And shall t' oblivion be consign'd
 This portion of ethereal mind?
 O, no.—Come death in any form,
 I doubt not to ride out the storm;
 The shipwreck'd body to survive;
 My thinking part still left alive.
 Mean while, through all the modes of sense,
 Bear me, bold Contemplation, hence.
 On thy firm wing, O let me soar;
 And idly hope and fear no more.
 Bear me to th' ever-blooming groves,
 Where Genius, with fair Science, roves;
 Where, in the cool sequester'd shade,
 Sits Resignation, pious maid;
 To Heav'n directed by whose eye,
 When drooping nature calls to die,
 Let this my latest wishes crown,
 On her soft lap to lay me down;
 Whilst mild content, and gentle peace,
 Her hand-maids, waiting my release,
 Strew, stealing round with softest tread,
 Their grateful roses o'er my bed,
 No thorn among, to break my rest;
 By euthanasian slumbers blest;
 Without a sigh, at close of day,
 To breathe, becalm'd, my soul away.

From

From the foregoing abstract of our Author's moral and philosophical principles, we may venture to conclude, that however singular and mistaken he may be in some particulars of his credenda, his system, nevertheless, upon the whole, is by no means derogatory from religion and virtue: and he appears to us to have treated metaphysical subjects with a laudable freedom of enquiry; though it must be owned that in some instances he has, unwarily perhaps, approached too near the borders of infidelity.

We must not omit to inform the Reader, that this work is embellished with head-pieces and tail-pieces elegantly engraved, and representing emblematical figures, which bear striking allusions to the subject of the poem. When engravings thus serve both for entertainment and illustration, the engraver is not called in vain to the assistance of the poet.

The Visitations of the Almighty. A Poem. Inscribed to her Grace the Duchess of Queensberry and Dover. Part the First, 4to. 1s. Robinson, &c.

THIS anonymous Writer informs us, that the entire Poem, which is now to consist of four parts, had been so planned originally, as to be published in one; which he intended to have inscribed to the late earl of Drumlanrig. But that young nobleman's decease occasioning a melancholy pause, set the Author on reconsidering his work; the consequence of which was a division of his subject, and a more distinct arrangement of it. The particular topics of the present publication are, Famine and Pestilence. The subsequent ones are to pourtray Insurrections, War, Land-Hurricanes, Sea-Storms, Inundations, fiery Eruptions from Volcanos, Earthquakes and Conflagrations; whence our Readers may readily infer the distinct subjects of each in this dreadful bill of fare, of which the human race have, at different periods, already partaken, and must hereafter partake, until the termination of the scene and subjects of them. Besides the general and manifest intention of detaching the group of our short-lived generations from their extreme if not sole attention to an old and decaying world, to a contemplation of the temporary horrors and physical evils inflicted by the Omnipotent, our Author acknowledges, in addressing his noble patroness, a particular inclination to divert her from too preying an attention to a private, though most interesting affliction, by transporting her imagination

To regions where, amidst surrounding woes,
Sits TERROR thron'd where ev'ry private ill
Fides at the glare by public ruin call!

REV. Jan. 1759.

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Indeed these subjects do not seem to have been selected by our Poet, without previously estimating his abilities to display them. He is generally happy in description ; his figures and their attitudes are striking and just, and his colours sufficiently glowing. Having observed, that a famine, (by which he means a general one, a total want of herbage and all provision) attacks the brute creation first, he thus delineates, as it were, the famishing state of some of them.

———— Along the mountain slopes,
Stripp'd of their verdant honours, feeble flocks,
Soft lamentations bleating, roll around
Desponding eyes, and pine off ling'ring life. ———

———— In his stall
The prison'd courser frequent turns his head,
And asks the pittance he would gladly pay
With patient toil. Stretch'd at his master's feet,
The faithful dog, ev'n faithful in distress,
Dies almost unrepining.

Such melancholy situations of the most useful animals very naturally induce the not wholly unpleasing emotions of humane concern and sympathy : but in the most extreme instances of human distress from famine, we think a few of the representations are full strong, if not rather horrid, as in the following.

Look terror, agony, despair, and love!
Transfix'd, he's silent till her eye-strings crack!
Then, nature's flood-gates bursting, grief grows loud;
And rapid as the tempest on the wing,
Distraction rushes from his outrag'd mind.
Recounting ruin'd joys and blasted hopes,
He clamours impious accusation! raves,
And * sublimates infection! till at once
The faculties of Being all absorb'd,
He sinks, embraces, thivers, groans and dies.

Having thus cited such passages from this poem, as appear to us not the least affecting, we shall submit a slight exception or two to the judgment of our readers, and to the ingenious Author's consideration.—In detailing the miseries of famine, he says,

Where pressing crouds with eager fingers seize
The fetid flesh of foulest carcases,
And ev'ry filth edaciously devour.

Here we suppose the well known word *voraciously* avoided as too synonymous, and, as we may say, too symphonous, with *devour*; and this probably was not amiss: but *edaciously*, which we conceive this gentleman has first coin'd, seems to add little or no force to the verb it precedes here, as it was intended to do, which may be partly owing to its entire novelty; since, like Virgil's fame, it may gather strength from a further progress. But while it is acknowledged to be neither unpoetical, rough, nor form'd contrary to analogy, perhaps a coarser sound might be more proper and energetic in the expression of this indelicate image. We are by no means for censuring the poetical liberty of the word itself, being sufficiently mindful of the liberal concessions of Horace † on such points; besides which, it seems as if the very genius of our language delighted both in deriving and compounding boldly, and, like the speakers of it, exulted in liberty.

It is only upon such a principle, that the expression of *lifeless limbs*, p. 24. can be dispensed with, as it is not form'd strictly according to the plain analogy of our language. The final monosyllable *less* in composition is very rarely, if ever, annexed to verbs, but entirely perhaps to substantives, which it converts into adjectives, with a negative or privative construction, as in

* *Sublimates* are the medicines produced from the substances which Ciemistry, whence this metaphor is taken, *sublimis*: and though the former may have been inattentively admitted as a verb, by some decent Writer, yet if it was not originally a meer vulgarism, it is certainly more corrupt than elegant. Could analogy suffer it, it must be as a frequentative of the verb, *to sublime*.

† ——— pictoribus atque poetis
Quidlibet audendi semper fuit æqua potestas.

any greater degree of perfection than was absolutely requisite for laying out the different portions of land, where the boundaries were obliterated by the overflowings of the river.

After the revival of learning in Europe, the art of surveying, as well as other branches of the mathematics, was greatly improved, though not carried to the perfection that might reasonably have been expected, as its principles are few, evident, and easy to be understood; and its practice depends more on a robust constitution than on genius. But we know not how it has happened, that, among the many treatises on surveying, not one, that we know of, can be called a system of the art; some being defective in one part, and some in another. Indeed, with regard to measuring, laying out of land, and drawing sketches of small demesnes, few of them are deficient; but these do not constitute the whole art of surveying: though these are the only particulars explained in the work before us.

In the first part, namely, that of taking dimensions, Mr. Gray has made use of no other instruments, than the chain with poles and pins; off-set staves; a semicircle or graphometer of his own construction; and an improved quadrant. With regard to the other instruments, as the theodolite, &c. Mr. Gray has absolutely discarded them from any farther use in surveying, and condemned them to perpetual oblivion. If it should be asked why instruments so long in use, should now have so severe a sentence passed upon them? Mr. Gray will answer, because an angle cannot be taken by them to nearer the truth than 10 minutes. But surely every writer, before he condemns an instrument, should be well convinced, that he has sufficient grounds for his censure. Now this is so far from being the case with regard to the theodolite, that an angle may be taken by some of these instruments to a single minute. Indeed, formerly, theodolites, and other graduated instruments, were all made in the manner mentioned by Mr. Gray; and several writers have supposed, that an angle taken within five minutes of the truth is sufficiently exact. But certainly this is no reason for condemning the theodolite as now generally made, it being possible, by the help of a nonius division, to measure the quantity of an angle by it to the greatest exactness.

It will however be granted, that the method Mr. Gray has laid down for taking dimensions by the chain only, is very exact, and has always been recommended by surveyors in small parcels of land. But this method, in large tracts, is insupportably tedious, and, consequently, some instrument must be used; and as the theodolite, as now improved, will sufficiently answer the intention, we will take the liberty of restoring this useful instrument to the post it has so many years enjoyed.

We entirely agree with Mr. Gray, that "nothing short of the greatest exactness, that possibly can be attained, can should surveyors use when tracing and grading any rural art." And though we must differ from him with regard to the theodolite, &c. for the reasons mentioned above, yet the care he has taken to guard the reader against committing errors in taking the dimensions of land is truly commendable, and well worth the attention of every land-measurer.

As Mr. Gray has exploded the theodolite, he has also done the same by the protractor, and for the best reasons, directing the practitioner to find all his bearings, ascensions, &c. now measured in the field, by calculation. It must indeed be acknowledged that this is a new method, grounded on strict science, into the work, an accident too often considerable; but it is, at the same time, sufficiently accurate; and as protractors are now made, by which an angle can be laid down in a single minute, these tedious operations may be safely omitted. Perhaps the Author himself would not have recommended calculation, had he known that it was possible to lay down an angle so accurately by a protractor. We would however advise those who are not furnished with such curious instruments, to follow Mr. Gray's method, or measure all the bearings, perpendiculars, &c. in the field.

In the third and fourth parts of this treatise, concerning the

cessity for any such thing, nor any ease or advantage of any kind to be gained by it. I mean a plan made by the dimensions taken in the field; and shall except a plain-table draught, from a scale of 200 links in an inch, at least, which may come pretty near to the content; but I know no other exception. Neither is the planning, which I proposed to explain, designed for a landskip or perspective view: for I think a land-measurer is not obliged to be an architect and a painter, nor a compleat geographer neither; for it is not maps of kingdoms, &c. that I intend.

From this quotation, the Reader will perceive, that he is to expect, in this fifth part of Mr. Gray's performance, merely the manner of drawing a plain map or plan of a farm or demesne. But we cannot help thinking, that though it is not to be expected that every person who measures a parcel of land, should be an architect or a painter; yet those who make surveying their business, should not be wholly ignorant of either. That is, they should be capable of drawing a perspective view of any remarkable object that may happen within the limits of their maps; for if this be wanting, their performances will have a very mean appearance, and in all probability render the artist contemptible in the eyes of his employer. It is known to be a common practice for surveyors, after they have finished their maps, to have recourse to others for decorations; but surely, it would be much more to their credit to study the art of perspective themselves, than meanly to borrow the hand of a painter! And it is natural to think, that if those who have written on surveying, had endeavoured to inspire their readers with a notion that something of perspective is necessary in a land-meter, and laid down a few plain and easy instructions for attaining it, surveyors in general would have acquired a sufficient knowledge of that elegant art, to have decorated their maps themselves, with the true appearance of every remarkable object situated in, or near, the limits of the land surveyed.

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TO these Essays the following advertisement is prefixed by the Publisher — 'The Author of the following Essays did not at first intend to let the second of them appear by itself, having designed it as a part of a much larger work; in which he proposed to state, in a more direct manner, the truths of re-

velation as they stand in the sacred records, without regard to human systems.

* But having, about a year ago*, allowed the first Essay to be published in the form of a pamphlet, the design of which he now finds has been mistaken by some of the friends, and misrepresented by the enemies of the cause he meant to support by it; and though he is still of opinion, that it is abundantly obvious to the thinking and unbiassed part of his readers; yet, to obviate all mistakes, he hopes he has, in the Essay on the Dignity of Human Nature, fully cleared and illustrated the native consequence of the argument in the Philosophical Reflections.

* The reasoning will appear to many entirely new: but if it is just, that can give no prejudice against it. An attempt is made to reduce the whole controversy anent [concerning] revelation, and the self-sufficiency of human reason, into a narrow compass, and such as admits of no evasion. All intellectual knowledge is deduced from that ONE MEDIUM, which has been discarded by some of our mightiest reasoners, as the greatest hindrance to a fair and impartial enquiry.

* There is one position which the whole argument seems to turn upon, namely, That the intellectual nature of man (his spiritual part) is formed for dependance on what is exterior to

any performance that was intended to promote the interests of religion or virtue; but if an Author writes unintelligibly, he has no just reason to complain that he is not understood.

The important question on which the Philosophical Reflections are made in the first essay, is this—*Is the mind of man for the use of his body, or his body for the use of his mind?* The second essay is a sequel to the Philosophical Reflections, and intended as a solution of those difficulties in relation to man, which philosophy could not determine.

The following advertisement by the Author is prefixed to the Aphorisms.—‘Whatever is very uncommon, must appear preposterous; for which reason a copious index to a small treatise will readily be accounted so: therefore I am obliged in civility to assign my reasons for this singularity. A small chart or map of any kind needs always the most distinct and plainest references, and diminutive objects need the medium of glasses to distinguish their members to our senses. I think it is an imposition on the good nature of readers, to swell an argument or single thought into a volume, or volumes, as some Authors I could name have done; to avoid which ostentation, I have thrown as much as I can into as narrow a compass as possible. A more ingenious and entertaining Writer might, with pleasure enough to his Reader, have made every article of the Index a chapter. But I have neither time nor inclination for managing such an undertaking. Therefore fearing lest, by studying brevity and conciseness, I may have fallen into confusion and obscurity, I have endeavoured to remedy it by the distinctness of my references, which may be understood as *majors of syllogisms*, and the aphorisms belonging to each essay may be taken as the *consequences*.’

We shall conclude this article by laying a few of the aphorisms before our Readers.—‘The consciousness of our own Being is not derived from the knowledge of ourselves, but of other things.—Our powers are made for receiving, but not for inventing knowledge.—Certainties are not exposed to us merely to rouse in us ideas of possible or even probable uncertainties.—The contrivance of nature is like a lesson set to our capacity, but it is not made for the enjoyment of our mind.—Even as to natural things, we generally abandon what we may discover, in quest of things we cannot discover.—Calculation is an appeal of the senses to the understanding.—Analogy bears the same relation to testimony as calculation does to sense.—Analogy is an appeal of the understanding to the senses.—Man is born not a rational creature, but a creature capable of becoming rational.—Society is the soil of reason; information, and not unassisted penetration,

tion, is the plant; language is the seed.—It is impossible to prove the Being of a creator, unless it is first *proves*, that matter cannot be eternal, and that it can become nothing.—The mind of man cannot suggest to itself the existence of intellectual powers, which have no relation to the operations of his own mind; neither can it conceive any external operations which have no relation to the powers of nature.—The mind of God gives Being to objects; but the impressions of objects give extension to the mind of man.—All the powers and works of God are impossibilities to our mind, and are therefore what it cannot conceive; and what the mind cannot conceive, it can never suggest. Man can have no ideas without sources.—The knowledge of facts which the mind cannot improve upon, is a proof their origin is not from nature. Hence it must be inferred, that every improvement of such truth with human inventions and conjectures, is corruption.—Divine testimony is not grounded upon the previous acquisitions of our own capacities.—The knowledge of facts unattainable by the natural powers of thought, is a proof of revelation; and the existence of revelation is the only proof we can have that there is a God.—Speculative knowledge is not happiness. Knowledge of divine things, as it can only be conveyed to us by facts, they must be facts unalterably relative to our nature and circumstances, which establishes them essential to our life.—None but the guilty or impure can blaspheme justice or holiness: it is impossible in nature for a right understanding to be capable of it; so that it is an irrefutable proof of depravity to be insensible that each attribute of God is essential to our knowledge and enjoyment of him.—A testimony is capable of no other evidence or demonstration, but the persuasion it produces in the mind of its truth, similar to the impression light or objects make on the senses: so that it is as absurd to prove what we believe, as it is to demonstrate by mathematics that we see, or to prove a mathematical proposition by testimony.*

By these aphorisms, which are intended as a summary of the conclusions deduced from the arguments in our Author's *Essays*, the Reader may form some notion of the arguments themselves. As to the North-British idioms we have observed in the language, they are almost as disgusting as the obscurities in his reasonings.

A Dictionary of the Holy Bible: containing an historical account of the persons; a geographical account of the places; and literal, critical, and systematical descriptions of other objects, whether natural or artificial, civil, religious, or military, mentioned in the writings of the Old and New Testament, or in those called Apocrypha. Wherein also are explained the various significations of the most expressive appellatives in scripture; whereby the meaning of many obscure passages of the sacred text is cleared up, wrong interpretations corrected, and seeming inconsistencies reconciled. The whole comprising whatever is known concerning the antiquities of the Hebrews; forming a body of scripture history, chronology, and divinity; and serving, in a great measure, as a concordance to the Bible. 8vo. 3 Vols. 15s. Beecroft, &c.

THE importance of cultivating a true knowledge of the scriptures, cannot be called in question by any sensible and thinking persons; though great fault may be found with many of the methods which have been taken towards the attainment of this desirable end. What whimsical interpretations have been given us by the Hutchinsonians, from their intolerable vanity, and arrogant pretences to the deepest knowledge of the Hebrew language? and, on the other hand, what trite and trifling remarks are we presented with, by the whole tribe of practical commentators? These last will raise you doctrines and observations, without end, from a single text; all of them mighty good and sound, but without any peculiar relation to the text from whence they are asserted most naturally to arise. In this way, Henry, Burkit, Pool, &c. may have been useful; but they have very little, if at all, advanced the real knowledge of the sacred scriptures. Again, what wretched applications of scripture texts do we meet with in most of the sermons that are published? a method of treating the sacred writings, in our opinion, not very consistent with that reverence which every true believer ought to entertain of them. Of this we have thought proper to take notice, because of its frequency, and that the bad consequence of it seems to be hardly ever attended to. Every ordinary sermonizer thinks he takes no unjustifiable liberty with scripture, in adapting any passages out of it to his present subject, though he use them in a sense quite different from what they bear in connection with their contexts. But how well soever they may suit his purpose, such accommodation of them is attended with this very bad effect, *viz.* to fix upon the mind of the reader a wrong idea of the passages quoted, and thence lead him to argue falsely from them, in defence of particular tenets he may have espoused, however erroneous.

These

These observations on the frequent perversion of scripture, by those that would be thought to explain it, may give our readers some idea of the usefulness of the present attempt to communicate religious knowledge; for in a Dictionary of the Bible, we expect to find that very sense which a text bears in connection with the history. But for a fuller view of the extent of this undertaking, the plan on which it is founded, and the assistances of which the Author, or Authors, have availed themselves, we must have recourse to the account given us in the preface.

* Eusebius, bishop of Cæsarea, wrote a Geographical Dictionary of the scriptures. This is a very useful and reputable work, and has been translated by St. Jerom, who has considerably improved it.

* Philo the Jew, we are told by Origen, wrote a book of Hebrew names, with their etymologies and significations in opposite columns. There is a work of this kind still extant in Greek by Origen, and St. Jerom carried the same design beyond what either of them had done.

* A Dictionary intitled *Mammotreptus*, or *Mammotrectus*, was composed by a Franciscan for the benefit of the poor clergy, who, when they read the Bible, did not understand the force and significancy of the expressions, nor had a due regard in their pronunciation to the quantity of the vowels,

* A variety of moral Dictionaries, or repertories of such scripture passages as relate to men's manners, have appeared at different times; such are Wilson's Christian Dictionary, Bernard's *Thesaurus Biblicus*, Knight's axiomatical Concordance, father Balinghem's *Common Places*, Lauret's *Sylva Allegoriarum*, and Eulard's moral Concordances.

* Dr. Simon of Lions wrote a Dictionary of the Bible, first printed in one volume folio, in which are comprised the histories of the most remarkable persons mentioned either in the canonical or apocryphal writings, or in those of Josephus; and also the geography as well as the natural history of scripture; and this work was so well received in the world, that the author published a new edition of it, which he augmented with a second volume.

* Dom Augustin Calmet, a benedictine monk, and abbot of Senones, compiled an historical, critical, geographical, and etymological Dictionary of the Bible, in two volumes folio, which he afterwards enlarged with the addition of two other volumes, first published under the title of a supplement, but afterwards incorporated with the original work. If success in the sale of a book, and the many impressions and translations of

it, may be admitted as an argument in its favour, not many books can claim more merit than this: for in a very few years after its first publication, there were several editions of it in French; and it has been translated into Latin, Dutch, English, and most of the other languages in Europe.

‘ This excellent performance has largely contributed to our design: in the compilation of which, our helps were in such multitude, and our authorities in such variety, that it would be tedious to enumerate them; much more to refer to them, upon every occasion, in the body of the work. As therefore, the form of our book would not conveniently admit of marginal references, we have made it only a constant rule to refer to the Bible; and this we have done all along, by quoting chapter and verse. But wherever it was judged necessary, from a singularity of sentiments, or for the like reason, we took care to mention our authors in the course of the subject, or collect them at the conclusion of the paragraph or article.

‘ Materials we wanted not. The sources were more than sufficiently ample: so that the difficulty lay in the form and economy of these materials. This difficulty rendered Calmet’s Dictionary of singular use to us, where we found most of the articles disposed in their alphabetical order; together with all that was necessary to be said upon several of them.

‘ Calmet, however, has a great number of historical articles, collected from Josephus and others; which, as they do not occur either in the Bible, or Apocrypha, to which we confined ourselves, and consequently do not come within the compass of our scheme, we mostly rejected; as we have also done a great many terms peculiar to the Latin Vulgate, which this author frequently introduced for the sake of explaining them, and clearing passages of this translation which are obscured by them. On the contrary, we have added and explained a multitude of articles, which are not to be met with in Calmet; and several of those are articles of no small importance.

‘ The contents of the Bible being in a great measure historical, it was necessary for our intended brevity, that the several narrations should be as succinct as was consistent with the precision and circumstantial exactness of scripture; and not interrupted by insertions from Commentators or Expositors; unless where such were requisite from the occurrence of some difficulty. But the nature of a work of this kind being such, that we were obliged to give distinct accounts of the actions of such persons as have been equally concerned in the same series of events, a difficulty ensued in separating carefully whatever is peculiar to each of them, and in dwelling upon such circumstances only as belong

long principally to the person we are speaking of; or in giving every one his own, and no more, in order to avoid repetitions: this would indeed be impossible, did we not frequently refer to the names of those persons principally concerned in the transactions, under which the history most naturally occurs; for some particular facts and circumstances that must otherwise have been related over again. The narratives are generally collected from the text of scripture, from Josephus, from Simon's and Calmer's Dictionaries, and from Stackhouse's and Howel's Histories of the Bible; and throughout the whole, we have taken care, where we could not so conveniently make use of the sacred text, to imitate, as near as possible, the scripture mode of expression.

‘ In fixing the Chronology of historical events, or reducing facts to their proper period of time, Usher's Annals have been generally followed; and only the epocha of the world's creation made use of, in ascertaining the dates of such transactions as have happened before the birth of Christ: but in the history of the New Testament, we have used the Christian epocha. And here it may not be improper to observe, once for all, that the difference between both these epochas is 4000 years, though, according to the vulgar or common computation of the Christian æra, the difference is 4004 years. Thence the Christian epo-

places omitted, so there are few names of persons passed unobserved; but if some have been purposely left out, it is because the scripture has transmitted us nothing concerning them, but their names.

‘ Upon the natural history of the Bible we may boast of being more systematical and accurate in our descriptions, than perhaps any who have gone before us; our materials upon this subject having been collected from the writings of Linnæus, Ray, Willoughby, Hill, &c. But with relation to this subject, it may be proper to acquaint the reader, that there is nothing more uncertain than the signification of the Hebrew terms, which denote the animals, plants, precious stones, &c. mentioned in the scripture; there being few of them that have not been differently understood by different expositors.

‘ In describing the weights, measures, and monies of the antient Jews, and in reducing them to our standard, Dr. Arbuthnot’s Treatise upon these subjects has been our only guide; and under the articles **WEIGHTS**, **MEASURES**, and **MONEY**, we have given that author’s tables of each subject.

‘ In treating of the festivals, fasts, laws, ceremonies, and solemnities of the antient Hebrews, it was necessary not only to exhibit what was to be met with in scripture; but to illustrate these subjects more fully, we were obliged to have recourse to the writings of Josephus, the Rabbins, and the Fathers; as well as to the customs of the modern Jews, as they are represented to us by Leo of Modena, Buxtorf, Herbelot, &c.

‘ In all literal, verbal, and critical articles of the sacred writings, the sentiments of the most eminent expositors, critics, and commentators are proposed; without entering into the depths of controversies, otherwise than by giving a summary of the arguments, pointing out the most general opinions, and declaring in favour of what to us appeared to be the most natural conclusions. Upon these subjects, the fathers are frequently quoted; as are also Bochart, Grotius, Hammond, Spencer, Le Clerc, Calmêt, Pool, &c.

‘ The significations of Appellatives, or common words, have been generally extracted from concordances, particularly that of Cruden; and in all quotations from the Bible, the English version has been literally copied, and all the references adjusted thereby.’

This work, though much wanted, by common Readers especially, on account of the scarcity or bulk of the best writings of this kind, would, however, we think, have proved of more extensive advantage to the public, had it been comprehended in a
still

still smaller compass, and freed from many explications and opinions of various writers, which are of no use for throwing light upon the history: for these, at best, can only amuse the reader, and are sometimes quite tedious, and destitute either of utility, or entertainment.

The Doctrine of irresistible Grace proved to have no foundation in the writings of the New Testament. By Thomas Edwards *, A. M. Fellow of Clare-Hall, Cambridge. 8vo. 5s. Millar.

IT is justly observed, in the preface to this work, that as some of the strongest arguments, and most considerable objections, which have been urged by unbelievers against the truth and authenticity of the christian religion, are founded upon the more absurd and uncouth doctrines of calvinism, it would be of great service to the christian cause, and productive of very beneficial consequences, to shew these doctrines to be entirely *unscriptural* as well as *irrational*, and thereby prevent any bad use being made of them, to the prejudice and disparagement of divine revelation. To the efficacy of such powerful motives we owe the performance now before us, wherein the Author endeavours to prove the particular tenet of *irresistible grace*, that favourite dogma, so strongly contended for by the Calvinistical party, to be entirely destitute of foundation in the word of God; nay, to be as irreconcilable with the whole tenor of the evangelical and apostolical writings, as it is with the nature and constitution of man, and the moral attributes of the Deity. The method he observes in the prosecution of his design is this: he divides his work into five chapters; in the first of which he lays before his readers the several *scriptural* notions of the word *grace*, which obliges him to consider all the passages in the New Testament, in which *Χαρις* occurs. In the second chapter he particularly examines all those texts, where mention is made of the *Holy Ghost*, the *Spirit of God*, the *Spirit*, &c. which either really bear, or may seem to bear relation to his subject. In the third chapter he endeavours briefly to shew, that, as the Calvinistical tenet of *irresistible grace* does not receive the least countenance from, or is so much as hinted at in any of the texts considered under the two preceding heads, so neither is it possible, that it should be countenanced either by these, or any other passages in the evangelical

* Author of a new translation of the Psalms from the original Hebrew, reduced to metre by the late bishop Hare. See Appendix to the Review, Vol. XII. p. 435.

EDWARDS'S Doctrine of irresistible Grace.

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as it most evidently makes them contradict, and be
wither themselves.

ers, in the fourth chapter, the principal of those
the New Testament, which are usually alleged as
proofs of the above doctrine, and endeavours to re-
ments deduced from them, by shewing them, when
puted, to be quite foreign to the purpose for which
ited. After proving the doctrine of *irresistible grace*
oundation in the word of God, and consequently
ual assistance, afforded to Christians, to be consis-
e nature and constitution of man, considered as a
ture and moral agent, he briefly points out, by way
s, in what manner, and upon what persons, it
robable for the spirit of God to act.

ur Author's method of treating his subject. In
erit of his work, it is but justice to him to ob-
is well acquainted with the original languages of
New Testament; that he is possessed of very consi-
ies as a critic; shews great candour and moderation,
ncerely desirous of discovering the truth, without
attachment to party, or party-notions.

as will not expect that we should give them a regular
uch a performance; which will scarce indeed admit
all therefore content ourselves with inserting the last
erein Mr. Edwards endeavours briefly to shew in
, and upon what persons, it seems most probable to
pirit of God to act.

I do not think, says he, the supernatural assistance,
to christians of all ages, is to be collected from all
the new Testament, which are usually brought as
truth and reality of it, (in many of which I cannot
's either expressly mention'd, or tacitly implied,)
undoubtedly several passages, which sufficiently shew,
ations of the Holy Spirit are not to be *entirely* li-
onfin'd to the extraordinary and miraculous gifts
ents peculiar to the apostolic age, but, on the con-
will, in all succeeding times, be communicated,
manner, to all those who may stand in need of it *,

who may stand in need of it; for to affirm, as some do,
an whatever can put in practice the several precepts and
the gospel, or lead a good life, without the co opera-
holy Spirit, is, I'm afraid, to assert what is neither ex-
id in, nor can be fairly and rationally deduced from any
new Testament, if rightly interpreted and explain'd.

as related to the discharge of their duty. — "And yet, from an ancient *Wittenberg*, where the Holy Ghost, as the gift of the Spirit, are mentioned, is the ordinary part of the new Testament, most commonly thereby the extraordinary offices, and extraordinary gifts peculiar to the apostles are are intended, yet, I make no doubt, the communication and witness of the Spirit of God in all ages to assist our human endeavours after wisdom, and the fulfiling of duty, is a blessing spoken of, and promised in the new gospel." I can therefore by no means give into their opinion, who, with the witty French Jesuit §, look upon these supernatural workings of the Spirit upon the minds of men, as empty visionary and chimerical, or, as he expressed himself, a mere *esprit pailé*. For tho' they undoubtedly have improperly enough had the appellation of *graces* given them, if we have regard to the scriptural notions of that word, which, as has been shown, has no such import in any of those passages of the new Testament, where it occurs, yet it will not follow from thence, either that they are not mention'd in other places, or that, in many cases, they may not be necessary and expedient, or that no rational and probable account can be given of the nature of them, and in what manner they operate upon us.

^a Taking for granted then what, I should think on one, who has duly weigh'd and considered the evangelical and apostolical writings, can possibly deny, that the assistance of God's holy

certainly, as man is a rational creature, and moral agent, Deity can only (consistently with these two grand characters of the human nature) endeavour to engage him in the performance of his duty, by laying before him the obligations and render it incumbent upon him, corroborated and enforced by the strongest and most alarming sanctions: and if he should wholly consider and attend to these obligations and sanctions, would be entirely neglectful and regardless of them, by only operating upon his mind in such a manner, as may terrify and excite him to lay them seriously to heart, and to pay regard and attention to them, they most justly deserve.

Now God, by the internal law of nature, and the external of revelation, has sufficiently declared and notified to us what our duty is, the obligations we lie under to practise it, the consequences which will ensue upon the performance, or non-performance of it: it cannot, therefore, without the greatest impropriety, be imagined, and even supposing the Deity *agere*, that the communication of his spirit is in order to inform us of, or make known these truths to us; and consequently it must (be so far as I am able to discern) for the ends mentioned.

And this will appear the more probable, if it be likewise considered, that all the sin and wickedness committed in the world, may be justly ascribed to men's acting without a due sense of these important truths upon their minds: their not regarding, or neglecting to do, the strict and indispensable obligations they

are under, to keep up, in all their behaviour, the dignity of rational and moral agents.—Their not duly meditating upon the solid pleasure and satisfaction *naturally* attendant upon the cultivation of religion and virtue here, and the exquisite and unspeakable happiness it will be crown'd with hereafter, and—Their not seriously reflecting upon that disquietude and remorse, which are the *necessary* consequences of wickedness and vice in this life, and the intense misery and anguish, the unrepenting violator of the laws of God will plunge himself into, in a future state,—are the baneful sources of every species of immorality, and the destructive causes of all sinful and flagitious enormities. Hence it is that we fall victims to every trifling temptation; that we become dupes and slaves to our lusts and passions; that we act in direct opposition to the dictates of reason, and the precepts of revelation; that we desert the truly *pleasant and peaceful paths* of religion and virtue; that *we lose at things temporal, and forget the things eternal*; and for the sake of the fleeting and unsatisfactory pleasures of this vain and transitory world, give up even Heaven in reversion.

“ To what has been urged I must add too, that the above hypothesis is entirely consistent with the nature and constitution of man, considered as a reasonable creature and free agent. It lays not any the least restraint upon his elective powers: he is still entirely at his liberty to comply with, or resist the suggestions of the spirit; and be natural and revealed truths never so deeply impressed upon his mind by it, he may either regulate his behaviour accordingly, or, if he pleases, conduct himself (though undoubtedly with a very uncommon and extraordinary degree of perverseness and obstinacy) in a manner diametrically opposite to them. In short, he still has it in his power to *choose the good and refuse the evil, or choose the evil and refuse the good* *.

* “ The manner in which the spirit is here supposed to act, of course ascertains the persons, upon whom it operates; such, namely, as either totally disregard the obligatory duties of religion and virtue, and the strong motives and inducements proposed in the gospel, in order to instigate and quicken us to the discharge of them, or else are not impressed with such a just and lively sense of the indisputable validity of these obligations, and the very interesting nature of these sanctions, as is necessary to produce that rectitude of religious and moral conduct, the gospel requires. From whence the reader will naturally collect, (what, indeed, was hinted above, and seems neither inconsistent with the nature of things, or repugnant to the word of God) that according to the present hypothesis, Christians may have this strong inward sense of these momentous truths upon their minds, and model their outward behaviour in strict conformity thereto, without ever having received any impression from the spirit of God; but from
being

icious and impartial reader; who, if he should not agree
me in every sentiment, will yet, I flatter myself, discern,
am free from all party attachments in religious matters,
prejudiced in my enquiries after *the truth, as it is in*

oved and affected by them in such a manner, independently
supernatural operations, as the Deity undoubtedly designed
Christian should be; and paying that due regard and attention
to, they so justly claim from reasonable creatures.'

*Explanation of Daniel's famous Prophecy of the Weeks.
rein (it is conceived) all difficulties are removed, with which
other attempts of this kind have been embarrassed. By Tho-
Hare, M. A. Rector of Chedington, Dorset, and Master
of the School of Crewkerne, Somersetshire. 8vo. 1s. Baldwin.*

EVERY attempt towards clearing up any dark passages of
Scripture, and discovering the importance of what is
said in them, merits, at least, a candid reception, and
meet with it from those who entertain a just value for the
treasures of truth. In the piece before us, Mr. Hare has at-
tended an explanation of a passage as remarkable as any in all
the Old Testament, and which has not been thought unworthy

* Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to curb or restrain rebellion [or defection] to fill up the measure of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to confirm the truth of the vision and prophet, and to anoint the most holy.

* 25. Know therefore and understand. From the going forth of the commandment to restore and to build Jerusalem unto Messiah the ruler shall be seventy-seven weeks: threescore and two [weeks] are to be counted back again, [that is from Messiah the ruler] and then the street shall be built, and the wall even in troublous times.

* 26. And after these threescore and two weeks [the following events shall be seen in their due time] Messiah shall be cut off, but not for himself, [or for his own fault] and the people of the governor that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined.

* 27. And he [the governor that shall come] shall establish a treaty of peace with him [Messiah] during one week [or a course of seven years] and he shall cause the li-

This decree of Cyrus he supposes, with Helvicus and several other chronologers, to have been made in the year of the Julian period 4183: as it does not appear, however, what day, or what month the forementioned decree was published, he takes the liberty of computing from the first month, according to the scripture-reckoning in the year 4184, Julian period, not taking in the year in which the decree was issued out, and in this month from the time of the passover therein celebrated. From this time to the thirteenth year of our Saviour's age, the 4723d of the Julian period, are numbered 539 years, which answer to the seventy-seven weeks. To this year of Christ he thinks the seventy-seven weeks extend with great reason and propriety, as our Saviour did *then* first exert his abilities, pre-eminence and authority in the Temple, and the word $\overline{\text{מלך}}$ was the title given the person who was master or ruler of the Temple.

In explaining the remaining numbers in the prophecy, our Author next reckons back from this year, viz. 4723 Julian period, the threescore and two weeks, or 434 years, which bring us back to the 4289th, Julian period, in which the building and re-establishment of the new city of Jerusalem was finished. This was the fortieth year of Artaxerxes Longimanus, King of Persia.

The next thing considered is the computation of the seventy weeks, which are said to be determined on the holy city. We shall conclude with giving our Author's account of the matter in his own words, which will serve as a specimen of his manner of writing; and, with what has already been remarked, is sufficient to let our Readers see how far this performance may merit their perusal.

‘ Now by these seventy weeks, which are said to be determined on Daniel's people, and his holy city (by which is undoubtedly meant the city of Jerusalem) the holy spirit designed to shew how long it should be from the time the rebuilding the city of Jerusalem, in consequence of the decree of Cyrus, should be finished, to the beginning of the last week or seven years, in which its utter destruction should be accomplished.

‘ The last week here mentioned is, that one odd week, in the 27th verse, which must have added to the seven weeks, and threescore and two weeks in our English translation of the Bible, in order to make up seventy weeks, but which, according to my interpretation, has nothing at all to do with them, but is to be looked on as quite detached from, and subsequent to, the seventy weeks before mentioned. Of this week, or seven years of troubles and war I shall say more hereafter.

* The seventy weeks said to be determined on the city of Jerusalem, could not certainly begin whilst Jerusalem lay in ruins, or before it was rebuilt, and became a city again, after it had been demolished and destroyed by the Chaldeans.

* Beginning then the seventy weeks, as the prophecy itself directs, at the Time when the walls and streets of Jerusalem were rebuilt, and the city was restored to its former state, that is, on the fortieth year of Artaxerxes Longimanus, and the 4289th of the Julian period (and we cannot properly fix their commencement at any time else) we must add seventy weeks, or 490 years, to the date before mentioned, which will bring us to the 4779th of the Julian period, and the 66th year of Christ, according to the vulgar æra, and the 12th of Nero the Roman Emperor. In this very year the Jews revolted from, and took up arms against, their masters the Romans; for which reason Gessius Florus, governor of Judea, slew a great number of them, and Cestius Gallus, governor of Syria, invested Jerusalem with a large army, as both Roman, Jewish, and Christian Historians assert, to chastize, curb, and reduce to good order, this rebellious people: and this undoubtedly is that curbing and restraining of rebellion or defection meant by the words כָּלָא הַפְּשָׁע in the beginning of the prophecy.

* The Jews had now filled up the measure of their fathers sins, as our Saviour, in reference probably to the words of this prophecy, expresses himself, [Matt. xxiii. 32.] and were now ripe for destruction. Their own Historian, Josephus, declares, that they were come to the highest pitch of wickedness at this time, and that in case their city had not been assaulted by the Romans, it must shortly have been swallowed by the earth, or destroyed by fire from Heaven, like Sodom, whose inhabitants they exceeded in wickedness. Jesus Christ had, before the defection just mentioned, received his unction from the Holy Ghost, and been endued with full power by his father for the execution of his high office: everlasting virtue and righteousness had been introduced into the world, published and pressed on mankind by him and his apostles, as the terms of eternal salvation: and he had suffered and died to make reconciliation to his father for iniquity, and to expiate the guilt of offending mortals: the truth of the prophecies of Daniel and others, who had foretold the coming and death of the Messiah, and the defection, calamities and destruction of the Jews, was confirmed by their being fulfilled, or manifestly drawing to a full completion, the Roman armies being even now come all around to scourge the rebellious nation, Heaven displaying dreadful signs of wrath, and ruin impending over it, and already falling upon it.

* Thus

' Thus were all the events, which the Holy Spirit, by Daniel the Prophet, foretold should come to pass in the space of seventy weeks, or 490 years after the re-building of the city of Jerusalem, which was finished, as we before observed in the fortieth year of Artaxerxes Longimanus, King of Persia, actually and evidently accomplished within that period of time, and not one year before the expiration of it.

' The seventy weeks, then, in the 24th verse, reach from the fortieth of Artaxerxes Longimanus, when the re-building of Jerusalem was completed, to the twelfth of Nero, and sixty-sixth year of our Lord, when the Jews were chastised for their rebellion by Gessius Florus, who massacred many thousands of them, and Jerusalem was besieged by Cestius Gallius: after which beginning of sorrows, this miserable people were perpetually harrassed by the Romans, and enjoyed no rest till their city was demolished, and their nation dissipated and destroyed. The Jewish war, in the seventh year after the beginning of it by the Romans above mentioned, was quite finished by Vespasian, and the governors under him, and not before; which space of time makes up the one week in the last verse of the prophecy.'

Account of FOREIGN BOOKS.

Lettres edifiantes & curieuses, ecrites des Missions etrangeres par quelques Missionnaires de la Compagnie de Jesus. That is,

Letters instructive and curious, written from their foreign Missions, by some of the Jesuits Missionaries. Paris, 1758. 12mo. 450 pages. Gueren and Delatour.

LIKE the rest of the collections under the same title, that have hitherto appeared, this is calculated chiefly to sound the praises of the Jesuits, and to magnify their labours in propagating the Christian faith. This occasions a great part of the work to contain little more than heavy, tedious, superstitious, narratives, that would find very few perusers, even in popish countries, if they were not interspersed with some curious pieces, in relation to geography, natural history, and physic; and of the most striking among these, we will give the Reader a succinct account. Father John Maria de Mailla, who died at Peking, Jan. 28, 1748, at the age of seventy-nine, has left behind him a translation of a compleat history of China, written in the Tartar language, by the command, and under the direc-

tion

tion of, one of the late Emperors. The translator has prefixed to this a long and learned preface, in which is comprehended, a full account of the Chinese literature, and a detail of the pains taken to render this history equally authentic and correct. He has likewise added many useful and curious notes, furnished by the enquiries he made, from the most intelligent scholars in China. There are various copies of the original work in France, and a fair manuscript of the entire translation, which will make several volumes in folio, in the Jesuits College at Lyons.

Father Chanseau describes, in a long and curious memoir, the method by which the Chinese obtain great quantities of wax from a certain tree, of which there are two sorts. The method of of treating them, as far as we learn from this discourse, is pretty much the same. These trees bear a kind of tufts, which break out afterwards into branches of white and very odoriferous flowers. When these flowers begin to appear, they take the nests of certain insects, and apply them in a manner particularly described in this paper, to the boughs. These animals, which are exceedingly small, live and feed upon the plant all the summer, and cover themselves from the heat and rain by a very thin filament, which flows out of their bodies, as the web does from the spider. In the month of September, this kind of coat is scraped clean from the branches, with the fingers, and collected together. In order to purify it, they take a large china basin, into which they put a small quantity of hot rice, well boiled and thoroughly drained. They cover this with a lesser bowl, on the top of which the matter collected from the trees is laid, in a heap, and the larger basin being set a little shelving, the pure wax, melted by the heat, flows down the side of the lesser, into the larger bowl, the dregs being left on the top. One ounce of this, which is perfectly transparent, being mixed with a pound of common oil, converts the whole into a sort of clear white wax, which is not only fit for all domestic uses, but is also serviceable for many physical purposes.

The next we shall mention, is a very entertaining and interesting memoir of Father Gaubil, which contains an historical and geographical description of the dominions of the King of Lieou-Kieou. This is an archipelago of thirty-six islands, most advantageously situated between Corea, Formosa, and Japan; and the representations we have of the country, its climate and productions, the people, their customs and manners, their arts, manufactures and commerce, are really very pleasing and instructive, more especially to such as are inclined to penetrate into the secrets of the East, and wish to see our correspondence with that part of the globe extended as far as it might be.

There

There are some other pieces in this collection, that certainly deserve notice; but these are the chief, and are sufficient specimens of those literary-curiosities, with which the reverend Father endeavours to bribe intelligent readers into the perusal of those voluminous and extravagant panegyrics which they bestow upon the order in general, and upon each other.

Histoire de Saladin, Sultan d'Egypte & de Syrie : avec une introduction ; une Histoire abrégée de la Dynastie, des Ayoubites, fondée par Saladin ; des notes critiques, historiques, géographiques and quelques pieces justificatives, par M. Marin.
That is,

The History of Saladin, Sultan of Egypt and Syria, with an introduction; an abridgment of the history of the Dynasty of the Ayubites, founded by Saladin, with notes critical, &c. and some papers in support of these memoirs. By Mr. Marin. 2 vols. 12mo. Paris 1758. For Tilliard.

The design of this elegant performance, is to gratify the public with the memoirs of an oriental hero, and at the same time to place a very remarkable period of the Mohammedan history in a full and a clear point of light. This is the *professed* design, but the real intention of the Author seems to be, under colour of refuting vulgar prejudices, and doing impartial justice to merit; to represent all things in a new light, and to give his Readers quite another idea of this mighty Conqueror than they would ever have acquired, by the perusal of his actions, as they stand recorded in other histories.

Saladin was born at Tehrit, on the west bank of the Tigris, in the year 1137. He was the son of Ayub, who being intrusted with the command of an army by the King of Damascus, had delivered up the city to Noradin, to whose father he was under great obligations. On this account, Ayub was in high favour with the last mentioned Prince, when his son Saladin came into the world; who passing his youth in opulence and tranquility, immersed himself deeply in pleasure, and contracted from thence an habit of indolence, that made him unwilling to follow his uncle Schirkouh, who was detached with a part of Noradin's army, to the succour of the Caliph of Egypt, then much in danger of being oppressed by the Christians. Saladin was intrusted with the defence of Alexandria, while his uncle was employed in augmenting his army in such a manner as might enable him to move to its relief. He performed on this occasion all that could be expected from him; and the success of the uncle and nephew having awakened the jealousy of the Caliph's prime minister, this produced conspiracies on both sides, which ended
in

in the destruction of the Egyptian, and in the Caliph's being obliged to raise Schirkouh to the post of Vizir. He did not, however, enjoy his new dignity long, being removed by an indigestion. The Caliph then elevated the nephew to that envied employment, which the uncle had enjoyed, not out of favour, but by the advice of his own creatures, from a principle of policy founded in fear, and in hopes that this would create such an animosity in the Syrian Emirs, who commanded under him, as might occasion a revolt in the army, and thereby afford him an opportunity of resuming his authority, and of getting rid of those, who, from being his auxiliaries, were become his masters.

Saladin defeated this deep-laid scheme, by a total change in his manners. He grew of a sudden wonderfully devout, extremely condescending to all who served under his orders, vigilant, indefatigable, and so attentive to every thing which might gain him the hearts of the soldiers, that in a very short space of time, he commanded rather by virtue of being master of their affections, than in consequence of his being either the Vizir of the Caliph, or the General of Noradin.

In obedience to the orders of the latter, he deposed the former. He then governed Egypt absolutely, though as the Vizir of Noradin, and kept the Emirs so incessantly employed in different expeditions, and at so great a distance from each other, that it was impossible for them to cabal, or to conspire together, as they were inclined to do, for his destruction. He was continually giving repeated assurances to his master of the most inviolable fidelity, which, however, were far enough from curing Noradin of his suspicions; but as Saladin had a great army at his devotion, and the treasures of Egypt in his possession, he durst not attempt to deprive him of his authority, till such time as he was in a condition to march against him with superior force. On the other hand, Saladin concerting all his measures with the utmost prudence, affected to execute the Sultan's orders with the nicest punctuality; but took care to render all his enterprizes successful, or abortive, as best suited his own interest. Noradin having made peace with all his other enemies, and a truce with the King of Jerusalem, began his rout with a powerful army, in order to dispossess Saladin of Egypt. He died in his progress thither, and his demise was quickly followed by that of the King of Jerusalem. Both these Princes left their sons under age, and Saladin availed himself very effectually of these minorities.

He renewed with much formality his oath of fidelity to Saleh, the son of Noradin. But when he understood, that some of the Emirs had revolted against that young Prince, he proceeded

ceeded directly to Damascus, and made himself master of the city; in taking possession of which, however, he assumed no higher title than that of Lieutenant to Saleh, pretending his only ambition was to act as the protector of that young Prince; and having thereby, in some measure, calmed Saleh's fears, he marched on a sudden with all his forces, and invested him in Aleppo. He failed however in his design upon that place, and being obliged to raise the siege, entered Melopotamia, and surprized Balbec. There his good fortune seemed to be at a stand. All the neighbouring princes, alarmed at his success, assembled their forces, and advanced towards him, with an intention to crush him by superiority of numbers. Saladin, confiding in his veterans, and availing himself, like an able general, of the advantage of the ground, defeated his enemies, and by his clemency to the vanquished, and his generosity to his own troops, rendered his victory perfectly complete. He then returned to the siege of Aleppo, which though he could not reduce, yet he obliged Saleh to make a cession of Damascus, Emessa, and Hamah; upon which he assumed the title of Sultan, and governed ever after as a sovereign, and independent prince.

The same good fortune attended Saladin, in his other wars, both against the princes of his own religion and the Christians, from whom he took the city of Jerusalem, and almost all the possessions which, with an infinite expence of blood and treasure, they had acquired in the east. He was indeed totally defeated in one battle by our king Richard, and that might have been fatal to his affairs, if his talents, as a politician, had not been equal to his abilities as a captain. He knew the jealousies and animosities of the christian princes, which enabled him to play them one against another, till by degrees, and their misapplication of their own forces, he weakened them all. Death put an end to his conquests, in the year 1193, in the fifty seventh year of his age, when he had reigned twenty two years in Egypt, and nineteen in Syria.

He was, without doubt, a very extraordinary person, endowed with many high qualities, and having the appearance of many shining virtues, all of which this author with infinite pains, and in the most agreeable manner, has placed in the fairest point of view. But from this naked detail of facts, the reader will think it very strange, that he should be represented as a religious, magnanimous, just, generous, and all accomplished prince. If there be any thing certain, it is this, that courage degenerates into ferocity, prudence into craft, when they are not exerted upon principle, and in the cause of truth; and we may further venture to say, that wit, stile, and all the powers of writing, are never so ill applied, as when they are intended

intended to varnish over crimes, and to mislead the judgment of posterity, in respect to the successes of ambitious men.

Remarques sur plusieurs branches de commerce et de navigation.
(i. e.)

Remarks upon various branches of commerce and navigation.
Two Volumes, 12mo. 1757.

As the hardships suffered by the people arising from palpable errors in government, have of late prompted men of genius and good sense to consider the natural advantages of France, so they have prosecuted this important subject with that vivacity, which is the characteristic of the nation. In the last twenty five years, they have published more books upon this topic than were written in two centuries before, and there is nothing of greater consequence to us, than to be well apprized of this, and to have, at least, a general notion of the contents of such performances.

Our Author begins with giving a succinct history of the navigation and commerce of the several powers in Europe, since the discovery of America. He then makes some very sensible observations on two points, which he acknowledges to have been largely treated by others, of whose labours he speaks with becoming respect. The first of these, is the culture of lands, upon which he remarks, that the tax called the *Taille*, augments,

couragement he pleads for in favour of these people is, that they should be exempted from serving on board the king's ships, except in time of war. From this topic he takes occasion to inveigh warmly against the folly of suffering the Dutch to vend all the merchandizes of the North in France; which they purchase with their fish, when, with a little encouragement and protection, the French might be enabled to procure those commodities for their own fish, and thereby not only save a great expence, but at the same time augment considerably their navigation.

The second part of the book contains a very instructive and judicious history of the Levant trade; the rise, progress, and advantages it brings to France, but, above all, the difficulties under which it still labours. In treating of this matter, the Author shews incontestably, that all the orders, regulations, and restrictions, which have been suggested by different bodies of traders, to the ministers of France, in reference to this trade, have been so far from promoting it, that, in reality, they have served only to produce a great variety, and a never ending train of inconveniences. He therefore proposes, as the surest and most effectual method for extending it to the utmost, to repeal all these ordinances; to leave the manufacturers at liberty to make their cloths as they think fit; to allow them to make them in what quantities they judge proper, and to sell them for what prices they can get. He declares, in like manner, against all restraints in exporting them, and lays it down as a thing certain, that to render this commerce lucrative, it should be made as free as possible.

As the very notion of commerce implies an intercourse between people of different countries, as the general maxims of commerce are to be acquired in all countries, and what is applicable to the interests of one country, may be often, though not always, so to those of another; there cannot be any thing more useful than the perusal of treatises, that regard the improvements and trade of other nations, in order thoroughly to comprehend, and to promote, those of our own.

Real Academia de Buenas Letras de Barcelona, origen, progresos, y su primera junta general, baxo la proteccion de su Magestad, con los papeles que en elle se acordaron. i. e.

The academy royal of Belles-Lettres, established in the city of Barcelona; its origin, progress, and first general assembly, under the protection of his Majesty: with such pieces of literature, as were read and approved by the academy. Barcelona,

Iona, Tom. I. pp. 665, 4to. For Francis Suriz, printer to the Royal Academy.

There had been, time out of mind, select companies of literary men, who met occasionally in Barcelona, in order to improve themselves by the communication of their different discoveries, in several sciences, and those lights that naturally arise, and indeed, can only arise, from conversation. These meetings were much interrupted by the war, in the beginning of the present century, on account of the succession to the crown of Spain, and most of them entirely broken and dissolved, during the long siege which the inhabitants of Barcelona sustained against the forces of his late Catholic Majesty Philip the fifth. But when the public tranquillity was happily restored, and the government once more settled, the arts of peace revived, and the lovers of literature associated themselves as before. This coming to the notice of the viceroy, he thought it would add lustre even to his supreme dignity, if, while he was honoured by his king with the government of this city and principality, he should likewise preside, by their own free choice, over the promoters of learning in both.

This wise and worthy man was the marquis de Richebourg, of the illustrious house of Melun, then captain-general and governor of Barcelona and Catalonia, under whose auspices the academy was founded in 1729, and instead of those swelling and pompous titles, so much affected by the wits of Italy, modestly took that of *Academia de las des-confiados*; that is, The academy of the unassuming. The regulations they framed for themselves were equally useful and prudent, and the figure they made was such, that in 1751 his Catholic Majesty, king Ferdinand the sixth, was pleased to declare himself their protector, and, by letters patent, to resound the academy, to confine the number of members to forty, and to authenticate a new and well digested body of statutes, under which they have flourished ever since.

The objects of their enquiries are the sciences in general, but the point they have particularly in view, is the cultivating the history of Spain, and of the principality of Catalonia especially, as the most honourable to their country, and in that respect the most worthy of good citizens. In reference to this, there is no want of materials; the only difficulty is to digest these materials into a proper method, so that they may be read with pleasure, and understood with ease, due regard being had to the order of time, the certainty of facts established, and causes and events shewn in that relation to each other, in which they naturally stand.

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The first part of the book having explained the history, distinguished the different forms, and displayed the present state of the academy; the second contains addresses of thanks to the king and queen of Spain, and to Mr. de Carvajal; (who was prime minister when the academy was refounded) and which is indeed of much more consequence than all the rest, an most admirable system of rules for writing History,—that the members of this assembly might know by what laws their writings were to be tried, and have, at the same time, a just idea of the perfection they were to reach, the necessary helps towards attaining it, with a view also of, at least, the capital errors, they were to avoid.

This, we must allow, is setting out properly; and from the elegance and correctness of this first Tome, the learned world has just reason to expect extraordinary things from the academy of Barcelona.

Raccolta di Lettere, sulla Pittura, Scultura, ed Architettura, scritte da più celebri personaggi, che in dette arti fiorirono, dal secolo xv. al xvii. That is,

A collection of Letters, relating to painting, sculpture, and architecture, written by persons the most celebrated for their knowledge in those arts, who have flourished from the fifteenth to the seventeenth century. At Rome printed for Nicholas and Mark Pagliarini, 1757, 2 vols. 8vo.

The design of this work, is to collect and preserve the detached pieces that have been occasionally written, by the most distinguished artists, in regard to subjects that relate to their own professions. The many different occasions which produced these letters, were such as excited the authors to display their utmost abilities, on topics they best understood, and with the greatest freedom. It is not therefore easy to conceive, how a miscellany of this kind could be rendered more pleasing, instructive, or useful.

The far greatest part of these letters have hitherto remained buried in the dust of libraries, or kept as rarities, in the closets of the curious. They have been drawn out of both, for the sake of promoting these arts, that they might do justice to their illustrious authors; and that being thus assigned to the public, they might be, at least, secure from those accidents to which discourses of this sort, while in manuscript, are always liable. There are indeed some that have been printed before, but they were such as had acquired great reputation, and were either become extremely scarce, or were involved in books upon other subjects. There are likewise others, translated from the French, because of their merit, and the desire

his brethren, seeking the wealth of his people, and speaking peace to all his lord.

And accepted of the multitude of his brethren.] * His greatness did not make him forget his brethren : by whom he was highly esteemed, and much honoured by every one of them.

And speaking peace to all his lord.] * Advising and promoting whatsoever was for their advantage ; and speaking still to the king for that which might tend to the happiness and prosperity of his nation, which he advanced to the utmost of his power ; treating even the poorest of his countrymen with affability, and not dissimulating to speak familiarly and kindly with any of them ; which shews him to be a man of a noble and amiable disposition, who was not puffed up with such an unexpected rise of his condition, which recommends greatly to his praise.

* That which is said at the end of this chapter, that *Martin* procured the good of his nation, and sought the prosperity of his people, is a lesson to great men, and those that are in credit and authority, that if God hath raised them, the best use they can make of their authority is, to employ it to support the innocent, advance the interests of religion, and promote the glory of God *

N. B. This Work is publishing in weekly Numbers, at 6d. each.

made in different ages and with different degrees of accuracy; till at length M. Piccard, pursuant to an order of Lewis XIV. seemed to have put a stop to all further enquiries of this kind, by his accurate mensuration of a degree of the meridian.

But in the year 1672 M. Richer, in making astronomical observations at Cayenne, the capital of an island near the coast of South-America, in about 5° N. latitude, found that his pendulum clock, which had been carefully regulated at Paris, lost every day two minutes 28 seconds. At his return he published an account of this phenomenon, which he considered as very important, and worthy the disquisition of philosophers; and as it appeared at a time when the greatest ornaments of mathematical learning flourished, it did not long wait for a satisfactory solution. The penetration of Sir Isaac Newton soon discovered that it was owing to a diminution of the pressure of gravity; that Cayenne was therefore farther from the center of the earth, than Paris; and, consequently, that the earth was an oblate spheroid: and, from a very subtle theory, he found, that the axis of the earth was to the diameter of the equator as 229 to 230.

And here perhaps the enquiry might have terminated, had not Cassini, from repeated mensurations, in different places, with different instruments, and by different methods, declared in a treatise published in the year 1718, that the earth, instead of being an oblate, was a prolate spheroid, the length of the axis being 6579368 toises, and that of the equatorial diameter 6510796 toises.

As these measures were so contrary to the figure of the earth, resulting from the experiments of M. Richer, and the laws of hydrostatics; and as, at the same time, the decision of this point was of the utmost importance; the king of France sent, in the year 1736, certain mathematicians to the equator, and others to the arctic circle, to measure the length of a degree of the meridian at those places, in order to determine the true figure and dimensions of the earth.

The mathematicians who went to the north, at the head of whom was the celebrated Maupertuis, soon performed their task, and found that the length of a degree under the arctic circle contained 57437,9 toises, about 1000 toises longer than it ought to be according to Cassini's table, which sufficiently proved the earth to be an oblate spheroid, and confirmed the theory of Sir Isaac Newton.

From this mensuration, and the length of a degree accurately measured in France, Mr. Martin has determined the figure,

&c. of the earth, shewn the true principles of constructing geographical maps, and the method of solving the various cases of navigation, by a new sea chart, constructed from these principles; as had before been done by several writers, particularly the Rev. Mr. Murdock; tho' Mr. Martin's are the first charts we have seen of this construction, adapted to the practice of navigation; and by dividing the degrees of longitude and latitude diagonally, are rendered far more accurate than any yet published.

The difference resulting from two solutions of the same question according to Mercator's chart, and the new one of Mr. Martin's, is very considerable: for if a ship sails from a port in the lat. of 38° to another in 5° , and the difference of longitude 43° , her course will be $49^{\circ} 58'$, and her distance 3078 miles, according to Mercator's chart; but, by Mr. Martin's, the course will be $50^{\circ} 29'$, and the distance only 3059 miles. Thus the error in the course is $31'$, and that in the distance 19 miles.

But as these conclusions followed from mensurations taken in France and Lapland, mathematicians waited with impatience the result of the operations in Peru: and in the year 1748 Don George Juan and Don Antonio de Ulloa, who joined the mathematicians sent from France, and assisted in

care and accuracy ; and, consequently, that there is not the least reason for preferring either of them to the other.

Now, if we solve the problem mentioned above, by Don Juan's meridional parts, which Mr. Martin has inserted in this performance, the ship's course will be $50^{\circ} 8'$, and her distance 3071; differing from the solution by Mercator's chart 9' in the course, and 7 miles in the distance. But the error in the course is of no consequence at all, it being absolutely impossible to steer a ship to a degree, much less to nine minutes ; and the 7 miles, in so large a distance, is inconsiderable ; especially if we subdivide it into twenty days work, and consider the many incidents of unknown currents, seas running either with or against the ship, lee-way, and innumerable others, which render it impossible to keep an accurate account of a ship's way.

Nor can we ever hope to see the art of navigation brought to perfection, till the latitudes and longitudes of places are more accurately determined than they are at present ; for every person who has been conversant in the practice of navigation, well knows, from experience, that the surer he is of the latitude and longitude of his ship, the more certainly will he miss the intended port, a very few only excepted, whose longitudes and latitudes are determined to the necessary exactness. The first thing therefore necessary to be done, is to settle the latitudes and longitudes of our sea coasts, and from thence to construct accurate maps, according to the true figure of the earth : for it is of no consequence to endeavour to correct minute errors, while others of the greatest magnitude are continued. There is, however, but very little hopes of this being effected ; the sailors are too tenacious of old customs to assist in improving their art ; and it is only from those who visit the different parts of the globe, that the necessary observations can be expected.

This cannot, however, be imputed to the mathematicians. They have done all in their power to improve the art of navigation ; and the work before us is a proof, among innumerable others, that calculations, however laborious, are not sufficient to deter them from performing whatever has a tendency to improve the useful branches of science.

The Case of the Dutch ships considered. 8vo. 1s. Doddsley.

IN the Review for last month, p. 542. our readers will find an account of an ingenious work, intitled, 'A Discourse on the Conduct of Great Britain in respect to neutral Nations,' which has in some degree forestalled the matter of the pamphlet before us, and is indeed much superior to it, in elegance of sentiment and power of expression.

Nevertheless, as all men have their several excellencies, the able Writer of the treatise under present consideration, has justified the conduct of Great Britain, by some new arguments; and, as truth admits of various illustrations, he has placed those which have been urged before, in different points of view.

He begins, though perhaps somewhat abruptly and irregularly, with a positive assertion, that the subjects of Holland have no right to cover the enemy's property, either by the common principles of neutrality, or by virtue of subsisting treaties. He examines the principles of neutrality by the authority of the best writers, and the common usage of all nations. He considers what privilege the subjects of Holland have acquired, by subsisting treaties; and he says, that the whole argument in their favour is rested entirely on the words of the treaty of December

that this trade therefore, *ex post facto*, cannot be opened in time of war to the subjects of Holland; so as for them to carry it on by virtue of the engagements subsisting between England and Holland: prior not only to the existence, but even *probable* existence of this object: for, says he, the absurdity of an object, no less than the defect of an object, proves a defect of intention.

He very shrewdly argues further, that if the enemy, for his own immediate and temporal interest, pleases to give to certain particular persons, subjects of any neutral power, a licence to trade to his colonies; yet nevertheless, if an enemy does not give this liberty, as a general and *constant* privilege, to the neutral state itself, but confiscates all such ships of theirs as are found trading thither without that licence, then that licence is *special* and *personal*.—Therefore that special and personal licence does adopt all those who have it, and their property, in the view of subjects of that government which grants the licence.

He affirms, that a Dutch ship, trading to the colonies of France, without a licence from the French government, is confiscated as good prize to French captors: and concludes, that therefore all Dutch ships so licensed are adopted French ships.

In the next place he states, that by the words of the 4th article of the treaty of December 1st, 1674 still subsisting, certain commodities therein particularly mentioned *may be carried free to the enemy of either party*.—He then shews, that by a secret article of the treaty of February 12th, 1673—4 not abrogated, but *revived* and subsisting, such commodities *may NOT be carried to the enemy of either party*. The Dutch, he says, claim an extension of carrying free, not only the above commodities, but all others, being enemy's property, in every place and manner *possible*, at any time, by a pretended construction of the treaty of commerce, December 1st, 1674.

But our Author argues, that a positive permissive article must yield to a contrary article that is equally positive, but negative. If, says he, we determine more favourably, the point in debate must be *left open to common principles of neutrality*, as undecided by equally subsisting treaties: and in respect of things nominally specified in both these articles, which are in the terms mutually destructive of each other, must be withdrawn out of the question, as necessarily null and void.

The Writer then proceeds to examine whether the Dutch have discharged their duty as allies to England. He states the treaty of February 12th, 1673—4, and that of Utrecht, January 12th, 1712—13, between Great Britain and the States General,
by

by which the latter undertake to guarantee the former, and to afford certain stipulated succours when required. He insists, that notorious or avowed preparations on the part of a declared enemy, to attack or invade, necessarily endanger the object guaranteed, and are a foundation for the requisition—that therefore Great Britain is intitled, in such a case, to succours, by both treaties.

But it is contrary to the intention of the contract, says he, that the party who is to succour should judge of the foundation for requiring it. If it relied upon him, he would have it in his judgment or power to succour or not, and the view of the contract might be frustrated. If he is unable, a temporary inability may be remedied, and it is in his power. If a perpetual inability prevents his giving the assistance stipulated, the same inability prevents his receiving any benefit stipulated: for the non-performance of part of an alliance, is a dissolution of the whole, whatever are the reasons.

The Writer, in the last place, considers the Dutch objections, which he answers *seriatim*, and, in our judgment, fully refutes.

Upon the whole, we are well pleased to find a point, so national and important, treated with such judgment and perspicuity. We consider it as a happy preface of success, that our ministers *dare* to do justice to their country: and that advocates of sound learning and solid abilities, are not wanting to manifest the equity of the national conduct.

A poetical Translation of the Elegies of Tibullus, and of the Poems of Sulpicia. With the original text, and notes critical and explanatory. By James Grainger, M. D. 12mo. 2 Vols. 6s. Millar.

WE have long thought it somewhat extraordinary, that while the other poets of the Augustan age have had ample justice done them by English translators, Tibullus, one of the most elegant of them, has been so much overlooked. Nor has the neglect of this bard been confined to Britain; the French and Italians, who abound with versions of the best classical poets, having no good translation of this great master of elegy. For this, however, some reason may be assigned: the unaffected simplicity of his manner little suiting the quaint, pointed, love-writers of those nations. But whence it is, that

that (except one Mr. Dart) none of the poets of our country, who have treated amorous subjects in the Tibullian spirit, ever attempted to render the whole of Tibullus into English numbers? Was it his peculiar fate to be more praised than perused, to be more admired than understood?—But whatever the causes were, the fact is incontestible, it was therefore with pleasure we first heard of a new translation of this elegant Roman poet, by one who had formerly given very promising specimens * of his poetical abilities.

The original Latin of Tibullus is printed with Dr. Granger's translation; and we learn that, on this occasion, recourse has been had to the best foreign editions; some material improvements have also been made by the present editor and translator; and to the whole is prefixed the Life of Tibullus.

As we have a natural curiosity to enquire into the history of eminent persons, there are no lives which are perused with more eagerness than those of admired writers; thankind being solicitous to learn their fortunes and adventures, in proportion to the regard they entertain for their writings.

But that genius which disposes men to serve or amuse the public by their literary labours, either not allowing its possessors time to mingle in the affairs of the world, or giving them a contempt for its common pursuits,—little entertainment is in general to be met with in their story. Besides, envy is the inseparable attendant on merit of every kind, and the anecdotes of eminent persons are generally handed down to us under the disguise of partiality and misrepresentation. Nor are these the only obstructions to our enquiries concerning the lives of literary men, which are usually as much misrepresented by their admirers; a fond biographer often running into mere adulation, or a frivolous detail of what is little or legendary.

If these are the common impediments with respect to the memoirs of our own authors, we must expect still fewer materials, and more uncertainty, in those of a foreign poet, who died so long ago, as before the commencement of the Christian æra.

Such then being the difficulties which every writer of the lives of antient authors has to encounter, we must not expect a full banquet, where only a cold collation can be provided; for if a biographer has collected all that is certainly known, if he has offered the most probable conjectures on the dubious, and thrown what light he could on the obscure, he has done all that can be reasonably expected from him.

* See, particularly, an Ode to *Solitude*, in Doddsley's Collections, Volume the fourth.

With these reflexions, we sat down to peruse Dr. Grainger's account of Tibullus; and upon comparing it with those memoirs of that poet already published, we must allow, that the life now given us, is more compleat than any of the former. We shall therefore make an abstract of it, for the entertainment and information of our readers; adding a few cursory remarks on the state of poetry in the Augustan age.

Albius Tibullus, a Roman knight, not more eminent for his genius, than illustrious by his birth, fortune, and person, was born at Rome. A. U. C. 690. six years after the birth of Virgil, and one after that of Horace. His father, who was descended from the Albian family, having taken part with Pompey against Cæsar, either fell in action, or was butchered by proscription. The young Tibullus adopted the political maxims of his father; and having been present, with his great friend and patron the illustrious Messala Corvinus, at the decisive battle of Philippi, he lost a considerable part of his paternal estate, which was divided among the soldiers of the successful Octavius. However, by the interest of Messala, who soon after joined the conqueror, a competence was left for the plundered knight; who being disgusted with the ill success of his first appearance in arms, retired to Pedum, the seat of his ancestors, where he devoted his time to love and the muses.

His first favourite was *Clotius*, but the poet's passion

Our poet had not been long at sea, ere he was taken so ill, that Messala was obliged to put him ashore in Phæacia: in this island, so famous for the gardens of Alcinous, and for the salubrity of its air, he soon recovered; and, reembarking, overtook Messala in Greece. On his return, he found his Delia married; yet he still continued his addresses to her; and, in a fit of jealous resentment, let her husband into the knowledge of his intrigue; which, no doubt, put an end to it.

Soon after, viz. A. U. C. 726, Aquitaine having revolted, and Messala being sent to reduce that country, Tibullus went with him, and behaved so well, that he was rewarded with military honours.

Whether Tibullus made any more campaigns, is uncertain; probably he did not; but rather devoted his hours to the more pleasing pursuits of love and poetry. He was successively enamoured of Neera, and Nemesis; and was jilted by both.

His ill-luck in his amours, at length, so far disgusted him, that renouncing his attachment to Venus, he bent all his thoughts to the care of his estate, the study of philosophy, and the extension of his acquaintance and friendships with wise and learned men. His social and literary connexions now became numerous; for this was an age when good writing of all kinds, especially poetry, had risen to an extraordinary degree of perfection, and was in the highest esteem. Many causes, both physical and moral, contributed to its advancement. Rome was then the flourishing capital of the greatest empire that ever existed in the world; and its citizens enjoyed a tranquillity, the more desirable, as, from their bloody civil wars, it had long been unknown to them. But though they rejoiced at the shutting the temple of Janus, they were still Romans, and retained a deep-rooted antipathy to the dominion of ONE. It therefore behoved Augustus to endeavour, by every art, to reconcile his new subjects to his new authority; and, by the insinuating charms of peace, to soften the ruggedness of their natures. This the emperor knew and practised; nor, perhaps, was his conduct merely political: he really loved the muses, and was beloved by them.

So many circumstances thus uniting for the cultivation of genius, it is the less surprizing that a Virgil and a Horace sprung up, and that poetry, warmed by the genial beams of court-sunshine, should produce such excellent fruits.

But though Greece had brought forth nothing equal to the Georgics of Virgil, nothing of the same nature with the satires, nor any thing superior to the odes, of Horace; though Ovid in
his

his *Medea*, and Varius in his *Thyestes*, had improved the Roman drama, till it became a powerful rival to the Greek—yet the age of Augustus could not, in all respects, be compared to that of Alexander, as the Roman genius had not yet frequented the myrtle solitudes of elegy. Tibullus saw this, and moved also by the native tenderness of his disposition, he devoted himself almost entirely to the plaintive muse. He soon surpassed his masters in this species of poetry; and, in the opinion of the best judges, has not since been equalled by any elegiac poet, either for the genuine tenderness of his thoughts, or the easy correctness of his versification. But if, in these respects, our elegant Roman is without a competitor, we must grant, that both Propertius and Ovid exceed him in copiousness of invention; for if we take from Tibullus his praises of the country, his aversion to war, his complaints of female falshood and venality, and his descriptions of rural devotions, we leave him few thoughts behind: and as his elegies are all of the plaintive kind, there is a more frequent recurrence of the same thought in them than in either of the other two elegiac poets. How little does Tibullus then deserve the character of an original, as most critics have affected to stile him? Yet if truth obliges us to deny him that honour, justice will make him full amends by her testimony in favour of his judgment:—in which even the critical Horace himself reposed such confidence, that to his correction he submitted his poems: as he himself informs us in a beautiful epistle to our poet.

Albi nostrorum sermonum candide iudex, &c.

Some commentators, and others, notwithstanding the express testimony of Horace in this very epistle, and notwithstanding many passages in Tibullus's own poems to the contrary, insist, that having exhausted a large patrimonial estate by his youthful extravagancies, he was forced to retire to the country, where he supported himself by writing verses. This opinion, so disadvantageous to the memory of his favourite poet, our Translator has fully refuted; for the Doctor justly imputes the great diminution of his fortune, as hath already been observed, to the ill success of the party to which, in his early youth, he had attached himself. Rich, indeed, he was not, if we compare his circumstances with those of his forefathers; yet neither his impaired fortune, nor his friendship for Messala, could ever induce Tibullus to part with his independency. Nay, while Virgil wrote his *Æneid*, purposely to reconcile the Romans to monarchical government; while Horace, and other bards, addressed Augustus as a deity, in their poems, Tibullus, never deviating from his political principles, does not once mention either that emperor or Mæcenas. On the contrary, if Dr. Grainger's conjectures

conjectures are well founded, and they seem to carry as much certainty as matters of this kind commonly admit, Tibullus obliquely opposed a favourite plan which Augustus formed for transferring the seat of empire from Rome * to Troy: and perhaps it is not paying the fifth elegy of the second book too great a compliment, to say, that it had a considerable share in deterring the Emperor from his projected innovation. As a patriot then, his Translator deems Tibullus unrivalled; and he is perfectly enthusiastic in his eulogies on him, in this respect.

Thus, beloved by the best, and admired by all, Tibullus enjoyed every advantage that birth, merit, competence, and philosophy could afford. His death is supposed to have happened about the time of Virgil's decease, viz. in the year of Rome 735. At least it appears from the following lines of a cotemporary Epigrammatist, that Tibullus was the first Poet of eminence who died after the great Author of the *Æneid*.

*Te quoque Virgilio comitem, non æqua Tibulle !
Mors juvenem campos misit ad Elysios :
Ne foret aut Elegis molles qui steret amores ;
Aut caneret forti regia bella pede.*

Nor was Marſus the only Poet who lamented the death of Tibullus; Ovid has immortalized both himself and his friend, by a beautiful elegy which he composed to his memory. Of this poem Dr. Grainger has inserted a good translation, by a friend.

We must request the patience of our Readers, till the publication of the next Review, for an examination of the merit of our Translator's version.

* This matter is fully discussed in the notes to the fifth elegy of the second book.

Lectures concerning Oratory. Delivered in Trinity College, Dublin, by John Lawson, D. D. Lecturer in Oratory and History, on the foundation of Erasmus Smith, Esq; 8vo. 5s. Davis and Reymers.

IN these Lectures we have the late * Dr. Lawson's sentiments on a great variety of subjects, that have been frequently treated of by some of the best Writers, both antient and modern. Those who are conversant with such subjects, will find that the Doctor has scarce advanced any thing new upon them, and that his style is not always well suited to the dignity of his subject. His lan-

* The Doctor died at Dublin but a few weeks ago; and the news of his decease did not arrive in England, till after this article was drawn up.

guage, though clear and strong, is sometimes inelegant; and his periods often harsh and unharmonious. His observations, however, are generally just; his method is easy and natural; and he has displayed no inconsiderable share of learning. But we shall lay some few quotations before our Readers, together with a general view of what is contained in the work, and thus enable them to judge for themselves.

The first lecture consists of some general introductory observations, concerning the excellence of eloquence, &c. in the close of it the Author makes a little excursion into metaphysics, and enquires into the meaning of the word *Taste*; with what success, the following extract, without any comment upon it, will sufficiently shew.

‘ If I understand rightly, says he, the Authors who treat of *taste*, they represent it as a distinct faculty of the mind, that as the understanding judgeth of truth and falsehood in science, so doth taste of what is beautiful or otherwise in the polite arts; it is here the umpire and sole judge. Now it hath been laid down as an axiom, and is not, I think disputed, that no more causes are to be admitted than such as are real, and sufficient to produce the effect. If then, the known faculties of the mind suffice to this end which is ascribed to taste, why should we suppose the existence of this latter? We must reject it as altogether imaginary.

‘ It deserveth particularly to be noted, that this realizing the imaginary faculty of taste, began indeed in the arts: yet it did not remain confined to them; the infection spread farther, was received into the affairs of common life, into modes and dress; nay, it caught even the philosophers; it became the great standard of manners; and we have seen a certain inward sense, a moral *taste*, made the source of duty and obligation; it may be feared with worse effects; as it is more dangerous to resolve *manners*, the art of living well, than other arts, into chimerical, at least refined metaphysical principles.

‘ My answer then to the question proposed, “ Do I allow of the use of the term *Taste*,” is direct. I do, as a complex term, expressing the result of “ genius and understanding, improved by due application;” in which sense you see it is the same with the qualities before mentioned; but in what I take to be the usual supposition, as a distinct principle from the understanding, as an independent legislator, I cannot see any reason for admitting its existence, and I think the use of it hath caused much obscurity, and some mistake.’

The second lecture contains the history of the rise and progress of eloquence among the antients; the third, an abstract of Aristotle’s rhetoric, and of Cicero’s treatise concerning the Orator, with a comparison of these two tracts. It will not, perhaps, be displeasing to the learned Reader, to see the parallel which the Doctor draws between these two celebrated performances.

‘ In each of these tracts,’ says he, ‘ we behold strongly expressed the character of the Writer. The Greek speaks itself the work of an Author turned to speculation, one of severe study and intense thought, a genius subtle, penetrating, and profound. The Latin discovers the hand of a Writer long in high office, polished by conversation and commerce with the Great, a genius rich, agreeable, and delicate. The one is strong, grave, and close; the other eloquent, easy, and copious. That addresses himself to reason alone; this calleth in the assistance of imagination. You may liken Aristotle’s book to a vast magazine, compleatly furnished with all materials and instruments useful to an orator, all disposed in the most exact order; yet their very abundance produces a seeming disorder; and in this profusion of treasure, where no space remains unpossessed, things most valuable seem piled up negligently, as if vulgar and ordinary: Cicero’s is a much smaller store, and for the most part supplied from the other; but he has polished every thing to so high a lustre, and hath ranged them with such skill, that they appear in

the most advantageous light, and even trifles in him are things of value. The one excelleth in energy, the other in beauty.

‘ Aristotle never dwelleth upon a thought, giveth short, and here and there seemingly imperfect, but bold and masterly, strokes: Cicero carrieth every thought to its utmost perfection; and you see his whole work finished with touches of the most patient and exquisite art. As Cicero, when writing of philosophy, by enlivening and adorning the dryness of his matter, discovers the orator; so Aristotle, treating of oratory, discovers the philosopher, tracing things back to their first causes, and reducing all, as far as may be, to fixed principles. This latter engages your attention by gratifying your curiosity; you are still pleased, because still learning: Cicero hath little new, but so embellisheth the old, as to give it the charms of novelty. Reading the former you are in the state of one travelling through a strange country, always pleased, because every step opens a new prospect: the other, it is true, leads you through a country already known, but so beautiful, both from nature and art, that no repetition maketh it tiresome; you see indeed what is familiar, but in such lights that it is always charming.

‘ The Roman, it is owned, hath this advantage, that writing of oratory, himself a most excellent orator, he exemplifieth his precepts in his discourse, at once teacher and pattern: on the other hand, in strength of reason, in manly brevity, in depth of thought, in solid reflection, and capacious comprehensive genius, the Athenian is undoubtedly superior. If you are not capable of improvement in eloquence, from reading Cicero’s work, you reap no advantage: whereas, with respect to Aristotle, we may pronounce, that every attentive reader cannot but receive much benefit, from the vast fund of good sense, the great insight into human nature, and the curious observation, which form the peculiar praise of this judicious, weighty, accurate treatise.’

In the fourth, fifth, and sixth lectures, we have the characters of Quintilian and Longinus; a continuation of the history of eloquence among the moderns; a comparison of antient and modern languages, together with some general observations on the eloquence of the pulpit and the bar.

The subject of the seventh is Imitation. The Doctor introduces it with telling us, that one of the best fruits springing from a frequent and careful perusal of the works of the antients is, that we are thereby led to imitate them, and by degrees may be transformed, as it were, into their likenesses. But as some prejudices lie against imitation in general, and as those who acknowledge its usefulness are yet liable to err in the application, he

he thinks it necessary to make some reflections upon the subject, in order to shew how useful a thing imitation is, and to point out the rules of good imitation. The arguments by which he endeavours to prove the usefulness of imitation, are drawn from two sources, experience and reason.

If we look back on former ages, we shall find, it is said, that the most eminent persons in all kinds of literature, owed their first materials to the discovery of others, nay, and derived from example a great part of their skill in the management of those materials. 'Concerning Homer, continues our Author, it seems probable, not only from the perfection of his writings, but also from the loose traditions, and obscure accounts of the times preceding him, that there were models, which he followed and improved upon. Such we may justly suppose to have been Orpheus, and Linus, and Amphion, and Musæus; names which, however faintly, do still shine through the darkness of fable, and appear to have been renowned for skill in poetry and music. But as all monuments of those very antient times are now lost, we cannot determine this point with any degree of certainty.

' Let us therefore allow him the honour of original genius, to which his antiquity hath perhaps contributed not a little to render his title indisputable; it remaineth, however, undoubted, that the whole multitude of Writers who flourished since, have been much indebted to him. The critics agree in this observation; and ye may yourselves, with little difficulty, confirm it by instances from all the Authors of Greece. In the unaffected simplicity of the first Historian; in the strength of the second; in the sublimity of this philosopher; in the ease and sweetness of that other, and in the expressive brevity of a third, you may trace the genius of Homer, his sentiments, nay, his very words, taken by them, and fitted to the contexture of their own prose; which they thought not to conceal, as thefts, but were open and ambitious in their imitation; looking upon his works as of a rank above human, as a vast treasure left in common, from which it was allowable for all, who were capable of performing it rightly, to transfer a gem to enrich and adorn their own productions.

' Next after the poets, this treasure was most useful to the orators, who found here an inexhaustible store of noble and lofty images; and to none was it more useful than to Demosthenes, who having applied himself from the beginning to acquire a resemblance of this poet, and of Thucydides, hath happily united the clearness, abundance, and elevation of the one,

to the weight, nerves, and brevity of the other; thus sublime without swelling, and close without dryness.

* It would be tedious and unnecessary to extend this observation to the Romans; to shew particularly that it was the case of Tully and Livy, of Virgil and Horace; and the rest of those extraordinary persons, who were the ornaments of the Augustan age; of whom it is acknowledged, that they professedly formed themselves upon the models of the antients, esteeming it sufficient honour, that they brought home to their own country the most precious treasures of Greece.

* If I should go one step farther, and ask you, who among the moderns have excelled, they who relied upon their own single force, or they who made a judicious use, and trod in the steps of antient wisdom? the answer will decide the question; and this must be the answer, "Almost all such have been in some measure *imitators*."

Having thus endeavoured to prove, that experience is on the side of imitation, he proceeds to shew, from reason, that it is beyond the power of human nature to arrive at perfection without its assistance. Men are so formed, we are told, that a single person is unable, by the power of his own genius, to carry any art from its first rudiments to perfection. Arts and sciences

study of the beautiful monuments of antiquity, of statues, coins, and bas-reliefs, and more particularly, by observing privately the stile of Michael Angelo, his rival, he opened a new way, and raised himself to that animated, noble, and lofty manner, which so gloriously distinguishes his latest performances.

Though the Doctor thinks it evident, that imitation is extremely useful, nay, in some measure, necessary to our arriving at perfection, yet he acknowledges, at the same time, that it may likewise be hurtful, and that it has mislead as well as set right. It must not, however, on that account be rejected; it must only be regulated. Accordingly he closes this lecture with some rules for the regulation of it, and proceeds, in the eighth and ninth lectures, to consider eloquence as addressing itself to reason.

The first great end, he observes, which every speaker should propose to himself, and to which every other should be subordinate, is to convince. Every man, therefore, who desires to excel in eloquence, should make it his earliest and principal care, to strengthen and improve his reasoning faculty; and should, consequently, be early initiated, and carefully instructed, in those sciences which strengthen and direct reason by rules and exercise. Under this head he recommends the study of logic, and especially that of geometry, to all young persons, who would attain to a rational, and manly eloquence.

In treating of the arrangement of arguments, he considers the following question, proposed by Quintilian, as of some nicety, and variously answered, viz. In what manner shall an orator dispose his arguments, so as to give them the greatest possible advantage? Shall he place in the first rank those which are strongest, and so proceed to the weaker? Or shall he set out with the weaker, and rise gradually from thence, concluding with the most weighty? Or lastly, shall he marshal his arguments according to the disposition of Nestor's army in the Iliad, throw the feeblest reasons into the middle, as that leader stationed the worst troops in the center, while the bravest and most experienced formed his van and rear?

Quintilian's answer to the question is this; they may be disposed in any of these ways, according to the nature of the cause, with one exception, that the discourse should not sink from those which are strong, to the light and feeble. 'If I might attempt, says our Author, to give a more particular answer, it should be the following.—Always begin with some argument, at least pertinent; and end with one weighty, and likely to have effect. If the cause require, that you should propose the weightiest first, (which you must do, if there is but one that is of much weight) and you judge it needful afterwards to add others

In the tenth and eleventh lectures the Doctor considers eloquence as addressed to the passions. But as there is much obscurity and confusion, he says, in the notions commonly received concerning them, he thinks it necessary to premise some observations upon the nature, use, and qualities of the passions, that the duty of an orator, in this respect, may be more clearly determined. The manner in which both moralists and rhetoricians have treated of the operations of the mind, it is said, has given occasion to a great mistake concerning them. If we examine closely into the opinions usually entertained about them, we shall find that they are looked upon as several independent principles, distinct beings, grafted, as it were, into the mind, and acting by their own force. But a very little application to philosophy, would teach us, that it is the whole soul which acts in every case; that judges, imagines, remembers; that every power arises from the same source, from simple sensation, up to the most complicated reasoning, many of which we distinguish by the name of several faculties, are only actions of the same faculty of the soul, directed to various objects, or the soul exercising this faculty in different ways by means of the effects, or of their circumstances. Of course we have understanding, judging of actions, memory, comparing things, fancy, taste, judging of works of art, &c. &c. &c. Now we see how far we are from having two distinct faculties, one for the soul, and another for the body, each with its own powers, and so in all

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passions and passions, often so volutinously and obscurely described. Here is order, plainness, simplicity; from whence it seems agreeable to nature, simple in causes, however abundant and various in effects.

Such are our Author's sentiments in regard to the passions, whether they are satisfactory or not; the reader will determine for himself. He now lays down the following rules to be observed in addressing the passions.—Observe which, of what kind and turn are the passages, (we use his own words) that most affect yourselves and others; from thence take your direction.—Be yourself possessed with the passion you would excite. Let your address to the passions be as short as it conveniently may: for two reasons; that you may bestow more time and care upon the rational part, and because nothing more quickly tires and disgusts than addresses of this sort. In speaking to the passions, as much as possible conceal your doing so.

The subject of the twelfth letter is *Elocution*; and here the Doctor makes a few obvious reflections on perspicuity and purity of style; after which he proceeds, in the thirteenth lecture, to treat of *Ornament*, in which, we are told, the chief splendour of eloquence is placed. There are two branches, he observes, from which chiefly all true ornament arises, *viz.* *Composition* and *figures*; on these he makes only some preliminary observations in this lecture, which he concludes in the following manner. 'That I may give you in one view, says he, my whole sense of this article, Ornament, I shall conclude with laying before you an idea of a speaker perfect herein.

'He considers well before-hand the subject he is about to enter upon; whether it requires to be explained only, or demands proof likewise; or whether needing both these, it doth besides interest the passions of the hearers. To judge rightly hereof, he substitutes himself in the place of his hearers: if one should arise before me to speak upon this point, saith he, what would I expect? Explanation, arguments, pathetic, imagination. He proceedeth accordingly.

'If this subject be a complex one, he weighs the several parts of it distinctly; here he expounds, there argues, again affects; in another place, softens the rigour of reason and tumult of passion with the gayer colours of fancy. He is always pure, clear, and harmonious in his style; and is more especially attentive to suit it to the occasion: it seems to spring from his subject, and the words wait ready, without his industry, to cloath his thoughts, as fast as they rise in the mind. He is plain and modest in proposing; distinct and accurate in unfolding; weighty and pressing in confirming; in the application touching, warm-

ing, penetrating. He is close, connected, full of dignity and energy in reasoning; clear and distinct in explaining; lively and short in relating; exact, though concise, in describing; quick, rapid, animated in passion.

‘He mingles the fire of a poet with the simplicity of a philosopher, and the grave majesty of the historian; is sparing of digressions, easy in transitions, accurate in comparisons, weighty in reflexions. Never more artful than in concealing art. Seeming most natural, where most skilful; most easy, where he had laboured most; correct with spirit; entertaining with solidity; with seeming liberty observing always strict method; never appearing to wander, but in order to make his return more effectual; nor seeking to please, but with a view to persuade. Still gratifying your curiosity with somewhat new, yet still keeping it up by a prospect of more, ever rewarding your attention, at the same time redoubling it. At every step, as in the ascending a high hill, he presents to you a new prospect, with a glimpse of more opening behind. Thus still satisfied, still unsatisfied, you are led on from expectation to expectation, and remain in suspense, until you arrive at the summit, the close and winding up of all; from whence you see the scheme compleat; one just, well conducted whole; and the mind entirely acquiesceth in it.’

The Doctor now proceeds, in his fourteenth lecture, to treat of *Composition*, by which he means, *the due arrangement of words with regard to signification and sound*. But he enlarges chiefly upon the latter, *viz.* the arrangement of words with respect to sound; and here he lays down and illustrates some general rules, such as the following.—Words ought to be placed in such a manner, as not to shock the ear with jarring sounds.—Be on your guard against monosyllables; too frequent in our language.—Observe a reasonable limit in periods, never exceeding the usual power of the breath to utter with ease; which may be about the length of six of our heroic verses.—Seldom let two, never three, of this extent succeed each other.—Avoid no less the contrary extreme of short sentences, which are unmusical, harsh, abrupt. Especially string not many such together. The best method is, to mingle those of each kind; for thus the long will derive vigour and vivacity from the short, and the short, numbers and harmony from the long.—As periods consist usually of several members, you should take the same care in each, as of the whole.—Be careful that weaker expressions do not follow stronger; let them rise in energy, closing with the strongest.—Be sparing in the use of epithets, and synonymous terms, which clog the discourse with idle sounds.

In the fifteenth lecture the Doctor makes some observations on the use of figures. He sets out with enquiring, whence it comes to pass, that figures render discourse more pleasing; and then points out some abuses necessary to be avoided in the use of them. Of these he speaks under three heads; the number, the kinds, and the application of figures. As to the number of figures, he observes, that multiplying them without measure, introducing them every where, and heaping them up with profusion, produces the worst consequences. *Nothing so quickly tires; it takes away credit from the speaker; and renders discourse obscure.*

In regard to the *kind* of figures, he observes that, generally speaking, we should avoid all such as turn merely upon sound; that *hyperboles* are dangerous figures; that *opposition* is a figure, which should be used discreetly; and that no figure is more commonly used by orators than gradation or climax; yet the frequent use of it is faulty; because it favours of affectation, is too artificial, and grows tiresome.

Speaking of the *application* of figures, he observes, that the finest embellishments rhetoric can furnish, introduced in a cause which demands only distinctness and perspicuity, deform, instead of beautifying. Metaphor, he says, is one of the greatest sources of beauty in figurative writing; but there are two dangers attending it. One is, the pursuing it too far. A train of metaphors carried on, forms an *allegory*; which figure, or rather chain of figures, if every part be apt, well connected, and agreeing with the original idea, is justly pleasing; but pursued too far, errs in one of these two ways. Either the truth shadowed under it lies too open, and then it becomes flat and tedious; or else the resemblance is too remote; in which case the allegory degenerates into a riddle, and offends because it puzzles.—A second danger attending the use of metaphors is, the mixing different and inconsistent ones. Much vigilance, we are told, is requisite, in guarding against this fault, the infection of which seems to have reached, in some degree, the best writers, both antient and modern.

In the sixteenth and seventeenth lectures, which are in the way of dialogue, the Doctor considers the advantages that may be derived, in the study of eloquence, from reading the poets. In the eighteenth he treats of Plato, as a teacher of eloquence by precept, and as an eloquent writer; and traces out a short idea of his Phædrus.

The subject of the remaining lectures is, *the eloquence of the pulpit*; and here our Author confines himself chiefly to such remarks

...and
our readers what he says upon this

It is allowed, that a preacher is
passions: but the attempt is delicate;
prejudicial; he then becomes disgusting.
“What therefore shall I do? Shall I
“only way whereby one can greatly
“great a risk of contempt?”

“In answer, the best advice I can then
consider well, have you a genius turn
not; by no means attempt it; for you
precept, labour, study, all are vain.

“But how shall I know my own ge-
“hard. Men misjudge therein every day.
“It is true: and the following rules

“Recollect if you can, in the essays of
which is the course you have taken: for al-
less altered by imitation of art, displayeth it
impulse.

“Observe afterwards. In thinking of an-
the path into which your first thoughts hur-
flection checks their career? This spontaneous
eth the direction of nature.

“Again, which are the n-
you lean toward

would be absurd to make one wholly up of pathetic: now, which of these several kinds do you fall into most readily, and advance into most swiftly?

‘ If your genius be truly pathetic, you will indeed take care of the plain and argumentative parts, because they are necessary to your design, and to the success of the whole; but you will not find them in the same facility, or delight, as in the others: you will go through them, like a traveller in a rugged road, with discretion and caution; whereas you come to the other as fair champain ground, which you fly over with pleasure and rapidity.

‘ And lastly, to make this characteristic compleat, take in the *success* also.

‘ Every person may be sure of discovering this by the help of reasonable attention, without imputation of lightness or curious anxiety; especially in the point before us. Public miscarriage herein, affords too great triumph to a revengeful or satirical person, to be long past over in silence. As you find the event, regulate your conduct.

‘ For, if in all cases, as we before observed, men ought to be cautious of attempting the pathetic, surely in this, we ought to be more especially so; because the more important the subject, the more serious the design and argument, the plainer should be the manner, the more remote from all appearance of skill, or suspicion of seduction.

‘ So much for the general attempt to address the passions: particular observations are these.

‘ Occasions often occur in every part of your discourse, in the explanatory, in the argumentative, where the pathetic may be proper: but in those places, it ought to be merely a stroke, a flash, rapid and instantly disappearing. Insist upon, lengthen such passages: you soon offend, or fatigue.

‘ The situation most fit for, I may say, peculiar to this kind, is the *application*. Here it is, that you are to unfurl all the sails, or to raise the metaphor, that you are to pour forth the whole storm of your eloquence; to move, to exhort, to comfort, to terrify, to inflame, to melt. Your thoughts, your language, your voice, your whole form should be animated. You cannot be too soft, too insinuating, too rapid, too various, too sublime. Among others, we see two causes, why this (the application) should be the peculiar feat of the pathetic.

‘ One is, that before conviction, every avenue through which passion might reach the mind is shut up, or guarded, and no-

thing from that quarter admitted without careful examination. Convince your hearer :-- Suspicion ceaseth ; you obtain credit with him ; he considereth you as a fair and safe guide ; thus openeth out his passions to your call ; nay, conspireth with you, and industriously assisteth you in your design of moving them. And because the exertion of passion is in the act itself, from our original constitution, pleasing, he assisteth herein the more willingly, as he is now secure, that he may exert it safely. Before, you wrought against the stream with much labour and little progress ; here the current sets with you, and you glide down easily and swiftly.

‘ Another cause is, that impressions made on the passions are the strongest, and most sensibly felt by all men ; whence it is prudent as in this case, to leave them last in the mind. A man convinced by argument believeth, acquiesceth ; and often thinks no more of the matter : interest his passions warmly, the images remain, will be, for a long time at least, easily revived, and for ever returning. * *Did not our hearts burn within us while he talked with us ?* is the character given of his eloquence, who *spoke as never man spoke.*

‘ It is true, wise states † prohibited by express laws, pleaders to direct their discourse to the passions of the judges : but the case of preachers is very different. A judge cannot interest himself in the cause of the parties without injustice ; to engage his passions is therefore to seduce him : but in the duty of a Christian, religious and moral, his most precious interests are directly concerned : so that to judge of them rightly, his passions must be, ought to be strongly engaged.

‘ The best advice on this head which we would do well constantly to follow, is this.—Raise your imagination by a lively portraiture of all the circumstances, those in which you write, and those in which you shall pronounce what is written : the dignity of the subject, excellence of the design, zeal becoming of your office, good that may be wrought, the place, the occasion, the audience, the stillness, the attention, suppose all present at the instant :—This will awaken every spark of genius within you ; your thoughts will be warmed, they will flow in expressions, strong, lively, glowing ; you will have fire, force, dignity.

‘ A preacher should further note on this occasion, that the effects of the pathetic vary together with the audience, and should take his measures accordingly.

* St. Luke xxiv. 33.

† Egypt and Athens.

‘ The

‘ The passions are more easily excited in the young than in the old ; in women, as being of a frame more delicate, than in men ; in the poor and distressed, than in the rich and fortunate, for prosperity hardeneth the heart : in the illiterate, than in the learned, because more prone to admire ; and, for the same reason, in those who have lived privately, than in men of large experience, and much conversant with affairs.

‘ Further, fear is the most powerful of our passions. Its impressions are the most sudden, sink the deepest, remain the longest. This mighty engine therefore you should not fail to employ in the cause of religion ; notwithstanding the visionary notions of perfection and disinterest, with which some have endeavoured to flatter mankind, in contradiction to universal common experience. You should seek, not only to win men to virtue by representations of its amiable nature, but deter them from vice, by just pictures of its deformity ; and especially, of its dreadful consequences ; and display before the eyes of the sinner, in as strong colours the unspeakable terrors, as the tender mercies of the almighty judge : which I the rather mention, because in this polished age, I think, there are not wanting instances of that false and dangerous delicacy, well described by the poet,

To rest, the cushion and soft Dean invite,
Who never mentions hell to ears polite.

POPE.

‘ Inferences we have said form the best kind of conclusion. But here one thing should be adverted to, “ The time of concluding.” Have you not observed many, in the midst of argument or warm exhortation, surprize their audience at once with a sudden unexpected ending ?—But every thing abrupt is ungraceful.

‘ Others there are, who fall into an opposite and worse extreme ; who know not how to have done ; who seem never to think they have said enough ; but when the length of the time, when their own matter and manner promise the end to be at hand, when their hearers expect it, add yet more, go round and round, and continue hovering about a point, teizing by this disappointment, and fatiguing the congregation. This ill habit, whether proceeding from zeal or wrong judgment, omit no pains to avoid, or correct.

‘ Learn to distinguish the precise time of concluding ; that is,
“ When you have executed the scheme at first laid down ;
“ when you have nothing new to say ; nothing of more weight
“ and force than what hath been said ; when you have brought
“ your

parts leave the mind
bring it late, to a faint and now cor

‘ Abundance of matter is allege
where real ; but you may for the m
rower compass ; or abridge words, an
sense. I dare not, however, conde
great authorities : and shall only rem
“ fitter for a reader than hearer : that
“ and not extended beyond two discou

‘ Under the heads of proofs and i
marked what seems most material in th
reason and passion : It is further useful,
relieve and mitigate the severity of rea
passion, by strokes of imagination : but,
grave cast, these should be used sparingl
Such licences are and may be indulged
whom some degree of luxuriancy is to be
age may have somewhat to lop and prune
to the stock : but these ill agree with ripe
rious character. A good rule seems to be
a work serious in its kind.

‘ In tragedy, say the critics, every in
one may almost add, every line should
main design, should contribute to the c
imperfection ever to let the plot stand
empty, much more to go out of the w
having fixed exactly the plan
mine every -

poetry, both Latin and English. But as we have extended this article to a sufficient length, we must refer the consideration of the *Doctor's poetical merits*, to the judgment and taste of his readers.

MONTHLY CATALOGUE,

For JANUARY, 1759.

POLITICAL.

- Art. 1. *The Manifesto of the Court of France; or, a parallel of the King's conduct with that of the King of Great Britain, Elector of Hanover: relative to the affairs of the empire, and particularly to the breach of the capitulation of Closter-foven.* 12mo. 2s. sewed. Scott.

HIS most Christian Majesty, it must be confessed, tells his story very well; and, according to his own account, he is the most *righteous* and most *beneficent* prince in the world: but, *audi alteram partem*. His Majesty of Great Britain has likewise something to say for himself, both as King and as Elector; and, as the principal stress is here laid on the affair at Closter-foven, we need only, on this occasion, refer the candid reader to a paper, entitled, 'Authentic Documents of the French administration in his Majesty's German Dominions.' (See Review, Vol. XVIII. p. 265.)—and to a special refutation of this Manifesto; great part of which has appeared in the News-papers of the present month.

- Art. 2. *An Apology for W. P. Esq; in which the conduct of L—G—B—h is vindicated from all the cavils thrown out against him.* 8vo. 1s. Pridden.

The Author endeavours to vindicate the fame of G—B—h at the expence of Lord H—we's reputation; and attributes the chief cause of our loss at St. Cas to the boats not being ready to convey the troops on board, when they arrived at the Bay: but he seems to know very little of the matter; and is, in general, so unhappy a reasoner, that, to use the words of Dean Swift,

His arguments directly tend
Against the cause he would defend.

MISCELLANEOUS.

- Art. 3. *Tartarian Tales: or, a thousand and one quarters of hours. Written in French by the celebrated Mr. Guellatee, author of the Chinese, Mogul, and other tales. The whole now*
for

relates to the manage, and to the know-
and dicting of Horses; as delivered by
subjects. By Thomas Wallis, Surgeon.
Owen.

This seems to be a useful compilation; and
his materials from the latest and best writers
son, Bracken, Bartlet, Wood, La Fosse, &c.

Art. 5. *The Naval History of Great Britain
the most illustrious admirals and commanders
2. Elizabeth. Interspersed with accounts
discoveries made in the several parts of the
all the great events of the present war, to
dorned with the heads of the principal admirals.
12s. Rivington and Fletcher.*

We lately gave an account of two different
They were both but ordinary performances; and
merit with respect to the writing, or the value
materials, it at least deserves the preference, for
a narrower compass, printed in a more convenient
more reasonable price.

Art. 6. *The History of Wilhelmina Susanna
ing a wonderful series of events. 8vo. 1s.*

An unintelligible and romantic pamphlet. The
professes in his motto, he has "clouded with
truth; or whether the whole tale is the work of
fiction, we are not enabled to determine.

Art. 8. *The Virtuous Criminal; or the history of Lord Stanley. Translated from the French.* In two volumes, 12mo. 6s. Noble.

Aburdity throughout!

Art. 9. *The Brothers.* By the Author of the *Stage-coach* *, and *Lucy Wellers.* 12mo. 2 Vols. 6s. Doddsley.

Written by a Lady, who has thought proper to follow the manner of Mr. Richardson, author of *Pamela*, &c. Mr. R. is certainly a great genius in his way; and therefore it is no reflexion upon the writer of *the Brothers* to say, that she has by no means equalled her pattern; but, at the same time, it must be allowed, that her book, notwithstanding the many improbabilities, and some absurdities, that are found in it, is an entertaining and interesting performance. She has greatly mended her hand, since she published the *Stage-coach* and *Lucy Wellers*: to which we think she has injudiciously referred the Readers of her present work. Had her former pieces been buried in eternal silence, her reputation would have lost nothing on that account.

* See Review, Vol. IX. p. 394.

† Review, Vol. X. p. 75.

Art. 10. *An Account of two missionary voyages, by the appointment of the Society, for the propagation of the Gospel in foreign parts, &c.* By Thomas Thompson, A. M. Vicar of Reculver, in Kent. 8vo. 1s. 6. Dod.

Mr. Thompson recites the success of his mission at New Jersey in North America, and among the Negroes on the gold coast of Africa, where he was able to do very little; for which he partly accounts, from his ignorance of the language of the country: so that it is no wonder he could make no great impression on the minds of poor savages, equally ignorant both of the doctrine and the language of their teacher.

Art. 11. BIBAIOMAXIA: or, *The Battle of the Books.* Translated from the Greek. Supposed to have been written by Dean Swift. 8vo. 1s. Hope.

An indifferent imitation of Swift's *Battle of the Books*. The Author makes the *Christians* and the *Infidels* contend for victory; and he introduces Dr. Hill as one of the great champions in the christian cause, on account of his treatise on God and Nature. Does the Reader desire further proof of the Writer's sagacity?

Art. 12. *An Answer to an anonymous Letter * to Dr. Lowth, concerning the late election of a warden of Winchester-College.* 8vo. 1s. Millar.

* See our last volume, p. 304.

REV, Jan. 1759.

G

The

The subject of this contest, between Dr. Lowth and the anonymous Letter-writer, is of too private a nature for us to enter into the merits of it minutely. The two disputants are undeniably masters in the art of controversy: the equity of the cause however seems to be on the side of Dr. Lowth; who has treated his antagonist with great keenness of reprehension, without transgressing the bounds of moderation, or the rules of good manners. We wish, for the honour of literature, and the dignity of human nature, that all disputes among the learned were pursued with that decency and decorum, which Dr. Lowth has exemplified in the pamphlet before us.

We must observe, that the Doctor has not only justified his own conduct, but he has, with becoming spirit and generosity, vindicated his noble patron, the bishop of Winchester, from the imputations thrown upon him by the anonymous Letter-writer: and the Doctor concludes, that he has given sufficient reasons and authorities, for his having affirmed, that on the late election of a warden of Winchester college, when the bishop's duty required him to interpose with authority, his decision was wholly disinterested, and perfectly upright: that in rejecting the warden of New College, being, as such, a disqualified person, and in the place of him appointing Mr. Golding to the wardenship in question, he acted just as the Founder, whose substitute he was, had prescribed;—just in every respect as he would have acted himself.

Art. 13. *A Letter to the Rev. Dr. B——n.* 8vo. 6d.
Townsend.

The wit of this very little piece lies chiefly in the type, which is made unusually large, with wide spaces between the lines, to ridicule the loose manner in which the Doctor's works are printed. However, we commend the Letter-writer's reflections on the absurdity of crowding books with copper-plates. Having sneered at those authors who wire-draw as much sense as might be included in one period, through the pages of a whole volume, he adds,

There are another kind of authors, who having read of the near relation poetry and painting bear to each other, have resolved to shew their ingenuity, and unite them, if possible, still closer. For this purpose, every poem that they publish must have a head and a tail-piece, finely engraved by a Grignion or a Major; bringing them thus together, to enable the reader to form a more complete and satisfactory judgment of the distinct merits of the two competitors for fame. He observes, that most of the treatises he has read upon this subject, seem, upon the whole, to have given the palm contended for to poetry; whether with justice, or not, he cannot tell; but he thinks, that were they now to resume the parallel, they would not fail to give the preference to the picture: and indeed, says he, that they themselves are conscious of some essential defect in their writing, and the absolute necessity of calling in the engraver to their assistance, is evident from the general course of their advertisements; wherein they
inform

inform the publick that the work shall be beautifully *illustrated* by copper-plates.

These animadversions are smart and judicious. Nothing certainly can be more injudicious and childish, than to lard a book with copper-plates, unless they represent some emblematical figures, which may *really* serve to exemplify and illustrate the subject of the printed pages.

The Letter-writer's observations on this head, put us in mind of an extraordinary advertisement of an extraordinary history, which concludes with the following quackish *Nota Bene*—Be careful to ask for the history with one hundred and fifty copper-plates,

Art. 14. *An Essay, to prove the Superiority of the present age and nation over that of any former. In answer to the ingenious, but malevolent writer of an Estimate of the manners and principles of the times. By Britannicus. 8vo. 6d, Hope.*

A Rhapsody of nonsense.

Art. 15. *A Treatise of the Use and Abuse of the Second, commonly called the Steward's Table, in families of the first rank. 8vo. 1s. 6d. Printed for the author, and sold by Mr. Carter, at the bottom of Clarges-street, Piccadilly.*

This, take it altogether, is a very extraordinary performance, said to be the work of a person whose juvenile follies reduced him to the station of a hackney coachman; and written, as he asserts, in consequence of a subscription among ordinary servants, in order to have their grievances made known and redressed. The insolence and frauds of upper servants are placed here in a very strong point of light, and if any credit be due to the author's account, it must be allowed to open a scene of great corruption, which deserves to be enquired into, and suppressed, in order to preserve honesty in almost any rank of people. We have waited many months, before we gave an account of this coachman's cut at the steward's table, from a supposition, that some answer would have been given to it, on the part of the persons therein so severely treated: but nothing of this kind hath yet appeared. However, the turning this tract over may be no unworthy condescension, as it can certainly be no great loss of time to any nobleman or gentleman, who keeps many servants. It will either afford the means of discovering and correcting enormities in his own family, or, which is rather to be wished, the satisfaction of finding there are none such; and that he is not at all in danger of Actæon's fate, the being eat up by his own hounds.

Art. 16. *The Universal Gazetteer: or a description of the several empires, kingdoms, states, provinces, countries, cities, towns, seas, lakes, rivers, mountains, volcanoes, &c. in the known world. Together with an account of the extent, produce, revenue, forces, trade, manufactures, religions, &c. of the several*

become topics of conversation to names; it is very necessary to stances of their situation and was approved of in its time; but in that book, made it give way though still much deficient. Indeed a geographical dictionary in so small a third Gazetteer is now attempted places than any before it: and to phy prefixed, is no ill judged introduction principal divisions of the globe, more situated; and had a fifth been added and giving a general view of the world to the advantage to the design.

Art. 17. *A new and accurate Description of the Roads and the principal cross roads, commencing at London, and containing a description of the several branches into four parts, viz. western, northern, eastern, and southern. To which are added, the antient names of places in England, a list of fairs, regulated*
8vo. 4s. Doddsley.

Works of this kind, if well executed upon the road. But as to the piece here agree with the title-page.

from London to all the cities, towns, and remarkable villages, in England and Wales, according to the new vested mile-stones: and an account of such noblemen's and gentlemen's seats as lie near the road side. 2. The cross-roads in England and Wales. 3. An alphabetical list of all the cities, towns, and remarkable villages, shewing in what road they are situated. With a whole-sheet map of the roads, &c. 1s. 6d. Meadows.

The editor of this little piece says, the greatest care has been taken to make it as complete as possible.—And in the roads we are acquainted with, it really appears to be the most accurate thing of the kind we have yet seen; though some mistakes may be corrected.

Art. 19. *An historical Account of the rise, progress, and management of the general hospital or infirmary, in the city of Bath: with some queries, to the principal conductors of that charity.* By William Baylies, M. D. 8vo. 1s. 6d. Printed at Bath. Sold by Hiltch and C^o. London.

The professed purpose of this pamphlet, is more fully to evince, that there is a want of medical oeconomy in the hospital at Bath. Our Author, after having been unsuccessful in his attempts to become an attendant physician there, seems determined to try whether, by the use of pen and ink, he cannot terrify his alleged adversaries to admit him; and thereby make him the means of working a reformation.

Unfortunately for the Doctor, these his supposed adversaries have not yet deigned to take any notice of his former writings; and should they now continue obstinately silent, it may be doubted, whether candour will construe it into a 'confession of guilt,' or whether it will 'convince the world the accusations are unanswerable.'

Had the allegations against the physicians here accused, come from a more disinterested appellant, they might, perhaps, have been more worthy the attention of the public: but every page serves to show, that self-interest has a greater share in this production, than charity.

On our first acquaintance with this Author, we freely declared our sentiments concerning his claim^o, nor do we find any thing in his present publication, that can incline us to retract them.—It is with pain we see a continuation of illiberal disputes among gentlemen of a profession, that ought to inspire the strongest dictates of humanity and generosity.

Though we might, with great justice, point out several passages, in which we apprehend our Author arrogates too much merit both to himself and his chemical preceptor, we choose to decline the invidious task, and shall content ourselves with recommending to his remembrance,

—*Tartus pasci & possit cervice, haberet
Plus dapis, et rixæ minus invidiosæ.* Hon. Epist.

See Review, Vol. XVII. p. 266. and p. 569.

compositions, however just as to the harmony, he says, upon the whole, seem with the words. Take a specimen of our from his criticism on Mr. Purcel's *Te Deum* the whole, and no doubt with great reason.

' A composer, says he, may be defective in composition. This is the case not only with regard to Mr. Purcel's, but to all composers, who have adapted harmony to words.

' The general opening to Mr. Purcel's *Te Deum* (commonly called the symphony) is as fine a model as any. It is a noble preparative. There is a vast majesty in it, and the whole breathes the very spirit of the subject.

' In the following strain, the sense and sentiment (*We praise thee, O God*) are almost conveyed in a discerning and judicious ear at least, then the harmony and sentiment, which (one would think) for the former to confer on the latter to praise is not only convey'd in cheerful sound but in cheerful. In this consists the great art and mystery of the art.

' In the verse (*To thee Cherubim, &c.*) the picture of nature. The harmony is extremely pleasing effect upon the mind. (*Dust open the Kingdom of Heaven,*) what a picture instead of sounds expressive of the sense, he gently down into a dark hole, or something like that effect upon my ears only, it is not in my power to describe.

' In the verse (*Vouchsafe, O Lord, &c.*) shines forth again. This is the very picture of the whole strain is truly petitionary and affectionate.

verse, I have often thought, that if the whole of it was entirely confined to the voice without any instrumental part at all, that such an expedient would have an admirable effect upon the generality of an audience. But whether so great an alteration as this would be doing all proper justice to the general design of Mr Purcel, I must leave to the more learned and judicious to determine:

‘ There are other parts of the Te Deum which Mr. Purcel has done all proper and reasonable justice to; and notwithstanding he has failed in many instances, yet the whole of the harmony, when taken together, is finely calculated to raise and animate our devotions, and to answer the end and design of church-musick.’

As for our Author’s observations on Mr. Handel’s Oratorios, they are extremely superficial, and rather mere general encomiums and expressions of his admiration of them, than illustrations of their particular excellencies, or attempts to shew wherein their merit consists. Thus he tells us, that ‘ most of the chorus’s, in his Alexander’s feast, are composed with great energy,’ and that ‘ the accompanied recitatives are the very portrait of a Handel.’ ‘ The mask of Acis and Galatea, which was composed in the more early part of his life, was a great proof of what the world might expect from that genius. The airs have a great deal of nature in them, the chorus’s are finely imaged; and *The flocks shall the mountains*, &c. is a trio, which must always redound to his character.’ What does all this amount to? The Author might as well have told us, in one word, though every body knows it already, *that Mr. Handel is a very excellent composer.*

Art. 21. *The Conduct and Treatment of John Crookshanks, Esq; late Commander of his Majesty’s Ship the Lark; relating to his attempt to take the Glorioso, a Spanish ship of war, in July 1747. Containing the original orders, letters, and papers, that passed in consequence of that affair, between Captain Crookshanks, Admiral Knowles, the Secretaries of the Admiralty, and others. With a Plan, shewing the positions of the ships.* 8vo. 2 s. Scott.

The following short abstract of Capt. Crookshank’s case, was drawn up by himself, in a petition, delivered in the year 1749.

To the KING’s Most Excellent M A J E S T Y.

The humble Petition of Capt. John Crookshanks, late Commander of your Majesty’s ship the Lark;

Sheweth,

That your Petitioner, in the year 1747, being ordered to convoy a fleet of merchant-ships to North-America, having your Majesty’s ship the Warwick at that time also under his command, your petitioner discovered, chased, and, after forty hours, came up with a Spanish man of war, of seventy-four guns, which since appears to have been the Glorioso. Your petitioner, in passing her to leeward, engaged her, and fired three rounds of all his guns; by which all the breechings

of the lower-deck guns were broke. Besides the necessity of quitting the lee-side of the enemy, till this damage could be repaired, it was your petitioner's plan of operation, to stand so far a head of the enemy, as was necessary to gain the wind of him, in order to engage him to more advantage upon the weather bow.

' That Capt. Erskine, in the said ship the Warwick of sixty guns, when your petitioner first began to engage, tacked, and stood a-head of the enemy, and from your petitioner, his commanding officer. The enemy, availing himself of this mistake of Capt. Erskine, ran down before the wind upon him, and brought him to a separate engagement, which Capt. Erskine quitted.

' The Lark, which was of forty guns, was then heartily got up again with the Warwick, and preparing to attack in conjunction with the Warwick: but upon the enemy's standing to the north-west, your petitioner followed him, with a resolution to have attacked again separately at day-light; but was prevented by the Warwick's firing a gun as a signal of distress, which obliged the Lark to discontinue the chase, as it was done in obedience to an express article of war.

' That your petitioner, upon the complaint of Capt. Erskine, was tried by a court-martial, by the sentence of which (notwithstanding the court resolved unanimously to acquit your petitioner of the *supposition of cowardice, disaffection, or want of zeal*) he had the misfortune to be cashiered your Majesty's service, during your Majesty's pleasure.

' That your petitioner had then served twenty-four years in the royal navy, five of which he was captain; was constantly employed during the late war, and always behaved himself to the entire approbation of his superior officers, and with the utmost fidelity and zeal for your Majesty's service.

Your petitioner most humbly prays, that your Majesty will be graciously pleased to authorize the Lords Commissioners of the Admiralty, to restore your petitioner to his rank in the royal navy.

And your petitioner shall ever pray, &c.'

' This petition was referred, by his Majesty's order in council, to the then Lords Commissioners of the Admiralty, that they might duly consider, and report their opinions thereon: but as such report has not been made, Capt. Crookshanks still continues labouring under the most severe sentence that could be pronounced on him.'

Thus far the Captain's own account. We well remember the reports current at the time when the news arrived of his behaviour with regard to the *Glorioso*; which was generally related, both in the news-papers, and in conversation, in a manner very much to the disadvantage of Mr. Crookshanks's reputation. The court-martial cashiered him for not assisting Capt. Erskine, conformably to the 14th article of war: but we must say, he has here made it seemingly apparent, that he had hard measure dealt him by those who had the power of calling him to account for his conduct; and that it was his misfortune

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time to fall under the cognizance of those who have him in good will, and who were glad to embrace any opportunity for knowing him. However, it seems to be a laudable delivery in the government, not to show any tenderness to an officer who has incurred but the slightest imputation. The honour of the service, and the public safety, require that we should be as nice in this particular as was the celebrated Roman, who repudiated his wife only for being talked of; *The wife of Cæsar, said he, must not be so much as suspected.*

Art. 22. *A Letter to the Honourable Author of the new Form, called the Rout, To which is subjoined, An Epistle to Mr. Garrick, &c. &c.* 8vo. 2s. Thrush.

In our list, p. 58, article 17, we freely expressed our sentiments with respect to the Rout; of which performance this Letter-writer speaks as *honourably* as we have done: but he seems to make it pretty clear, that this *Rout* was not written by a *poet of genius*, (as was averred in its title-page) it appearing to be the hasty-work of Dr.

Art. 23. *A Method of producing Double Flowers from Single, by a regular course of culture.* 8vo. 2s. 6d. Baldwin.

To say, that this is one of the performances of Dr. Hill, will, perhaps, in the opinion of some, be saying enough of it. However, justice to the merits of a man, who certainly possesses uncommon talents, though he may not always make the most laudable use of them, obliges us to observe, that this is really an ingenious performance, abounding with curious observations, and illustrated with a variety of pretty copper-plates, designed and engraved by the Doctor himself.—It is pity he does not confine his *pen* to subjects of which he is really a master.

P O R T I C A L.

Art. 24. *Vindicta Britannica. An Ode on the Royal Navy. Inscribed to the King. By the Rev. Mr. Newcomb.* 4to. 6d. Scott.

This is a professed, and no very languid, panegyric on the naval strength of the great Prince, to whom the Author has aspired to inscribe it. Its good purpose is superior to the manner in which it is executed. Indeed, Mr. Newcomb had modestly acknowledged his inequality to the great task, in his * motto; and not piquing himself much on being a very original poet, we observe his first line,

Where'er your fleets their op'ning canvas spread

to be a pretty literal transcript of Waller's address to Cromwell,

Where'er your navy spreads its canvas wings.

It were not difficult, perhaps, to refer to a few other instances of our Author's great poetical reading and retention: yet when, as in

* ----- Cupidum, pater optime, vire
Deficiunt, &c.

the present case, there is not the least attempt to disguise the verses an Author assumes or borrows, which might have easily been done here, they should not be considered as plagiarisms, but parodies; which last are so often, and so delightfully interspersed through that exquisite poem, the Dunciad.

The stanzas in the present Ode, though generally harmonious, and loftily panegyric, in the manner of Waller, are not equally excellent. But what we think most uncharacteristical in our clerical bard, is a total silence of acknowledgement to the sole giver of all victory, who has signally prospered the efforts of our great ally, and our own. He imagined this might be judged pedantic, perhaps, in a gentleman of his function; but the greatest Poets have supposed the favour of Heaven the most sublime distinction of a Monarch. We shall give three successive stanzas, as a specimen of this small performance, the first being manifestly inferior to the two last.

Though fate has often told him dreadful news,
Heav'n yet for Bourbon has one bliss store;
Whose fleets have now but few marines to lose,
For Britain's crowded prisons will hold no more;
For swords and guns his treasure's thrown away,
Much fewer troops his chests have now to pay.

Hast thou no venal muses to rehearse
Thy mimic triumphs o'er a hundred foes;
To sing of armies kill'd in Gallic verse,
Who live and fight again in English prose;
How well thy gallant troops at Cherburgh fought
From Breton's cape what laurels home they brought?

Still, still, a glorious victor at Versailles,
The British squadrons fly, the Gaul pursues;
By land thy sword, at sea thy fleet prevails;
Say, where these triumphs?—in the Paris news?
What streams of blood do Gallia's inkhorns spill?
Since those her pistols spare, her Gazettes kill.

Art. 25. *The Reduction of Louisbourg, a Poem, wrote on board his Majesty's ship Orford, in Louisbourg harbour. By Valentine Nevill, Esq; of Greenwich, in Kent, Secretary to the Hon. Admiral Townshend. Folio, 1 s. Owen.*

The glorious subject of this performance, so often joyfully re-echo'd through every port and borough in England, certainly merited a poem that could have been listened to, at least, ten times repeatedly, with pleasure: one which, as Horace says, *decies repetita placeret*. We are concerned, that, with our utmost partiality for the loyal Greenwich Squire, we cannot decently aver, this is like to be the present case, as he has left considerable room for improvement, both in his expression and numbers on this happy occasion: though this is probably caused, in some measure, by his dispatching his poem post-haste for the press (as a royal Author did his treatise on Witches) lest any inglorious

fresh-

fresh-water Poet, who had never shar'd in the danger at Louisbourg, should anticipate him in celebrating its reduction. But be this as it may, we find ourselves disposed to give him the best reception possible, though he tells us no news by this time, and sings it so so, as a man well might in a thick fog—and so much smoke too, as we may justly suppose there. Ovid long since made an apology for the verses he wrote at sea, and in stormy weather; though he was in neither sea nor land-fight, and, with all his imagination, had not the least idea of a bomb or a cannon. He thinks fine verses require leisure and tranquillity.

Carmine facillim scribentis et otia quærant,

Me mare, me venti, me fera venat hyems.

If the very title of this poem were not sufficient to deter a French critic from nibbling at it, supposing him to understand English enough for the purpose, he would probably, among other trifles, carp at the expression of *reviv'd batteries*; but any Briton who had seen the behaviour of his countrymen at Louisbourg, could silence him, by affirming he saw, that danger was the mistress of the brave, and that difficulties were charms which they vanquish'd, or rather enjoyed, by assault and intrepidity. And though we have acknowledged our Author's verses short of their subject, it is certain we have encountered, in the course of our annals, not a few inferior bards. The following verses are not void of harmony; and they close in a frank and manly spirit, preserving a zest of the particular freedom and humour of a true British tar, with his *Come along, Jack*.

Calm and compos'd amidst the hostile scene,
Judicious, Steady, temp'rate and serene,
Prudently bold, considerate and good,
Resolv'd, and yet not prodigal of blood,
Thy virtues, Amherst, cannot lie unsung,
While virtue's praise employs the Poet's tongue.
Boscawen, Amherst, Hardy, come along,
Adorn the triumph, and exalt the song:
Come Whitmore, Laurence, Heav'n-preserv'd from harms,
And Wolf, so lately terrible in arms,
With brave Durell, still ready to obey,
Where duty calls, and honour points the way—
—The foe's no more; all opposition's gone,
Lay by your swords, and put your laurels on.

The four lines immediately subsequent, are introduced somewhat like a moral, and may, indeed, be considered as an axiom in war, which breathes the wisdom of Homer himself, in recommending that union among commanders, which he wrote the immortal Iliad to deplore the want of, among the heroes of his own country; and to the presence of which at Louisbourg, we may, in a great measure, ascribe the late great event there.

Such are th' effects from heav'nly concord spring;
And such the blessings prudent counsels bring,
Where valour's wisely temper'd to procure
The charms of Peace, and make those charms endure.

- Art. 26. *The Prisoner, or, Nature's Complaint to Justice. A Poem. By a Lady in Confinement.* 4to. 1s. Cade.

This poem might have come with more propriety from a patient in a mad-house, who had not been forbidden pen, ink, and paper. It is all distraction and incoherence, with a fruitless straining after poetical rant or expression. Whether this might be assumed to demonstrate the deplorable effects of confinement and indigence, or whether the real or imaginary imprison'd lady, has done her poetical *possible* in this uncommon piece, is not easy to say with certainty. If the latter be true, if the Writer ever had talents, and is in fact a prisoner, it must be affecting to observe, how strangely calamity may damp, how deplorably eclipse them! upon which supposition we would even recommend this twelve-penny performance to the compassion of the benevolent; and, as an uncommon instance of the bitter power of distress, to the curious. At the worst, the composition has the propriety of being, like the subject, miserable; and proving rather productive of melancholy than criticism, has only inclined us to join in the aspiration of many—"Remember the poor Prisoners."

- Art. 27. *The Expedition, an Ode. To the tune of the British Grenadiers.* Folio. 6d. Taylor, in the Haymarket.

Specimen.

What happen'd more I cannot tell, let tears proclaim the *real*,
And Heav'n receive those grenadiers that perish'd at St. Col;
Like soldiers brave they fought, they dy'd, and prov'd their amiant race,
May those be d——d that brought them there, I'll say it to their face.

RELIGIOUS and CONTROVERSIAL.

- Art. 28. *A Letter from the Congregational Church at Saffron-Walden, to their late Pastor; with his Answer to the same, &c. By Robert Dent.* 8vo. 6d. Wileie.

In this letter from the Congregational Church, &c. Mr. Dent is charged with drunkenness, railing, associating with profane swearers, and open avowed enemies to Christ, &c. He does not endeavour to vindicate the whole of his conduct, but apologizes for it in the best manner he is able.—The subject of the several letters is of too small importance to the public, to be farther enlarged upon.

- Art. 29. *A solemn Warning, by the Associate Synod in Scotland, addressed to persons of all ranks in Great Britain and Ireland: wherein the great sin, danger, and duty of the present generation in these lands, are pointed out and declared.* Edinburgh. 8vo. 6d. Sold by Keith in London.

Those who will give themselves the trouble of perusing this performance, will find in it many striking proofs of bigotry, of narrow and contracted views, of party-prejudices, and, in a word, of *zeal* without knowledge.

Art.

Art. 30. *God's Thoughts of Peace in War. Published in these turbulent and trying times, for the consolation of the afflicted, and the awakening of the careless and profligate. Translated from the German of C. H. v. Bogatzky. Author of the Golden Treasury for the children of God, whose treasure is in Heaven. 12mo. 1 s. 6d. Linde.*

This is an heavy, incoherent, but pious performance, intended to awaken persons of all ranks and degrees to serious consideration, that they may forsake those follies and vices which have provoked the Almighty to visit them with the tokens of his displeasure.

Art. 31. *A Letter to the Dean of Bristol, occasioned by his new edition of the second volume of his Divine Legation of Moses. By Henry Stebbing, D. D. Chancellor of the Diocese of Sarum. 8vo. 6d. Davis.*

In a pamphlet published in the year 1744, entitled, 'An Examination of Mr. Warburton's second Proposition,' &c. Dr. Stebbing endeavoured to prove, from both the Old and New Testament, that the doctrine of a future state was the constant belief of the people of God, from the beginning, through every age or period of the Jewish church. Dr. Warburton never thought fit to enter into a regular confutation of this piece, but shuffled it off, our Author says, as well as he could, by scurrilous abusive papers. 'And whoever,' continues Dr. Stebbing, 'will examine this new edition, and see how little you (Dr. Warburton) have now done towards invalidating any part of my argument, or establishing your own; he will, perhaps, be of opinion, that this point has been driven as far as it will go; and that it will much better become us both to sit down, each contented with his own notions, than to trouble the world with altercations, which can produce no good effect.'

'But there is one point (well worth attention) which has not yet been debated, and which shall be the subject of this letter: the point I mean is, whether, supposing it could be made out, that the people of the Jews knew nothing of a future state, your argument from thence is worth the stir you have made about it; and whether you have not neglected a true (and the principal) internal proof of Moses's mission to follow a phantom of your own raising. As this question affects not your principle, but its use, it will be much more properly spoken to now, than when I was examining the principle itself.'

Such is the subject of this letter: and what Dr. Stebbing has advanced upon it, appears to us very rational and just. It is unnecessary to give any abstract of what he has said, as by far the greatest part of those who have read the Divine Legation will, if we are not much mistaken, naturally make the same reflections upon the subject which our Author has made.

The Doctor bids adieu to the Dean in the following manner.—
'And thus, Mr. Dean, I take leave of you, when or where to meet again

again, I know not. We move at present in different spheres. I love to creep upon the ground, and to keep the common path, however unnoticed. You affect the airy regions; and nothing will content you but *to go down to posterity, and to live in the voice and memory of men.* But take heed that you do not mistake your way; lest some shameful fall awakens you from your *flattering dream*; and you be found lurking at the bottom of a band-box, or in the shop of some country retailer.

—vendentem thus et odores,
Et piper aut quicquid chartis amicitur ineptis.

There, Mr. Dean, I may, at some time or other, possibly fall in with you; and till then—Farewell.

Art. 32. *A Review of the Rev. Mr. Dan. Gittins's Remarks on the Tenets and Principles of the Quakers, shewing their contrariety to the Hutchinsonian scheme, and consistency with the scriptures.* 8vo. 6d. Owen.

Though our Author appears to have greatly the advantage in point of argument over his antagonist, yet it is impossible that any serious answer, however satisfactory, to the absurd piece on which he animadverts, can afford much entertainment to the judicious Reader. Ridicule is the properest weapon wherewith to encounter such Writers as Mr. Gittins; of whose performance a sufficient specimen was given in our last month's Review.

SINGLE SERMONS.

1. *SOME Assistance offered to Parents, with respect to the religious education of their children.* By Benjamin Dawson, L. L. D. 4to. 6d. Henderson.

We would recommend this discourse to the perusal of every Christian parent. It is drawn up in a judicious manner, and the language has a plainness and simplicity well suited to a subject so universally useful. We could have wished, however, that the Author had enlarged a little more upon it, as he appears so capable of doing it justice, both as to matter and manner; his plan would have admitted of it: but a just discernment of the taste of the age seems to have restrained him.

2. *The Christian's Confidence and Joy in the Views of Death and Judgment.*—At Carter-lane, Dec. 17, 1758, on occasion of the death of the late Rev. Mr. Thomas Newman. By Edward Pickard. 8vo. 6d. Henderson.

To this discourse is annexed a paper, dated June 1, 1752, which the late truly pious Mr. Newman left behind him, subscribed with his own hand; and after some years (viz. April 20, 1756) reviewed and subscribed again: and this, as he expresses it, even under a sentence of death within himself, and as under the eye of the all knowing God, his witness and judge; and as the result of a long and daily self-inspec-
tion,

tion, and of the most impartial self-enquiry.' An extract or two from this paper, may not be unacceptable to many of our Readers.

' Since I may expect that many will set upon my character, as well as they have done upon others, when I am removed from this world, so for the sake of the honourable station in which Providence has placed me, and the glorious religion which I have professed, I thought it might not be amiss, as under the eye of the all-knowing God, my witness and judge, and as I shall be incapable of being affected by the censures and applause of my fellow mortals, when this paper shall appear, to leave behind me the result of a long and daily self-inspection, and of the most impartial repeated self-enquiry: which I humbly hope, through the divine grace, I shall be able to attest and subscribe with my last breath, and in my dying moments, as far as it respects my moral character, under the firmest persuasion of my *speedy* appearing before God.

' Amidst the several titles by which mankind are distinguished as to religion, I have very deliberately, and after the most impartial enquiry, listed myself among those called Christians, or the disciples, servants, and followers of Jesus Christ. Him I have esteemed and revered as the anointed prophet, messenger, and son of God; the only mediator between God and sinful mankind; an authorized lawgiver and revealer of the divine will and purposes of God to the world; and who, by the father's appointment and constitution, will be the final judge of the world.—In him I have firmly believed: no other authority in matters of religion have I ever owned, whatever the pretensions and claims have been.'—

' I make no doubt but some of my own sentiments in Christianity might be errors in judgment; I full well knew I was fallible; but I can as truly say, that I was a sincere lover and searcher after truth: and upon the most impartial search into my own breast, I never could discern any degree of prejudice sufficient to bias my searches, or to prevent my embracing truth as it hath appeared to me. If I am really mistaken in any point, I can most truly say, that those my errors have been taken up amidst an impartial *desire* and *quest* to know the truth as it is in Jesus; they were always ready to be given up *upon conviction* of their being errors; and that conviction I thankfully accepted at any hand. What I believed to be the truths of the gospel, I never dissembled upon all *just* and *prudent* occasions of declaring them, and as I found those I ministered to could *bear them*; how different soever they were from a public faith, synodical determinations, or (O monstrous absurdity!) from *religious* sentiments *established by law*. All such usurped, self-exposing power I live, I die disclaiming. It is invading the prerogative of the great master, which I dare not encourage out of very faithfulness and allegiance to himself. Let any one make it appear to me, that he or his apostles *have declared* any thing as truth, and it shall be *an article of my faith*: let any one but make it appear to me that he or they have *never said* what I held as a sacred dictate, and it shall *no longer be held by me*. From hence I have no more fear of suffering for any *sentiments* that I have embraced, though they were deemed *fundamental* errors by men, than I have a
doubt

doubt that God is righteous and merciful: nor dare I indulge any *suspicion* of that kind, any more than of cruelty and tyranny in the all-perfect God.

* I was educated amongst those protestants who dissent from the church of England: when I came to those years that I was capable of judging of the arguments on both sides, I impartially considered them; and as the result thereof I chose to worship with those that are called dissenters, and to take my lot with them. I never could find that our Saviour or his Apostles had ever instituted any *particular form* of church-government, to which Christians were *obliged* to conform as of *divine right*: nor that they had *delegated* any power of *that kind* to any man, or to any body of men. From whence it was very apparent to me, that all claims of *ordaining* the *circumstantial* of worship, and the laying Christians under an *obligation* of conforming to them in obedience to authority, was an *usurped* power; it was restraining and fettering Christians where Christ had left them free: it was invading the rights of conscience, which every Christian is bound to maintain; and it also appeared to me, to be the *assuming* an authority *absolutely* inconsistent with the prerogative of the great master, who is the *sole* king and lawgiver in his church; and to justify all the idle and ridiculous superstitions and sopperies in the church of Rome, or any other that fanciful men may take into their heads to establish, under the pretence of solemnity, decency, and order. For these reasons, I not only thought I was *justified* in my dissent, but that it was *my duty* to dissent, as it was the only way I had of bearing my testimony against an imposing spirit; of freeing myself from unscriptural impositions; and maintaining a liberty which Christ hath left me, of advancing as near as I could to a scriptural simplicity and purity as to worship.—

* But though I have thought it my duty to dissent for the reason^s before mentioned, yet I have ever thought it equally my duty to cultivate an affection to those in the establishment: believing they were equally sincere, though they saw not things in the light wherein they appeared to me; and might be, at least, equally useful in the common cause of Christianity, since we agreed in things of much greater moment, than those in which we differed.—

* I have condemned the censorious wrathful bigot of every denomination; and I have never answered to any *party term*, so as to lay any *stress*, or to put any *value* upon it, but that which *forbids* all *party spirit*, a CHRISTIAN.

T H E

MONTHLY REVIEW,

For F E B R U A R Y, 1759.

A Treatise on the Court of Exchequer: in which the revenues of the crown; the manner of receiving and accounting for the several branches of them; the duty of the several officers employed in the collection and receipt; the nature of the processes for the recovery of debts due to the crown; are clearly explained: as also occasionally, the nature of the feudal and other antient tenures; the origin of parliaments, convocations, the several courts of Justice; and many other curious and useful particulars are shewn. By a late Lord Chief Baron of that Court. 8vo. 5s. Nourse.

IN the Preface to this work, we are told, that it was sent to the Editor, together with a treatise on rents, by a person of very high rank in the law, in order to their being published; and that assurances were at the same time given, that they were the works of the late Lord Chief Baron Gilbert.

We find no reason to controvert this assurance: for it is evidently the production of a man eminently skilled in jurisprudence, and intimately acquainted with the court of Exchequer. It is true, as it is hinted in the preface, we do not find that nice arrangement of matter, which might be expected from such a hand; neither does the Author always express himself with such perspicuity and precision as the subject requires. Nevertheless, a diligent Reader will receive both entertainment and improvement from the perusal of this treatise; as, by collating it with other authorities, he will gain new lights on some interesting points of antiquity, and consequently be able to perceive the

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true grounds and reasons of several rights and customs which prevail at this day.

It undoubtedly behoves every man, who has leisure and capacity for such researches, to be acquainted with the nature and extent of that judicial authority, which is to decide upon his person and property; and to which, as a citizen, he is bound to submit. But this requisite knowledge is not to be attained without a competent skill in the history of jurisdictions; of which the learned treatise before us comprehends a general view, though it more particularly treats of the court of Exchequer.

This work is divided into seventeen chapters; but as many of them relate to matters of practice, which more immediately concern the officers of the revenue, and men of the law, we shall therefore confine our observations to such general heads, as are most proper for the attention of the gentleman and the man of literature.

Treating of the origin of the court of Exchequer, our Author says, 'It is doubted whether the Exchequer in Normandy was formed from the Exchequer in England, or that of England from Normandy; certain it is, that they are very like one to the other: all the great ministers, as the Justiciar, Constable, Seneschal, Chancellor, and Treasurer, sat in this court, and such other Barons as were occasionally resident, or sent for: and as the greatest part of the Baronage were summoned to parliament, which was the most eminent court, so some few were summoned to the Exchequer, which was the court for the private concerns of the crown.'

We wish, that the learned Writer had given his opinion concerning this doubt. Some persons insist, that there was a court of Exchequer under the Anglo-Saxon kings: and to this opinion that great lawyer and historian, Sir Matthew Hale, may be thought to incline; for he strenuously contends, that the laws of Normandy were the greater part of them borrowed from ours, rather than ours from them: the supposition, that they were imposed upon us by William, generally called the Conqueror, according to him, has no foundation; and he assigns many natural causes for the congruity of the Norman laws with ours. If Sir Matthew's reasoning is just, and we may venture to determine, that the Normans took their laws from us, we may safely conclude likewise, that they borrowed from us their several modes of jurisdiction. It is true, the strength of numbers rests on the other side, and leads us to think that this court was erected by William the First, according to the model of the Transmarine Exchequer in Normandy. But we should have been glad that the Author had sifted this point, as we do not find,

find, that either in Maddox's History of the Exchequer, or in the *Lex Constitutionis*, or, indeed, in any Writer on the subject, it is satisfactorily canvassed.

Our Author proceeds to shew, that when the power of the Justiciar was broken, the *Aula Regis*, which was before one great court where the Justiciar presided, was divided into four distinct courts, which are, the court of Chancery and the Exchequer, the court of King's-Bench and the Common-pleas: and he says, that when the Justiciar was laid aside, the several offices in the *Aula Regis*, were, by Edward the First, broken into distinct courts.

Upon this point authorities differ greatly. Dalrymple, in his chapter on the history of jurisdictions, says, that Henry the Second divided the business of the *Aula Regis* among two new courts, called the King's-Bench and Common-Pleas. But from antient authorities we may gather, that this distinction was not made till after his time. By the eleventh chapter of *Magna Charta* it is thus ordained, 'Common-Pleas shall not follow our court, but shall be holden in some place certain.' And Gwyn, in the preface to his Reading, says, that till Henry the Third granted the great charter, there were but two courts called the King's courts, which were, the King's-Bench and the Exchequer, then stiled *Curia Domini Regis & Aula Regis*, because they followed the court, or king; and that upon the grant of that charter, the court of Common-Pleas was erected, and settled in one certain place, that is, Westminster-hall. But Lord Coke is of opinion, that the court of Common-Pleas was constituted before the conquest, and was not created by *Magna Charta*. Were we to decide upon a matter of such nicety, we should incline to think, that the Common-Pleas did not become a distinct court till the time of Henry the Third. Before that period, it is probable, that the business of the Common-Pleas was carried on in the King's-Bench, or sometimes, perhaps, in the Exchequer; for we find that, even after the passing of *Magna Charta*, the business of the Common-Pleas was transacted in the Exchequer, as evidently appears from the statute of Edward the First, which ordains, that 'Common-Pleas shall not be holden in the Exchequer, contrary to the form of the Great Charter.' However, thus much is certain, that let the division take place when it will, that politic prince Edward the First improved and compleated it.

In the second chapter, our Author treats of the antient revenues of the crown, and the several branches which composed them; and how they were levied, accounted for, and paid into the Exchequer. He shews, that the 'tenants of the King's

demefne lands used formerly to supply the King with corn, sheep, and other produce of the land in specie. But this method being found troublesome, the lands afterwards came to be assessed according to their value and the King's necessities.* This assessment was called *tallage* *.

The Author further informs us, that the King not only gave lands to the tenants in antient demefne, for his provision, but likewise several of the demefne lands were given to boroughs, for the cloathing of his household. These grants were made to corporations by the King's charter: and these tenants, called tenants in burgage, used to supply the king with manufactures in specie. But afterwards in lieu of these manufactures, they were assessed by tallage: and at length the tallages imposed upon them, and upon the tenants in antient demefne, were both of them generally changed into rents. Before these tallages were changed into rents, the tenants in antient demefne, and the burgage tenants, used to grant the King an aid before the commencement of any expedition: or the King tallaged them after the expedition was ended, generally to the amount of a tenth or a fifteenth. But when these tallages were turned into rents, it was at the option of the burgage tenants and tenants in demefne, to give these rents or not. And towards the latter end of the first Norman period, they each of them began to send their representatives to the King's court; for they were not bound to attend in person, as the military tenants were, who held by Knight's service. Their tenures constitute the second sort of lands, in contradistinction to the demefne lands; and these military tenants, upon failure of duty, were assessable according to the degree of their failure, and the value of their estates.

It must be remembered, that as the King gave lands to towns, so likewise he made grants to several companies within towns, as in London, where the tallage was assessed on the alderman of each ward, who was the alderman of each respective company; and they used frequently to rival each other in free gifts to the King: but they sent no representatives, because they had only part of the lands which were at first granted out.

From this abstract, the attentive Reader may trace the origin of our corporations, and be better able to comprehend the matter of the ensuing curious chapter, which treats of the revenues arising from the crown lands; the several tenures by which

* *Tallage* is derived from the French verb *Tailler*, which signifies *to cut*: for, by tallage, part of the tenant's substance was, as it were, carved out of the whole, by way of tax.

these lands were held ; and, occasionally, of the institution of the two houses of Parliament ; the foundation of the privilege of the trial *per pares* : and the manner of summoning Lords to Parliament.

‘ Towards the latter end of the Norman period,’ says our Author, ‘ when any barony escheated, they were wont to break such baronies into several lesser tenures *in capite* ; because they found the Barons, by their great possessions, were able to give the crown great disturbance ; and it was impossible that these, growing so numerous as to be at one time three thousand, should be all summoned at a time ; and therefore the King selected from that number as many as he thought proper. This created great variety in the summons to Parliament, and first gave ground to that opinion of the lawyers, since much disputed, that it was the summons to Parliament that created the Baron ; and it has generally been agreed to be right, that *the summons and sitting in Parliament makes the Baron* ; because, when the charters of William the First were lost, and destroyed by time, the feudal baronies had no evidence of their Baronage, but their doing suit and service as Barons at the King’s court : as, where the charter of feoffment of the tenant is lost, the tenant has no better evidence of his holding of the manor, than that he and his ancestors have done suit at the Lord’s court time immemorial, and proving this by the roll of the manor.

‘ But when the King had broke the greater Baronies into lesser, the great Barons composed a house by themselves, and did not sit with the *Barones minores* ; and then the *Barones majores* made an Aristocratic body by themselves : and the *Barones minores*, together with those that held of the King to pay suit to the county court, sent representatives to Parliament that sat with the representatives of the boroughs, who now, having got their tenures under certain rents, concurred in all extraordinary aids to the King. And the tenants in the county being such as held immediately from the King, either to do suit at the King’s court, or at the Sheriff’s court in the county, their representatives were to be Knights ; whereas the representatives of the cities and boroughs were to be Burgesses and Citizens of each particular town.’

The learned Writer then proceeds to give an account of the revenue arising from the tenures of the Barons, or tenants *in capite*, which arose by means of escuage, which was in the nature of an assessment of money upon every defaulter who did not attend the King to the wars, in such manner as they were bound to do according to their patents. He then shews how the revenue arose from the other tenures.

'The tenants in ancient demesne,' says he, 'found provision for the King, and the tenants by burgage tenure found cloth and other merchandize for him; and these provisions being valued at a certain rate; were afterwards, in some cases, turned into rents, and in some received in specie: but upon particular occasions of wars, the justices itinerant were wont to go with-in those liberties, and after a solemn declaration of the King's necessities, they used to ask a *free gift* in that place, as an aid towards the King's wars: and such tenants and burgesses were used to vote in the first place, that the King should be supplied;—in the next place the *quantum* of the supply;—and then they appointed their own assessors, which were generally two, who rated every person towards that *quantum*: and then the King's collectors entered into such liberty, and collected it, according to the rate thus imposed.

'If such burrough would either not supply the King, or not supply him in proportion to his wants, the King could not tax them by his own power; because they were *free*, and not *villains*: for none but villains could be taxed *haut en bas*, or at the meer pleasure of their superiors: but where they would not grant a supply, it was usual for the justices in eyre to enquire into their proceedings, and if there was any abuse of their liberties, *quo warrantos* were sent down, in order to seize the franchises.'

Here it will not be improper to observe, that this arbitrary and oppressive measure was pursued in the reign of Charles the Second, who, by his Attorney-general, issued out a *quo warranto* against the city of London, upon the most frivolous of all pretences. Nevertheless, frivolous as they were, it being determined by the pliant judges at that time, that the liberties of the city were forfeited, their charter was taken away: and in consequence of this unjust determination, which was made in contradiction to an express law, most other corporations were, either by force or persuasion, deprived of their charters. When we reflect on these violent and illegal practices, we may think ourselves happy, that our Sovereign has no disposition to invade our rights, and that the great officers of the crown shew no inclination to pay undue compliments to prerogative.

Our Author, in the next place, very accurately assigns the reason of the inequality of the number of representatives in the several counties.

'There were,' says he, 'only two representatives in a county, and the rest were according to the number of boroughs that were in that county; and therefore, when any manor of ancient demesne was so changed, that the provisions they were wont to

answer

answer to the crown in specie were turned into a rent, they erected it into a friburgh; and there were words in the charter to give them a liberty discharged from all payments: these were not taxed, but by a *free gift*, which was managed as is herein before mentioned. But those antient demesne lands that sent their provision in specie, and had not changed them into rents, were not tallaged; because after the provisions rendered to the crown, there was but a small livelihood remaining to themselves for their labour and pains, and therefore they would afford no tallage.

‘ Hence it is, that in the time of Edward the First, some manors of antient demesne sent members to Parliament, and not others; because such were then friburghs subject to tallage.

‘ In Cornwall they sent forty-two members to Parliament, because there were twenty friburghs in that county; and that came to pass, because that was an earldom, and afterwards a dukedom, apart, and generally possessed by some of the royal family; and it being a place abounding in tin, they erected as many free ports as they could, for the exporting of that manufacture, and some of them were, under express considerations mentioned in their charters, that they should not be taxed but when the rest of the King’s subjects were.’

The Writer then traces the policy of Edward the First, in forming the model of the lower House of Parliament, and he specifies the reason why taxes begin with the Commons.

‘ When the *Barones majores*,’ says he, ‘ were broke into many *Barones minores*, these likewise had the right of assessing the escuage, and therefore they were called with the rest of the greater Barons to the assessment of the escuage; but not being able to come in person, they sent their representatives (as has been already mentioned) to sit with the burgageholders; and from thence forward, by the policy of Edward the First, they were blended in one house; and therefore, as the burgageholders and citizens joined in the assessments of the escuage, so the knights joined in the assessments of the aids of the burgageholders and citizens: by these means they vied with each other, who should give most to the crown in their several ways; and thus, Edward I. by calling the knights, citizens, and burghers to such assessments, contented them, and served his own purpose; because nothing was done but by their own consent in the assessment of escuage or aids: and from the time of his grandson Edward III. the military tenures declined, mercenaries were used, and they made use of another manner of taxing.

‘ But this is to be noted, that when the burghers had ascertained their rents, and were sent for, as by the King, to give him further aids, they had instructions from their principals how much they should give; hence the tax *began* with them, and not from the *Barones majores*, because they could not agree with their proposals, if they exceeded the commission they had from their principals.’

Our limits will not allow us to extend our extracts, but this whole chapter is well worthy the perusal of those who would be acquainted with the foundation of our constitution.

The next chapter treats of the revenues arising from the church-lands and spiritual tenures: giving an historical account of synods and convocations; and the manner of holding them in England and Ireland. ‘ William the Conqueror,’ says our Author, ‘ turned the *franka'moigne* tenures of the bishops, and some of the great abbots into baronies; and from thence forward they were obliged to send persons to the wars, or were assented to the escuage, and were obliged to attend in Parliament. Then their attendance was complained of as a burden, which occasioned the grand quarrel in Henry the Second's time, between the King and Thomas Becket. *Heu! quantum tempora mutantur!*

‘ But the inferior clergy which held by frankalmoigne, were not comprehended within any of the taxes and tallages which were assent on the King's antient demesne and burgage tenants; nor in the escuage which was assent on the King's tenants *per baroniam*, and the other tenants by Knights service. But 18 Edw. 1. the King being under great difficulties through his wars in Scotland, and the kingdom being exhausted by the Barons civil wars, projected the present constitution, viz. That the Earls and Barons should be called as formerly, and embodied in one house: and that the tenants in burgage should send their representatives; and that the tenants by Knights service, and other socage tenants in the counties, should also send their representatives to Parliament; and these were embodied in the other house. He designed to have the clergy as a third estate; and as the Bishops were to sit *per baroniam* in the temporal Parliament, so they were to sit with the inferior clergy in convocation: and the project and design of the King was, that as the two temporal estates charged the temporalities, and made laws to bind all temporal things within this realm; so this other body should

* *Frankalmoigne* is a French compound word, which signifies *free alms*; and it was a spiritual tenure in the superstitious times, by which the ecclesiastical tenants, in consideration of the lands they held, were bound to say prayers, or pray for the soul of the donor.

have

have given taxes to charge the spiritual possessions, and have made canons to bind the ecclesiastical body.'

For this purpose a summons was framed, and the clause by which the clergy were *warned* to attend, was called the *Præmunientes* clause.

' But the clergy foreseeing they were likely to be taxed, pretended they could not meet under a temporal authority to make any laws or canons to govern the church; because their canons were made under the inspiration of Heaven, and not by any authority derived from temporal powers: and this dispute was maintained by the Archbishops, who were very loath the clergy should be taxed, or should have any interest in making ecclesiastical canons, which formerly were made by their sole authority; for though those canons had been made at Rome, yet, if they were not made in a general council, they did not think them binding here, unless they were received by some provincial constitution of the Bishops: and though the inferior clergy by this new scheme of Edward the First, were let into the power of making canons, yet they foresaw they were to be taxed, and therefore joined with the Bishops in opposing what they thought an innovation. This they did under pretence that their power was totally derived from Heaven, and therefore they paid no obedience to the *præmunientes* clause; but the Archbishops and Bishops threatened to excommunicate the King. He and the temporal estate took it so ill, that they would not bear any part of the public charge, that they were beforehand with them, and they were all outlawed, and their possessions seized into the hands of the King. This so humbled the clergy, that they at last consented to meet: and to take away all pretence, there was a summons, besides the *præmunientes* clause, to the Archbishop, that he should summon the Bishops, Deans, Archdeacons, Colleges, and whole Clergy of his province: from hence therefore the Bishops, Deans, Archdeacons, Colleges, and Clergy met by virtue of the Archbishops summons; which being an ecclesiastical authority, they could not object to: and so the suffragan Bishops came to convocation, by virtue of the Archbishop's summons, the clergy esteeming it to be in his power whether he would obey the King's writ or not: but when he had issued his summons, they could not pretend it was not their duty to come. But the *præmunientes* writ was not disused, because it directed the manner in which the clergy were to attend, viz. The Deans and Archdeacons in person, the Chapter by one, and the Clergy by two proctors: but however they held, no convocation could meet without the King's writ to the Archbishop, because on that writ his summons went out; and it was on the foot of the Archbishop's summons they sat as a provincial synod. And the King,

by

by his writ, prevailed on the Archbishop to convene the synod; and he, by his own authority and legatine power from the Pope, was confessed to have authority to summon the whole clergy.'

Upon this footing they continued till the 13 Car. II. when they gave their last subsidy; and it then appeared more advantageous to continue the taxing of them by way of land-tax and poll-tax, as it was in the time of the long parliament; the clergy likewise found this easier than the tenths they used to pay in their former way of taxing: and it passed, that from hence forward they should have a vote for members of Parliament, as they had in the commonwealth-times, and they were taxed as the laity.

'The next chapter gives an account of the revenues arising from the counties; the methods of collecting them; their several kinds and titles; with the constitution of the county-courts. But as the subject of this, and some of the ensuing chapters, are for the greatest part rather practical than scientific, we shall pass them over as not generally interesting to our Readers; and proceed to that which treats of the revenues of the customs, antient and modern.

'The trade of England,' says the Author, 'was originally very small, and carried on merely by those which they called Easterlings, which were the men of Normandy, Picardy, Flanders, Holland, and so all along to the Baltic: they were meer coasters, (and, indeed, all navigation was so before the invention of the needle) and they used in summer-time to come over upon our coast, and fetch away our wool, woollens, and leather; and the men of Normandy and Picardy used to bring wines from France; and therefore the cinque ports were very antient franchises or markets, to which the commodities of wool, woollens, and leather were brought, and where the wines of France were usually unladen; and the cinque ports all along from Yarmouth to Hull, were used for exportation of our own commodities; but Yarmouth and Hull seem antiently to be not much used for importation, for that seems to have been in the cinque ports only.

'There was an antient duty to the crown, which they called *Prisage*; which was a liberty that the crown had, of taking from every ship that held twenty tun of wine, two tun, one before the mast, and one behind, at the rate of twenty shillings each; so that the King had a pre-emption in a tenth, at his own price: but we find, that all this sort of commerce was antiently transacted in pure silver; such we received from them for our wool, woollens, and leather; and such we paid them for their commodities: and therefore in several of our records the money bargained for is entered so many *libræ esterlingarum*.

'Edward

‘ Edward the First, who was the great Justinian of England, had travelled into the Levant; and from thence had fetched many new institutions: for there he found, that upon all commodities, both imported and exported, a *veſſigal* or tribute was paid, to the ſtate or prince where ſuch importation or exportation was made; and that this acknowledgement was founded upon the protection that ſuch princes or ſtates gave to their foreign traders, and therefore by them chearfully ſubmitted to. It was paid upon goods *imported*, becauſe the merchant had the liberty to ſell them in that prince’s dominions, and was protected by him in the recovery of the price from any of his ſubjects: it was likewise laid upon the goods *exported*, and that was by way of aſcertaining the quantities and values of what was to be ſold to the merchant.

Therefore when Edward the Firſt came home, he altered the nature of the priſage, and inſtead of this pre-emption of a tenth, he laid the impoſition or tribute of two ſhillings in every tun upon all foreign merchants, which therefore was called *Butlerage*; becauſe it was inſtead of the tenth of the wine in which the King had pre-emption, and which was before looked upon as a ſort of acknowledgement to the King’s butler; and therefore, from the time of the charge of it upon the foreign merchant, it went by the name of *Butlerage*.

‘ But to go more particularly into this matter, it appears, that anciently the Kings of England had from the merchants the priſage, which was a right of pre-emption of wine, and other commodities likewise, upon the price ſet by the officers of the crown; they had alſo ſome other petty cuſtoms, that were paid in certainty upon wares and other merchandizes, for the liberty of the beam and warehouſes that were built for their convenience at the ſeveral ports.

‘ And the ſtatute of Magna Charta, cap. 30. ſays, that “ *Omnes mercatores ſhall have ſafe conduct, ire per Angliam, tam per terram quam per aquam, ad emendum vel vendendum, ſine omni- nib’ malis tolneis, per antiquas & reſſas conſuetudines.*” This law of Magna Charta was certainly made for the encouragement of the merchant; and the deſign was to eſtabliſh thoſe cuſtoms of throngage for weighing, and thoſe cuſtoms that were paid for the liberty of the warehouſe, which were certainly antient, and to abolish all unreaſonable oppreſſion; but however the priſage was then among antient cuſtoms, and that was ſubject to be abuſed to great oppreſſion, becauſe the King’s officers ſettled the pre-emption.’

This priſage was afterwards changed into *butlerage*, which was the foundation of *tonnage and poundage*; for the wine is paid

paid for by the tun, and other commodities are mentioned how they should be paid for, and then comes the general poundage according to the pound value. But though merchants strangers were thus exempted from prisage, yet the English merchants refused the benefit, though offered to them by Edward III. so that the King was at liberty to take prisage of them as before. The Writer then explains the several words of taxation, and shews, that impositions are a kind of duties which may be comprehended under the name of Customs, though in former times the word was used to express an evil toll, not granted by Parliament. Under this head, some of the arbitrary proceedings of the Stuarts in particular are enumerated, and the Sovereign's power of dispensing with acts of Parliament is briefly refuted.

The last chapter gives an account of the revenue of the excise, its origin, the method of collecting it, and the duty of the several officers employed therein.

‘ The excise,’ says the Writer, ‘ is a tax laid upon the retailer or consumer of any commodity ; it is called Excise from the Dutch word, *accise*, which signifies an assessment upon any commodity ; others derive it from the word *Excisum*, as a part of the profit cut off from the whole.

‘ This was begun on the 11th of September 1643, by the long Parliament ; and eight *commissioners of excise* were appointed, and they were to choose their own officers, viz. their register, collectors, clerks, and other subordinate officers.

‘ They were to take an oath before the Speaker of either House ; and were to have authority in all parts of the city of London and Westminster, and for twelve miles round.

‘ They were to appoint in the several districts in the country *sub-commissioners*, for whom they should be answerable, who were to have like authority in their several districts ; and by that ordinance an *auditor* was appointed, who was to account for the produce of the revenue to the Houses.

‘ The 6th of September, 1645, there was a *comptroller* appointed to this office, who was a cheque upon the commissioners and auditor : and an order was made the 14th of August, 1694, appointing all brewers, distillers, &c. weekly to make a true entry, as soon as their commodities were fit for sale ; and a power was granted to the commissioners and sub-commissioners to appoint gagers, to inspect them : and no victualler nor ale-house keeper was to brew his own drink, unless he gave security to pay the excise : nay they went so far, by that ordinance, that every house-keeper that brewed his own beer, was to pay the excise : and upon the request of the commissioners, the justices

tices of the peace were to appoint assessors upon such house-keepers in every hundred, who were to assess what drink was spent in every family. This was thought so troublesome upon private houses, that on the 12th of December, 1651, it was ordered, that no beer or ale should be exciseable, but such as was brewed by brewers, alehouse-keepers, or retailers.

‘ Thus things stood till the restoration; and then it was not thought proper to revive the tenures that had been lost in the civil wars, for that was a yoke which could not be easily borne by the gentry of the kingdom: and therefore, by the 12th of Car. II. c. 23, and 24, instead of the tenures which were abolished, they grant one shilling and three-pence on every barrel of beer and ale exceeding the value of six shillings per barrel, and in proportion for cyder and perry, with other proportions upon metheglin, strong waters, &c.

‘ The common brewers were to enter weekly, and innkeepers and other retailers monthly; and on default, the common brewer was to forfeit five pounds, the retailer twenty shillings, and upon nonpayment within a month after entry, to forfeit double the duty.

‘ The commissioners were to be appointed by the King; and the commissioners had power to appoint gagers; and the gagers might enter the houses, and make returns to the commissioners, or sub-commissioners: and if the brewer refused to permit the gager to enter, the gager might forbid him to sell, and if he afterwards sold, he forfeited five pounds, and double the value of the duty.

‘ The commissioners had authority ten miles round London; and the sub-commissioners were to be appointed by the crown, but yet to be subordinate to the commissioners; two justices of the peace were to levy the forfeitures, or in default of justices, the sub-commissioners to do it, with appeal to quarter-sessions; and there was to be no *certiorari*: the King had the appointment of commissioners, and all other persons that he thought fit for the government of this revenue. This revenue coming instead of the wards and liveries, it was very proper to put it under the power of the crown; and therefore it has been under a government distinct from all the other branches of the revenue.’

This revenue coming, as our Author justly informs us, in lieu of the wards and liveries, it might probably be very proper to put it under the power of the crown: nevertheless, it has been made a question how far this method of excising is agreeable to the present principles of our constitution. At the time in which the excise was established, the British constitution stood

on a very different establishment from that on which it has rested since the revolution; and as principles change, practice should be accommodated to the alteration. However, as this is a nice and perhaps dangerous disquisition, we shall forbear all further observations; and refer the reader to MONTESQUIEU's *l'Esprit des Loix*, where he will find, that, according to that learned Frenchman's opinion, all taxes paid by the retailer or consumer favour of the principles of slavery.

The History of the Arabians, under the Government of the Caliphs, from Mahomet, their founder, to the death of Moflazem, the fifty-sixth and last Abassian Caliph; containing the space of six hundred thirty-six years. With notes, historical, critical, and explanatory: together with genealogical and chronological tables; and a complete index to each volume. By the Abbe de Marigny. Translated from the French, with additional notes. In Four Volumes. 8vo. 11. Payne, Wilson, &c.

THE Abbe Marigny's qualifications for writing the history of the Arabians, will best appear from his own words.

‘ When first I entertained thoughts of engaging in this work, I conceived a much more extensive plan, and intended to have wrote a general history of the Arabians, on which I had for a long time bent my study, and for which I had collected very ample materials. But when I began to digest them in order to frame my history, I met with the greatest obstacles. In reviewing the collections I had faithfully made from such Arabian authors as have been translated into our tongue, I found that most of those writers contradicted each other, and my difficulty was increased through want of a competent knowledge of Arabic, which made it impossible for me either to consult such originals as had been translated, whereby I might have discovered whether the fault was in the author or translator, or to make a proper enquiry into the many other Arabian histories we are now possessed of, in which I might have found the means of reconciling the difference.

‘ I depended upon being furnished with great helps from the *Bibliothèque Orientale*, written by Mr. d’Herbelot, a work which might indeed have fully answered my expectations, if the author, who was a perfect master of the Arabian tongue, had had time to revise his performance, if he had given it the finishing stroke, and could have directed the press; but that great man died too soon, and the materials he had collected for his

his design, were only ranged in alphabetical order, with little care or propriety. And as this work came out without the least examen or criticism, it is no better than a compound of blunders and contradictions, which perplex and weary out every reader desirous of instruction.

‘ It must however be owned, that we have no better performance of the kind in our language, to which we can have recourse: and that it may still be useful notwithstanding its defects; but the man that would discover and avail himself of the treasures it contains, must study it with the care and nicety of a critic, and take as a guide some unexceptionable author, by whose assistance he may be enabled to make proper distinctions.

‘ This was the method I pursued, having chosen for my guide, in great measure, the learned history of the patriarchs of Alexandria, published by the Abbot Renaudot; a work in which that learned man has given a pretty full extract of the history of the Saracens, or Mahometan Arabians, from the time of Mahomet, till the destruction of the Caliphs by the Tartars.

‘ That author, who is so deeply skilled in all kinds of literature, and so well versed in the study of languages, confirmed the suspicion I had justly entertained in perusing the *Bibliothèque Orientale*. Though he was much the author's friend, and highly respected his talents and merit, he speaks but disadvantageously of his work; and has informed the public what precautions ought to be taken in reading him. He greatly regrets that Mr. d'Herbelot had not time to revise it, and is convinced that if his care and exactness in the performance had equalled his skill and knowledge, it would have been the most perfect thing in its kind.

‘ But Mr. d'Herbelot is not the only writer, whom Mr. Renaudot accuses of want of exactness in respect to the Arabian history. He goes much farther back, and shews that even many original authors have been mistaken, and have not faithfully related the history of their country. He complains particularly of El Makin, and proves that this author was the cause of many of the mistakes which several writers, and in particular Mr. d'Herbelot, were guilty of in their performances.

‘ The sight of so many rocks and sands made me steer with the greatest caution. Inasmuch that instead of undertaking a general history of the Arabians, I have confined myself to treat of those people only from that period when they became subject to monarchical government under Mahomet and his successors. And though original authors do not always agree as to many of the facts and dates, I have, however, observed that in re-

spect to the series of Mahomet's successors, as well as to the many revolutions which have frequently changed the face of the Sarazenical empire, the account of writers is nearly the same. I concluded therefore, I might safely undertake such part of the Arabian history, in the execution of which, I shall describe no more than is already confirmed by the concurrent opinion of authors; and shall leave it to those who have more learning, time, and patience, to execute a more compleat and extensive work.*

The learned and accurate author of the history of the Huns, lately published, makes no such excuses: he has, indeed, no occasion for them, being, in all respects, equal to his undertaking.

It would have been no dis-recommendation of the Abbè de Marigny's performance, if he had mentioned the great Pocock among the authors who had assisted him in it, as well as d'Herbelot and Renaudot. The *Specimen Historiæ Arabum*, by our countryman, is justly esteemed one of the most useful books that any man, greatly learned in the oriental languages, has yet published.

It is to be lamented, that not one of the many Orientalists produced in France has undertaken a translation of that incomparable historian, *Abul-Feda*, especially as they have the author's copy, corrected with his own hand, as appears from the account given of it by Renaudot *, p. 78. *Historiæ Patriarch. Alexandr.* As to the merit of this work, upon the whole—The Author confesses his ignorance of the Oriental tongues, and leaves a more compleat execution of his plan to those who have more learning, time, and patience. He has not availed himself of the most valuable materials; and after all, the original manuscript of the best history of the Arabians is in France. However, M. Marigny's Compilation may well serve to entertain, and to inform, those who are not in a capacity to consult the *original Authors*. The Abbè has followed the celebrated Rollin, as to style and manner; and he proposes this history of the Arabians as a supplement to The Antient History.

* In ditissimâ MSS. librorum omnis generis Bibliothecâ Seguierianâ extat codex illius historiæ, qui non modò ætati autoris æqualis est, sed ad eum pertinuisse et illius manu multis in locis emendatus fuisse videtur. In eo enim lituræ plures occurrunt, et emendationes, non quæ antiquarii librum recensentis, sed Autoris ipsius sua retractantis manum indicant. Literæ etiam grandiusculæ, quales vulgò sunt hominis de calligraphiâ parùm solliciti, et quæ ab elegantia quâ totus liber scriptus est, longè absunt, principem ipsum, Autorem operis designant potius, quàm criticum recensentem, præsertim cum multa deleta, adjuncta quoque non pauca animadvertantur, quibus nemo alienum opus inficere solet. Non dubitamus igitur omnia illa esse ab Autoris *Abul-fedæ manu*.

The Traveller: an Arabic Poem, intitled Togrâi, written by Abu-Ismael; translated into Latin and published with notes in 1661, By Edward Pocock, D. D. Professor of Hebrew and Arabic in the University of Oxford, and Canon of Christ-Church. Now rendered into English in the same iambic measure as the original; with some additional notes to illustrate the poem. By Leonard Chappelow, B. D. Arabic Professor, and formerly Fellow of St. John's College, in the University of Cambridge. 4to. 1s. 6d. Thurlbourn, &c. Sold also by B. Dod, in London.

THE account Mr. Chappelow gives of his author is taken from the second note, by Dr. Pocock, to the *carmen Togrâi*. 'Abu-Ismael was the surname of the author of this poem; it being usual with the Arabians to call men by their surnames, including the name either of parents or children.—This was esteemed as a point of honour; which they imagined would be lessened, did they mention them simply by their own names.—For the same reason Maimonides tells us, the Hebrew Rabbies ordered that a father or master should be saluted by some new name. And no less, if not greater respect was paid to teachers than to parents. Scholars as well as sons were called *Banim*.' The words of Dr. Pocock, p. 2, 3. of *Notæ in carmen Togrâi*, are these—'Est igitur Abu-Ismael *Kunyaton* seu cognomen poetæ nostri, uti solenne est Arabibus homines cognominibus potius à parentum vel liberorum nomine compositis, quam nominibus propriis appellare: idque honoris causâ—*ad evitandum illud quod diminutionis loco habent nonnulli, ut simpliciter et aperte nomine suo appellentur*—Eâdem de causâ novimus ab Hebræorum magistris interdictum, nè quis patrem suum vel præceptorem nominibus suis salutaret, aut aliàs appellaret, ut videri est apud Maimonidem l. yad. tr. Talm. Tor. c. 5. et Mâmrim c. 6. à quo etiam discimus non minorem præceptoribus deberi reverentiam imò majorem quam parentibus; ac discipulos non minus quam filios *Banim* audire, &c.

The notes to this poem, tho' called additional, contain little more than we find in the Latin edition of Dr. Pocock.

If the Professor's English verses are not so pleasing as his readers could wish them to be, some allowance will be made for his having attempted the same Iambic measure as the original.

I

In all the various changes
Just sentiments establish'd
As guardians, have preserv'd me
T' appear in robes of virtue,
Hath been my chief ambition,

Of life, and scenes of action,
On firm and sure foundations,
From trifling conversation.
All outward pomp disdainng,
My greatest, best of pleasures.

According to Dr. Pocock the sense of the Arabic is—' Ge-
Rev. Feb. 1759. I nerositas

nerositas animi custodivit me à futilitate. Et ornamentum præstantiæ ornavit me, cum abessent [alia] ornamenta.'

Mr. Chapelow's Traveller is rather a paraphrase, than a translation of the Tograi: for what he has described in eight, or ten, or twelve, and once in sixteen lines, in English, is comprehended in two, in the Arabic. The excuse, which is a very good one, is—'Our Poet in words is short and concise. I have therefore taken the liberty of enlarging where the sense is contracted. For the Arabic will admit of a fuller interpretation, when rendered into a different language.'

Whatever may be said of the versification, the sentiments are just; and the Translator declares he shall think his time not ill spent 'by clothing our Arabian in an English habit, should any benefit arise from it with respect to public or private behaviour.'

Letters in Answer to some Queries sent to the Author, concerning the genuine reading of the Greek text, 1 TIM. iii. 16.

— ΘΕΟΣ ἑοικεσθῆναι ἐν σαρκί. —

— GOD was manifest in the flesh. —

Now first published on occasion of Sir Isaac Newton's two Letters to Mr. Le Clerc, lately published. York, printed by Ward. 8vo. 1s. Sold by Baldwin in London.

OUR Author, in his first letter, recommends the Æthiopic version of the books of the Old Testament as of all others the most valuable, on account of the great affinity between the Hebrew and Æthiopic dialects, and the assistance it will therefore afford in explaining the original text, and in reconciling it with the septuagint. He mentions a copy of the Æthiopic version, though not entirely complete, in the hospital of the Abyssins at Rome, consisting of four large volumes. This he has long been desirous of procuring, with a view of making it public, but finds so little readiness in persons, from whom one might, with reason, expect good offices of so public and honourable a concern, as to decline giving any farther trouble to any among us, of whom he has at present any knowledge. In a long note to this part of his letter, he laments the death of archbishop Potter, and speaks of his successor as one who had greatly encouraged his undertaking. We doubt not he would find, upon a proper application, as great encouragement and assistance from the present Metropolitan, who is, in learning, abilities, and inclination to promote the knowledge of the scriptures, inferior to none of his predecessors.

The conclusion of all that our learned Author has said upon the

the word *Of* or *Θς* in the text, 1 *Tim.* iii. 16. in a note at the end of his fourth letter, is, 'all the ancient versions must have been made from copies that had the relative only; and the several churches which used them, must be supposed to know of no better or truer reading.'

A Letter from Mr. Rousseau, of Geneva, to Mr. d'Alembert, of Paris, concerning the effects of theatrical entertainments on the manners of mankind. Translated from the French. 8vo. 2s. 6d. Nourse.

THE name of Rousseau is famous in French literature. That of our Author, John, James *, citizen of Geneva, has not diminished its just reputation. He is, for the most part, sprightly, entertaining, and ingenious; always happy in the choice of his subjects, and frequently so in his manner of treating them. It must be confessed, however, that his pen is chiefly adapted to the purposes of amusement: for, though he enters frequently on the most interesting topics of philosophy, polity, and morals, he assumes principles so vague and indeterminate, and deduces from them such superficial conclusions, that his inquiries, however pleasing, tend little to our improvement, either in speculation or practice. Indeed, whatever be Mr. Rousseau's merit, as a man and a citizen, he does not appear, to us, in his writings, to be either the most discerning politician, or profound philosopher.

A very considerable defect, in most of his pieces, is the want of consistency and method †. He is an agreeable, but not a judicious writer. He rambles perpetually; and, not unfrequently, has the art of making his excursions so pleasing, that we very willingly follow him through all his *detours*, and are even sorry to be called back again, to the business of the work.

It is characteristic of Mr. Rousseau, indeed, as he himself somewhere expresses it, *selon sa coutume paresseuse, de travailler à bâton rompu*: and perhaps none of his works afford a more

* Jean Jaques Rousseau, residing at Montmorenci, at the time of this publication, March 20, 1758.

† The French writers, in general, value themselves on this head; and have occasionally charged the best pieces in our language with the want of plan and method. Mr. Pope's *Essay on Man* they censure for this defect: an imputation which would probably have been discredited, had not his great commentator, by giving himself so much trouble to invalidate the charge, most unluckily evinced it. The French, however, have little right to object to the incapacity of the English in this respect; while the several pieces of our Author, the bits of Beaumelle and d'Artigny, the scraps of Trublet, and indeed the still more insignificant *excerpts* of some others, may be cited in judgment against them.

striking and obvious instance of this lazy disposition in the author, or the want of plan and connection in his writings, than this before us. He confesses it: and though he indolently aims at an excuse, pleads guilty to the fact. ‘Taste, judgment, and correction, says he, are not to be expected in this work.—I have fallen into every digression that came in my way, without considering, that, while I consulted my own ease, little did I mind how tiresome I should grow to the reader.’ To a reader, indeed, who should peruse this work, with a view solely to the object mentioned in the *title*; expecting to meet with satisfactory arguments on the effects of theatrical entertainments in general; (a subject which has occasionally employed many able pens, to very little purpose) to such a reader, his digressions may probably appear tiresome; but to others, who have no taste for argument, or read with too little attention to pursue any continued chain of reasoning, we are persuaded they will prove the most agreeable part of the book. As they will afford us also an opportunity to consider the sentiments of so ingenious and spirited a writer, on several interesting and popular topics, we will follow his excentrick genius, as far as the nature of our work will admit, for the entertainment of our readers.

We are informed, that a passage, printed in the *Encyclopædia* *, under the article of Geneva, gave occasion to this letter to Mr. d’Alembert. This passage, recommending the institution of theatrical entertainments in that republick, is quoted at length in the preface; and the professed business of the letter itself, is to shew how impolitic and dangerous it would be, for the citizens of Geneva to listen to the advice therein given them. No less, he seems to think, than the entire depravation of their manners, and total subversion of their liberty, would be the consequence of it. Under this persuasion, he says, ‘Were I even mistaken, ought not I to act and speak according to my conscience, and to the best of my knowledge? Ought I to hold my tongue? Or can I do it without betraying my duty and my country?’

‘To have an excuse for being silent on this occasion, I should not have written on less necessary subjects. That sweet obscurity, in which I enjoyed myself full thirty years, ought ever to have been my delight: it should not be known that I had any connection with the editors of the *Encyclopædia*; that I furnished some articles to that work; that my name is mentioned among the rest of the authors: in short, my love for my country should be less public than it is, to suppose that the article of Geneva could escape me, or not to have a right to infer

* *L’Encyclopédie*, &c. in folio, now printing at Paris; in the publication of which work Mr. d’Alembert is principally concerned. Seven volumes of this work are published:

from my silence that I approve of the contents. As nothing of all this is true, I must therefore speak; I must disown what I do not approve, lest I should be charged with opinions I do not hold. My countrymen do not want my advice, I know it well; but for my own part, I aim at honour, in shewing that I agree with them in principles.

‘I am not ignorant how far short this essay is of what it ought to be, short even of what I could have made it in my happier days. Such a number of circumstances have concurred to reduce it even below the mediocrity I could formerly attain to, that I am surprized it is not a great deal worse. I was writing in defence of my country: could zeal supply the place of abilities, I should have written better than ever; but I saw what was to be done, and found myself unequal to the task. I have told the plain truth: but who troubles his head about that? Sad way of recommending a book! In order to be useful, it should be agreeable; and this is an art I have lost. Some perhaps will be so malicious as to dispute this loss with me: be it so: yet I feel myself sinking; and no man can sink lower than nothing.’

It must be confessed, we should ourselves be of the number, though we might not do it maliciously, that should dispute our Author's loss (in some measure) of the art of writing agreeably: and, indeed, we are not a little sorry to find him, on this occasion, so much out of humour with himself.

But to come to the letter, the main subject of which the writer defers, till he has taken notice of another exceptionable passage in the above mentioned article; wherein Mr. d'Alembert is said to have declared, in the face of all Europe, that the clergy of Geneva are downright Socinians. The church, it must be owned, is a little wide of the stage; and, perhaps, there is no other author but would have chosen to reserve his animadversions on this head to some other opportunity; or have thrown them into a postscript or appendix. Not so, Mr. Rousseau. He sets out with the priests; and we must hear what he has to say of them, before we are to know any thing further of the players. *Cedunt coturni togæ*. Out of the same respect to the clergy, also, we shall not entirely pass over his remonstrance on this subject.

He does not, strenuously, either endeavour to invalidate the charge, or to defend *Socinianism*. ‘I know not, says he, what *Socinianism* is, so that I can neither say good nor ill of it; though, from some confused notions I have of that sect and its founder, I feel a greater aversion than liking to it: but, upon the whole, I am a friend to every peaceable religion, in which

the Supreme is served according to that portion of reason which he has given to his creatures. When a man cannot believe what he finds absurd, it is not his fault, but that of his reason or understanding; and how can I conceive that God should punish him for not having framed an understanding * for himself, contrary to that which he received from the divine hands? Should a doctor come and command me in God's name to believe that the part is greater than the whole, what could I think within myself, but that this man wanted to make a fool of me? No doubt but the orthodox Christian, who sees no absurdity in the mysteries of religion, is obliged to believe them: but if the Socinian finds them to be nonsense, what can we say to him? Shall we attempt to convince him that they are not nonsense? He then will begin to demonstrate to you, that it is nonsense to reason on what we cannot understand. What then is to be done? Let him alone.

* Neither am I more offended, that they who serve a merciful God, should reject the eternity of hell torments, if they find it inconsistent with his justice. In that case, let them interpret the passages contrary to their opinion, as well as they can, rather than give it up: for what else can they do? No man has

Scriptures themselves were to give you an idea unworthy of the Divine Majesty, you ought to reject it in this particular, as in geometry you would reject demonstrations that conclude an absurdity: for whatever may be the authenticity of the sacred text, still it is more credible that the Bible should be corrupted, than that the Deity should be unjust or malevolent.*

We might, however, ask our Author here, by what criterion he would have us judge, whether our ideas are worthy or unworthy of the divine majesty? In the scriptures, surely, we find the most perfect standard, and acquire the only true knowledge of the attributes of the Deity. This expression, therefore, concerning the corruption of the Bible, appears to us very exceptionable; for to say we must conclude the Scriptures corrupted, when they give us ideas unworthy of the divine Majesty, is to imply that we have some other more obvious and definite criterion to judge by. But perhaps our Author only meant to say, that such particular passages of holy writ may justly be supposed to have been corrupted, that tend to contradict the general tenour of God's word, in the more clear and indisputable doctrines of christianity. In this we perfectly agree with him.

Our ingenious Author sums up what he has said on this head, with an eulogy on the clergy of Geneva, on account of that spirit of philosophy and toleration, for which, he tells us, they are distinguished; and expresses himself, with a just severity, against that barbarous spirit of persecution, which delights in torturing, even in this life, those whom it devotes to eternal torments in the next. With regard to the article of *toleration*, however, our Author appears to be a little inconsistent; for, notwithstanding the pacific disposition here manifested to *hereticks*, he declaims, on a subsequent occasion, against *fanaticks*, in terms more becoming a popish inquisitor, than a philosophical and consistent protestant.

'Fanaticism, says he, is not an error; but a blind, a senseless fury, which reason can never keep within bounds. The only way to hinder it from spreading, is to restrain those who broach it. In vain is it to demonstrate to madmen, that they are deceived by their leaders; still they will be as eager as ever to follow them. Wherever fanaticism has been introduced, I see but one way to stop its progress; and that is, to combat it with its own weapons. Little does it avail, either to reason or to convince; you must lay aside philosophy, shut your books, take up the sword, and punish the knaves *.' Surely,

* May we not gather, from this passage, that the spirit of Calvin still hovers, in disguise, about the lake of Geneva. Calvin was accounted an advocate for Toleration, by the church of Rome; but did he appear so to the unhappy Servetus? It would, doubtless, be a

Surely, our Author has forgotten here, that he had asserted, about twenty pages before, *moderation* and *humanity* to be christian virtues! This it is to write without method, and philosophize without a system! Let our Author's distinction between *fanaticism* and *heresy* be ever so just, yet why is the *blind*, *ferocious* *heretic*, in the one, to be punished more than the *stupid*, or *want of comprehension*, in the other? Would it not be as cruel, in any case, to torture the lunatick as the idiot? Surely, our humane Author will not deny this! No: the madman and the fool claim equally the forgiveness and compassion of the wise.

But to come to our Author's observations on stage plays and players. The first point he labours to prove, is the futility of stage morality, so much boasted of by some writers. With this design he takes a critical view of the best pieces on the French theatre, both in tragedy and comedy. On most of these he makes very just and pertinent reflections; and, in our opinion, plainly shows that the stage, in its present state, is far from being the best school of morals. We think, indeed, he has proved the generality of plays, on the French stage, to have, in their lives, no moral tendency. We cannot, however, agree with him, that dullness and insipidity would be the necessary consequence of retaining the drama in this point; or

to ruin individuals; to infect them with idleness; to make them look out for ways to subsist without working; to render the common people inactive and cowardly; to prevent them from seeing public and private objects, which ought to occupy their thoughts; to turn sobriety into ridicule; to substitute a theatrical jargon in the room of virtue; to place their whole morality in metaphysics; to metamorphose plain citizens into wits, tradesmen's wives into fine ladies, and their daughters into coquets.'

To be able therefore to judge, says he, whether it be proper to open a playhouse in a town, we must first of all know, whether the manners of the inhabitants are virtuous or corrupt. He thus proceeds: 'In a great city, abounding with idle, intriguing people who have neither religion nor principles; and whose imagination, depraved by laziness, by the love of pleasure, and excessive wants, engenders nothing but mischief, and prompts them to every kind of villainy; in a great city, where morality and honour are reckoned for nothing, because every man can easily conceal his private vices from the public eye, and is sure of gaining credit and esteem by a superiority of fortune; in such a city, the civil magistrate cannot be too ingenious in multiplying lawful pleasures, nor in studying to render them agreeable, to the end that private persons may not be exposed to the temptation of looking out for more dangerous amusements. As to divert and keep such people from their occupations, is to divert them from doing harm, the stealing of two hours a day from the influence of vice, would prevent the twelfth part of the crimes that are committed; and the hours spent at the theatre, and in running to coffee-houses, and other places of resort for drones and sharpers, are an advantage to fathers of families, either in regard to the chastity of their wives and daughters, or to their private purses. 'But in lesser cities, in places not so populous, where private citizens, being always under the public eye, are naturally censors to one another; and where the civil magistrate can easily have an eye over them all; different maxims are to be pursued.'

Our Author goes on to consider the state of the republick, of which he is a member, as to its capacity for supporting the expences and avocations of a theatre. From his account of the number of inhabitants, the nature of their occupation, and other circumstances, it seems, indeed, he is in the right to dissuade his countrymen from erecting one. The consequence of such a step, however, does not appear to us in so desperate a light as it appears in to our author. We are apprehensive, it is true, that the comedians would as little find their account in it, as they do in Holland, and in some other industrious republicks; at the same time, nevertheless, we conceive they would be held in an equal degree

degree of insignificance and contempt; and have as little influence on the manners of the people, as they actually have at Leyden or Amsterdam.

Mr. Rousseau justly observes, 'that the life of a comedian, in general, is a state of licentiousness and immorality; that the actors give themselves up to all manner of debauchery; that the actresses lead most scandalous lives; that they are avaricious, and prodigal at the same time; ever in debt, and ever extravagant; heedless in regard to expending their money, and indelicate in regard to the manner of getting it.' This, it must be confessed, is too often the case; but, doubtless, our Author goes too far, when he would prove the moral impossibility of an actor's being an honest man, or an actress a virtuous woman. With respect to the former, he says, 'Those fellows, so genteely equipped, and so well practised in the theory of gallantry and whining, will they never make use of this art to seduce the young and innocent? Those lying valets, so nimble with their tongue and fingers on the stage, so artful in supplying the necessities of a profession more expensive than profitable, will they never try their abilities off the stage? Will they never take the purse of an extravagant son, or a miserly father for that of *Leander* or *Argan*? The temptation of doing evil increaseth all the world over in proportion to the opportunity; and comedians must be honefter by far than the rest of mankind, if they are not more corrupt.'

As to the actresses, he says, 'I would fain know how it is possible for a profession, whose only aim is to appear in public, and what is worse, to appear for money; how is it possible, I say, for such a profession to suit virtuous women, and be consistent with modesty and good manners? Is there any occasion to dispute about the moral difference of the sexes, in order to be convinced how natural it is for a woman who exposes herself to sale upon the stage, to be ready to strike a bargain when the play is over, and to be strongly tempted to satisfy those desires, which she takes such great pains to excite? What; shall a prudent woman, who has used a thousand precautions to secure her virtue, find it difficult notwithstanding to preserve her innocence, when she is exposed to the least danger; and shall these forward girls, whose heads are filled with coquetry and amorous characters, whose dress is not the most decent, and who are continually solicited by brisk young fellows, in the midst of the soft sounds of love and pleasure; shall these girls, I say, at their age, and with their tender disposition, be able to withstand the objects that surround them, the speeches that continually allure them, the occasions that constantly return; and above all, the gold to which their hearts are already half sold?'

It must be owned, there is more appearance of truth than charity in what our Author has advanced on these fruitful topics. We cannot help, however, leaning a little to the opinion of Mr. d'Alembert, when he says, "The barbarous prejudice which generally obtains against the profession of a comedian, together with the contempt in which we hold a set of people, who contribute so greatly to the progress and support of the arts, is certainly one of the principal causes of the irregular conduct, which we lay to their charge: they strive to indemnify themselves by idle pleasures, for the disrepute annexed to their condition of life. A player, who behaves himself like a man of character, is doubly deserving of respect; and yet we hardly take any notice of him. The public extortioner who insults the poor, and enriches himself by the necessities of the state; the courtier who fawns and cringes, but never pays his debts; these are the men we honour most. Were comedians to be not only tolerated at Geneva, but subjected at first to prudent regulations, protected and encouraged afterwards according to their good behaviour, and at length raised to a level with the rest of the inhabitants, this city would shortly have the advantage of what is generally looked upon as a phenomenon, though it is we that make it such, viz. a company of worthy comedians."

As an immediate answer to this, our Author takes Mr. d'Alembert to task in the manner following. 'To prevent the inconveniencies that may arise from the bad example of comedians, you would be for obliging them to be honest men. Thus, say you, we should have public entertainments, and virtuous manners, so as to unite the advantages of both. Public entertainments, and virtuous manners! This would be a fine sight indeed, especially for the first time. But what method would you point out for keeping the comedians within bounds? Severe laws, well executed. This is at least acknowledging that they have need of being checked, and that the method is not easy. Severe laws, you say. The first is to suffer no such company: if we violate this, what will become of the severity of the rest? Laws well executed? The question is, whether that can be done: for the force of laws has its measure, and so has that of vice. We cannot be sure of executing the laws, till we have compared these two quantities, and find that the former surpasseth the latter. The knowledge of these two relations constitutes the proper science of a legislator: for if his business was no more than to publish edicts and regulations, with a view of redressing abuses as fast as they rise, no doubt but he would say very fine things; yet for the most part they would be ineffectual, and
serve

serve rather as hints towards excellent laws, than as means to execute them.'

There is something very just in these remarks of our Author, respecting the institution and execution of the laws. But how far they serve his present purpose, we will not pretend to determine: referring those who are curious to know the whole of his argument, to the work itself. With the leave of our Readers, however, we will present them with another, or two, of Mr. Rousseau's digressions. From the passage last quoted, he takes occasion to enter into an enquiry, concerning the immediate influence of the powers of government on *manners*. It is an important observation, says he, that matters of morality and universal justice are not regulated like those of particular justice and strict right, by *laws* and *edicts*. The first act of authority the Ephori of Sparta did, after they entered upon their office, was to enjoin the people, not to *observe*, but to *love* the laws; to the end that it might be no hardship to observe them. Thus, the hand of government, he remarks, can only influence manners, in general, by directing the public opinion. He does not, however, point out the proper means to be taken for directing this opinion; but contents himself with a striking example, to shew that these means are neither laws, nor punishments, nor any sort of coercive methods. This striking example respects *duelling*; and, as our Author's observations on it are sensible and just, we shall give them in his own, or rather his translator's words: *viz.*

' This example is just under your eye; for I borrow it from your own country: it is the tribunal of the marshals of France, who are instituted supreme judges of the point of honour.

' What then was the intent of this institution? To change the public opinion in regard to duels, that is, to the reparation of injuries, and to the occasions in which a gentleman is obliged to have recourse to his sword, upon pain of infamy, in order to obtain satisfaction for an injury done him. Thence it follows,

' In the first place, that as force has no power upon the mind, a tribunal founded for operating this change, should banish even the least appearance of violence. Even this word *tribunal* was improper: I should prefer that of *court of honour*. Its only arms ought to be honour and disgrace: no rewards, no corporal punishment, no prison, no arrest, no guards. Only a beadle should make his summons, by touching the accused with a white rod; but no other constraint to bring him before the court. True it is, that not to appear within a certain time before these judges, would be confessing they had no honour, and

and signing their own sentence. Hence naturally should result a mark of infamy, such as degradation of nobility, incapacity of serving the King in his courts or armies, with other punishments of the same kind, which naturally depend on, or are a necessary effect of, opinion.

‘ Secondly, it follows, that to eradicate the public prejudice, it was requisite there should be judges of great authority on the matters in question; and in this respect the founder entered perfectly into the spirit of the institution: for in a military nation I want to know who are the best judges of a proper occasion of shewing courage, or of demanding satisfaction for injured honour, but veterans adorned with military titles; veterans grown grey with laurels; veterans who have a hundred times proved, at the expence of their blood, that they know full well when it is their duty to spill it?

‘ Thirdly, it follows, that as nothing is more independent on the supreme power than public judgment, the Sovereign ought to take care, above all things, not to mix his arbitrary decisions with the decrees made to represent, and what is more, to determine this judgment. On the contrary, he should endeavour to raise the court of honour above himself, as subject to its venerable decrees. He ought not therefore to have begun with condemning all duellists indistinctly; this was setting up a shocking opposition all at once betwixt honour and the law: for even the law cannot oblige a man to dishonour himself. If the public are of opinion, that such a man is a poltroon, in vain will it be for the King, with all his power, to declare him brave; nobody will believe a word of it: and this fellow, who was looked upon as a poltroon, and who wants to be respected by force, will only be the more despised. As to what the edicts say, that to fight a duel is offending God, this is a very pious opinion without doubt: but the civil magistrate is not a judge of consciences; and whenever the supreme authority would interpose in disputes between honour and religion, it runs a risk of exposing itself on both sides. Neither do those edicts reason better, in saying, that instead of fighting, we ought to address ourselves to the marshals: thus to condemn all duels without distinction or reserve, is to begin with previously determining what is referred to their judgment. It is very well known, that marshals are not allowed to grant a duel, even when injured honour can have no other satisfaction; and there are many such cases, according to the prejudices of the world: for as to the ceremonious satisfactions which may be offered to the person injured, these are mere children’s play.

‘ Suppose a man has a right to accept of a reparation for himself, and to forgive his enemy, this maxim artfully managed may in-

insensibly get the better of the opposite barbarous prejudice: but it is otherwise when the honour of others, with whom ours is connected, happens to be attacked; then there is no possibility of making it up. If my father has had a box on the ear, if my sister, my wife, or my mistress is insulted, shall I preserve my honour by making a cheap market of theirs? No marshals, no accommodation will do: I must either revenge the affront, or be dishonoured; and the edicts leave no other choice, but punishment or infamy. To produce an example that makes for my purpose, is it not an odd sort of contrast between the spirit of the theatre, and that of the laws, that people should applaud the very same Cid on the stage, who would be hanged at the Greve?

‘Therefore it is all in vain; neither reason, nor virtue, nor laws, will prevail over the public opinion, so long as there is no contrivance to change it. Once more I say it, force will not do. The present method would be of no use, were it put in practice, but to punish brave fellows, and to encourage cowards; but fortunately it is too absurd to be used, and has contributed only to change the name of duels.’

We are persuaded every man of sense and spirit will subscribe to our Author's sentiments on this head. The insufficiency of mere edicts and laws, to prevent duels, is well known. It is, indeed, notorious, that notwithstanding the severity of the laws in France against this custom, duels are still very frequently fought there; as those numerous refugees, whom we find dispersed in several parts of Europe, abundantly testify. If you ask many of these why they left France, they are as ready with their *affaire d'honneur*, as others of their countrymen are, with their attachments to religion.

It is true, we have sometimes been apt equally to suspect both of insincerity; for however odd it may seem, that men should falsely accuse themselves of being murderers and out-laws, we cannot help thinking this the case of some of the abovementioned gentlemen, whom we have occasionally met with. To say the truth, almost all of them speak of it rather in the way of boast than otherwise; and, indeed, they are so numerous, that if we should not suppose many of them deceive us in this article, we must conclude the French to be perpetually running a tilt at each other.

Our Author proposes a remedy against this barbarous custom; in which, without mentioning the famous Duke de Sully, he adopts several of his sentiments. The scheme is plausible: but as he himself is doubtful if it ever would succeed, we shall pass it over. He observes, however, that ‘by neglecting some such means

means as he proposes, and attempting to intermix force and laws in a matter of prejudice, and to change the notion of honour by violence, the royal authority has been endangered, and laws which exceed its power have been exposed to contempt.

‘ And yet, continues he, what was this prejudice which they wanted to destroy ? It was the most wild and barbarous notion that ever entered into the human breast, namely, that every duty of society is supported by bravery ; that a man is no longer a cheat, a rascal, or a scoundrel, when he can fight ; that falsehood is changed into truth ; that theft becomes lawful, treachery commendable, disloyalty honourable, when they can be defended sword in hand ; that an affront or injury is always sufficiently repaired by the thrust of a sword, and that we are never in the wrong with regard to another man, provided we kill him. There is, I acknowledge, another kind of fighting, where politeness is mixed with cruelty, and where they kill people only by chance ; this is, when they fight in the first heat of blood. In the first heat of blood ! Good God ! And what makes thee thirst so after another man’s blood, thou savage beast ! Dost thou want to drink it ? Is it possible to think of these horrid cruelties without shivering ? Such are the prejudices, which the Kings of France, with the whole force of the state, have attacked in vain. Opinion, the sovereign of mankind, is not subject to the power of Kings ; but they themselves are her principal slaves.’

The last subject on which our Author displays his ingenuity, is the effeminacy of modern manners. On this head he has a variety of spirited remarks. We shall quote what he says on the article of education.

‘ I am told, that the education of youth is generally a great deal better than heretofore at Geneva ; which cannot be proved, however, any other way, than by shewing that it makes them better citizens. Certain it is, that children know how to make a more graceful bow ; that they know how to give out their hand more genteely to the ladies, and to say a great many pretty things to them, for which, if it depended upon me, they should be soundly whipped ; that they know how to be positive, to ask questions, to interrupt people in their discourse, and to teize every body they see, without either modesty or good breeding. I am told, that this is what forms them ; I grant it forms them to be impertinent, and of all the improvements they learn, this is the only one they never forget. This is not all ; in order to keep them near the women, as playthings designed for the diversion of the sex, care is taken to train them up in the most effeminate manner : they are kept out of the way of the sun,
the

the wind, the rain, and the dust, that they may never be able to endure any inclemency of weather. Since it is impossible to screen them intirely from all preffure of external air, they shall not feel it, however, till their fibres have lost one half of their elasticity. They are deprived of exercise, stripped of their faculties, and rendered unfit for every other purpose, but that for which they are intended: in short, the only thing the women do not require of those mean slaves, is to devote themselves to their service after the manner of the Orientals. With this exception, all the distinction between them is, that nature having refused them the graces of the sex, they supply them with their follies. The last time I was at Geneva, I saw several of those young ladies in breeches, with fine white teeth, plump soft hands, a squeaking voice, and a pretty green umbrello, mimicking very aukwardly the character of men.

‘ In my time they were not so delicate. Children brought up in a rustic manner, were not afraid of spoiling their complexions, nor of the inclemency of the air, to which they had been accustomed from their infancy. Their fathers carried them out to their country sports, to their exercises, and to all companies. Before aged people they behaved with a bashful timidity; but they were bold, daring, and quarrelsome among themselves; they had no curled locks to comb; they challenged each other to wrestle, to run, and at handy cuffs; they fought in good earnest, hurt one another sometimes, and then kissed and shook hands. They came home sweating, and out of breath, with their cloaths all torn, like slovenly boys; but these slovenly boys made men, who have a sincere affection for their country, and are ready to spill the last drop of their blood in its defence. God grant we may be able to say so much one day of our pretty smugged up little gentlemen, and that these men at fifteen do not turn out children at thirty.’

There is both spirit and sense in our Author's reproof of his countrymen's thus educating their children *petits-maitres*: but the partial *old man* may be seen throughout the whole. *Alas! it was otherwise in MY time!* His partiality to the people and manners of his own country, is also droll enough. As to the men, he says, they meet in their circles, or clubs; they argue; and if they fall sometimes into discourses which may seem a little too free, you are not to be shocked at it: the least vulgar is not always the most virtuous. It is true, they game, they sit up all night, they get drunk, &c.* But all these things are

* Our Readers might be apt to suppose the Author here ironically satirizing his countrymen, but we assure them he appears to be really serious.

mere trifles in the good citizens of Geneva: for our Author assures us, in their behalf, 'that the love of wine is no crime in itself, nor is it often the cause of committing any; it besots a man, but does not make him wicked. For one short quarrel which it occasions, it gives birth to an hundred lasting friendships. Your bottle companions, generally speaking, are free and open-hearted; they are for the most part affectionate, upright, faithful, and, in short, a very *good sort of people*, setting aside their predominant failing.'—How requisite is it for those who are unable to reason themselves, to have one to reason for them! What an able advocate those good sort of people, the drunkards, have in our Author!

As to the meetings of the female sex, Mr. Rousseau is here also equally partial and obliging to his country.

'They are,' says he, 'charged with detraction; for you may easily believe, that the anecdotes of a small town seldom escape those female committees: it is also thought, that absent husbands are not much spared there, and that every pretty woman, courted by our sex, has not fair play at her neighbour's circle. But perhaps there is more good than harm in this inconveniency; and it is certainly a less evil than those it prevents: for which is worse, that a woman in company with her female acquaintance should speak ill of her husband; or that *tete a tete* with another man, she should cuckold him? that she should find fault with, or that she should imitate the loose behaviour of her neighbour? Though the women at Geneva talk very freely of what they know, and sometimes of what they only conjecture; yet they have a real horror against calumny; for they are never known to charge another with crimes, which they believe to be false: but in other countries the women render themselves guilty alike by their silence and by their conversation, concealing, through fear of reprisals, the vices they know, and maliciously divulging those of their own invention.

'What a multitude of public scandals are prevented by these severe observers? In our city they perform, in some measure, the office of censors.'

Therefore, continues our Author, 'we need not be so much alarmed at the gossiping of female societies; let them blackbite as much as they please, provided they do it only among themselves.' In short, Mr. Rousseau declares the tipplers and gossips of Geneva, to be a much better sort of people than those of other countries; and seems to conclude, on the whole, that vulgarity, detraction, drunkenness, and the like, provided the sexes are kept separate, are by no means so criminal, in fact, or dangerous in their consequences, as the mixed conversation of ladies and

gentlemen in polite assemblies, and at the theatre. *Ab! quelle bête!* we conceive to hear a Parisian Lady exclaim, at our Author, for so absurd a conclusion; and yet, if the chastity of the female sex were the only object necessary to public virtue, and the well-being of a state, we should be apt to side with him here: but this is only a single consideration, in a political system of morals. We think, notwithstanding, the observation of Mr. Rousseau is very just, when he asserts that the manners of every nation depend, in a great degree, on the fair sex. If you would know the men, says he, you must study the women. He proceeds:

‘In all countries, and in all conditions of life, there is so strong and so natural a connection between the two sexes, that the manners of the one ever determine those of the other. Not that these manners are always the same, but they have always the same degree of goodness, modified in each sex by their own peculiar inclinations. In England the women are gentle and timid: the men are rough and bold. Whence comes this seeming opposition? It is because the character of each sex is thus heightened, and it is natural for this nation to carry every thing to extremes. This excepted, in other respects they are alike. The two sexes chuse to live asunder; they are both fond of good eating; both retire after dinner, the men to the bottle, the women to tea; both sit down to play without any violent eagerness, and seem to make rather a trade of it than a passion; both have a great respect for decency; both do honour to the conjugal vow; and if ever they violate their fidelity, they do not boast of the violation; they are both fond of domestic quiet; they are both remarkable for taciturnity; they are both difficult to move; they are both hurried by their passions; in both love is terrible and tragical, it determines the fate of their days; the consequence is no less, says Muralt, than to lose either their reason or life; finally, they are both fond of the country, and the English ladies are as well delighted in wandering alone in their parks, as in shewing themselves at Vaux-hall. From this general taste for solitude, ariseth that for meditation and romances, with which England is over-run. Thus both sexes, more recollected within themselves, are less influenced by foolish modes, have a greater relish for the real pleasures of life, and study less to appear, than to be, happy.

‘I have quoted the English through preference, because of all nations in the world, there is none where the manners of the two sexes seem to differ more at first sight. From the relation between men and women in that country, we may conclude for every other.’

We

We shall leave the Reader to determine, whether our Author has succeeded better than other foreigners, in hitting off a likeness of the strange-featured English.

With respect to female modesty in general, he asserts, that the virtues of the fair sex are to be found no where but in a retired life; that to court the looks of men, is a proof of corruption; and that every woman who is fond of displaying her charms, dishonours her person. We know not how those fine ladies, who daily feast on the delicious cates of flattery, and whose happiness is placed in being the objects of admiration, will brook this assertion of our Author. Perhaps, indeed, he goes too far in affirming, indefinitely, that boldness in a woman is a sure mark of infamy; and that it is only because they have too much reason to blush, that they blush no longer. 'It was a maxim among the ancients in general, he says, that the country where the least was said of women, must be remarkable for the purest manners; and that the most virtuous lady must be she, who was least the subject of conversation. With us, on the contrary, he adds, the woman esteem'd, is she who makes the most racket and noise; who is the most talked of; who is most seen in public; who entertains the most company; who gives herself the most insolent airs; who is the most positive, &c.' The discerning Reader will perceive all this to be but superficial declamation. Where, we would ask, is the positive, insolent, riotous female most esteemed? In the gay world, as a *traveller*, and a *woman of spirit*, she may, indeed, be admired: but we will venture to say, she would not be thought a woman of the most virtue, or esteemed as such, even in the gayest assemblies of Paris itself.

Our Author is so strenuous an advocate for that timidity, or bashfulness, which is the usual attendant on ignorance and simplicity, that he must needs attempt also to give us a physiological solution of the necessity and use of this awkward *sense of shame*, which he pretends is implanted in us by nature, as a barrier between the sexes. In his treating this matter, however, the Philosopher will be apt to look down upon Mr. Rousseau: nor will the *man of the world* be less inclined to smile at him, when he tells us how he thinks a young lady should behave, on a formal declaration of love, from her lover.

'From the notion I have,' says he, 'of this fatal passion, of its inquietude, its uncertainties, its palpitations, its transports, its glowing expressions, its silence still more expressive, its looks inexpressible, which are imboldened by timidity, and represent the fond desires by fear; to me, it seems, that after so impassioned a language, if a lover was once only to say, *I love you*, his

mistress indignant would tell him, *You cease to love me*, and would never see him more during her whole life.*

This behaviour would, indeed, be in the genuine spirit of a *female Quixote*: but, in such a case, the lady would by no means talk or act like the *folks of this world*. It is not, however, much to be wondered at, that such should be the sentiments of a man, who thinks 'there never was a romance equal to, or even so beautiful as *Clarissa*, in any language whatever.'

On this head of female delicacy, we dissent much from our Author. It has been frequently remarked, that a *nice* man is a man of nasty ideas. We will venture to assert also, in like manner, that a man who affects excess of modesty, must be a man of immodest ideas: nay, were it eligible, or worth while, we could give some indecent proofs of it, as well from the letter before us, as from the delicate work of *Clarissa* * itself. Our Author appears, indeed, to have the merit of meaning well: but he takes only single prospects of things, and is too implicit an admirer of antient simplicity, to adapt his schemes to the age in which he lives. In particular, we think him extravagant, notwithstanding the authority of Lycurgus, and suffrage of Plutarch, in his encomiums on the modesty of the Spartans; and we doubt not but our Readers will readily agree with us, that it is a strange token of modesty in a people, who, on ordinary occasions, went clothed, that, on holidays, it was the custom for the young ladies to dance publicly naked. Our Author, indeed, confesses, amidst his encomiums on the modest Spartans, 'that the picture of naked vice was less shocking to them, than an offence against modesty †.' Many of our Readers, perhaps, will be apt to ask here, what kind of modesty that of the

* In justice to the memory of a late very ingenious Writer, we cannot help taking notice here, how frequently we have been surprized to find persons, pretending to delicacy, so much offended at the coarse expressions they meet with in *Jeseph Andrews* and *Tom Jones*; while the impure and obscene thoughts that occur in *Clarissa*, have not given them the least umbrage. We would ask these very delicate persons, which they think of worse tendency, a coarse idea, expressed in vulgar language, in itself disgusting; or an idea equally lascivious and impure, conveyed in words that may steal on the affections of the heart, without alarming the ear? On this occasion we cannot forbear exclaiming with the confident Mrs. Slipshod, "Marry come up! people's ears are sometimes the nicest part about them."

† It appears to us, that modesty draws its chief merit from its being the companion and guard of *innocence*; and that it is therefore ridiculous, so highly to commend the pretensions of those to the former, who are not still much more anxious concerning the latter.

Lacedemonians was ? for certainly it appears to be very different from what is meant by that term now.

‘ But do you think,’ says our Author, ‘ that in the main, the artful attire of our women is not as dangerous as absolute nakedness ; the first effects of which would, by habit, be soon turned into indifference, and perhaps into disrelish † ? Is it not known, that statues and pictures never give offence, except when part of the body is dressed ; and that this renders the nudities obscene ? The immediate power of the senses is weak and limited ; it is by the aid of the imagination that they do the greatest mischief : this it is that inflames the desires, by representing things more charming than they are really in themselves ; this it is that causeth the eye to be shocked at naked objects, knowing they ought to be cloathed. There is no garment ever so modest, but the eye, when raised by the imagination, will pierce through it. A young Chinese lady, only by putting out her toe, though with her shoe on, would ravish more hearts at Pequín, than the finest girl in the world dancing naked on the banks of Taygetus. But when women dress themselves with such seeming carelessness and real art, as the custom is at present ; when they shew but little, only to make us desire more ; when the obstacle set before the eye is intended to irritate the imagination ; when they veil only a part of the object, the better to set off the part exposed,

*Heu ! malè tum mites defendit pampinus uvas.**

If any of our female Readers are convinced, by this Author’s arguments, they will doubtless, as a proof of their innocence and modesty, strip themselves as fast as they can. Nor must any

† Our Author’s argument here, in favour of these dances, is a *sela de se* : for if the appearance of those naked virgins did not affect the young spectators of the other sex, we apprehend the institution did not answer its professed purpose. Beside, *insensibility* is not *modesty*. As we think the impudence of the eye much worse than that of the ear, we do not entertain such high notions of either the modesty or virtue of the Lacedemonian females. In the first place, as soon as ever they were marriageable, the wenches, with their slit petticoats, got themselves husbands ; and on their marriage, they publickly put on the breeches : and nothing was more common than for the good man to call in the assistance of a handsome friend, more able to get an heir to his family. But as in this case the parties were agreed, they did not call this adultery. Perhaps, if the females of our immodest times, were, in like manner, timely provided for, equally privileged, and married to as obliging husbands ; adultery, in the Lacedemonian sense of the word, would be as little heard of in Paris, or in London, as it was at Sparta.

skittish young lady think to impose on us, by veiling her charms, and skulking under the thin disguise of Silesia lawns, or French gawwes. Nay, though we might even say of her, with Horace,

— *Est tibi pendere videre est*
Cruciatum.

It would not do: for, according to our modest Author, this attempt at dress would be to 'render the nudities obscene.' If she would be thought truly innocent, therefore, she must resemble a perfect statue, and go absolutely, and, *bona fide*, naked.

How far this expedient might serve to evince the modesty of a nation in general, let the Reader judge: but as it would certainly prove disadvantageous to trade, we have little expectation of seeing such a custom established in a country so famous for its commerce and manufactures as ours. The English ladies must, therefore, be contented *indecently* to go *cloathed*; and to dress in the impudent fashions of modern times.

But let us put an end to these numerous digressions. Thank Heaven! this is the last. These are the words of our Author; with which we should conclude this article, were it not the last time we may hope for an opportunity, to animadvert on the works of this entertaining Writer. We shall therefore subjoin part of the short apology he makes for himself and his writings.

Female Conduct: being an essay on the art of pleasing. To be practised by the fair sex, before and after marriage. A poem, in two books, humbly dedicated to her royal highness the princess of Wales. Inscribed to Plantilla. By Thomas Marriott, Esq; 8vo. 4s. Owen.

SO little can be said in commendation of this performance, that we should be apt to pass it slightly over, among those insignificant pieces that occasionally swell our catalogue, were we not apprehensive that our readers, especially those of the fair sex, might expect us to have been more particular, in giving an account of a POEM, consisting of near five thousand VERSES; and professedly written on so copious and interesting a topic as *Female Conduct*.

It must be owned, Mr. Marriott appears to be a man of some reading, and not totally ignorant of the world; but it is pity he had not also acquired some small portion of that self-knowledge, so long ago recommended by one of the Grecian sages *, and more particularly adapted to the case of writers, by our Author's favourite, Horace †: as, in such circumstances, we are persuaded that, notwithstanding the importunity of the many judicious persons, who advised him to launch this poem into the publick, he would rather have permitted it to fall to pieces on the stocks, than have ventured it a-float, among those malignant critics, who live in a kind of piratical war, and avowed enmity, as he says, with advent'rous POETS.

What has unfortunately got into Mr. Marriott's head, that he will needs think himself a poet, we cannot divine; but, from the idea we conceive of him, as a man, we cannot but own ourselves very sorry for his mistake. He begs, however, 'no other favour of the critics, than that they would consider, that this poem is of the didactic, or instructive kind, and particularly consists in giving moral and religious precepts, and in prescribing practical rules of conduct and behaviour to female readers. Therefore, to inculcate these, and make deeper impressions in their minds, the nature of such a poem will allow every art of persuasion and argument, either by repetition, amplification, tale, fable, &c.' Our Author's powers of persuasion appear to us much inferior to those of a Demosthenes or a Cicero; and

* Γινῶσι σεαυτῶν. PLATO.

† Sumite materiam vestris, qui scribitis, æquam
Viribus; et versate diu, quid ferre recusent,
Quid valeant humeri.

HOR.

perhaps Mr. Locke, Dr. Clarke, and some few other moderns, have surpassed him in the way of *argument*. Of *repetition* and *amplification*, however, we have enough. *Tales* too there are, and some of them very lame stories indeed! To these if we add a few *fibs*, which, perhaps, he thinks may pass with the ladies for *fables*, the entertainment our Author gives us, is not inconsistent with his bill of fare.

What very cogent reasons there might be, why the publication of this poem should be no longer deferred, we know not: and though we should allow (for our Author says, it *must* be allowed) that a work of this kind could never be more seasonable and serviceable to the public, than at this present juncture; yet, in what manner the public will be benefited by it, at all, or at any time, is to us, not very apparent.

In justification of his attempt to versify, Mr. Marriott says, 'No critic, but *one* totally ignorant of the original office of the muse, or *one* who is so unhappy as to have no taste of poetry, will object to his having performed this work in verse.' Doubtless, however, our Author will permit *one* to object to his having *not* performed it in verse. We hope he will allow there is some difference between rhiming and writing verses: and beside, he is not always so fortunate even as to rhyme.

Very few, he acquaints us, have touched this subject in prose; and none in verse, that he remembers, excepting some few small sketches; none having, before him, *drawn the piece at full length*. He has, indeed, drawn out his piece to a length more than sufficient, unless he had shewn a more masterly hand in the design or colouring; of both which, such as they are, we shall present our readers with a specimen. Before we enter on the work itself however, we meet with an *ode* on the death of the late duke of Marlborough, whom he familiarly calls his friend, and of whom he says, (for singing it is not)

Than him, there never liv'd, nor ever can,
A more ingenuous, candid, honest man.

This being true, the reader will think, with us, that nothing more need be said, to heighten so excellent a character: our Author flourishes away, nevertheless, with his other fine things, through thirty such stanzas, as by no means disgrace the foregoing incomparable couplet. He gives us next the eighth ode of the fourth book of Horace, modernized*: and then appears

* Our Author has also, in some parts of his work, *christianized*, as he calls it, many passages out of the Roman poets. We could wish however, for the honour of the christian cause, he had left them still *pagan*, since they have lost, as he himself says of *Fusina*, even the *human form*, in their conversion.

Female

Female Conduct itself, divided into two books; the one teaching young ladies how to deserve, and to get husbands; and the other how to manage, and behave to the said husbands, after they have got them. On these heads, our Author says some odd things, and intersperses many others, that have little to do with the ladies, or the ladies with them. They are all, however, oddly jumbled together, and very indifferently expressed. The general plan of female conduct, we are afraid also, is not easy to take. He advises the fair sex to abandon drums, routs, hurricanes, and go to church; to throw away their cards, and read Bacon, Locke, and Newton, in order to become experts in the science of *getting well married*; for, by the way, it does as good as tell them, that, unless they are versed in *unity, philosophy, and metaphysics*, be they ever so handsome, they will never get good husbands. He tells us, that a lady may find more entertainment in looking through a microscope, than in going to a *reue*; and that when she has become a *physiologist*, and has acquired a taste for the wonders of the creation,

Beyond a Hoyle, a Newton she will prize,
And while she views new worlds, the old despise.
Dull cards no longer will her life employ,
When she gains knowledge, that can never cloy;
Tales, and romances, will delight no more,
To themes sublimer, female taste will soar;
Tom Jones no longer will enchant the fair,
Nor Betsy Thoughtless fascinate the ear.
The magic charm of science can subdue
The love of *masquerades*, and *gaming* too.

Our Author advises his fair pupils to read also our best poets; particularly Shakespear and Milton. Speaking of the latter, he says,

Who reads *Lost Paradise*, all knowledge gains,
That book of Milton ev'ry thing contains.

Here, however, we must beg leave, notwithstanding our veneration for the great Milton, to dissent from our Author; for, by *Lost Paradise* he means, as we suppose, the poem called *Paradise Lost*, we can safely aver, that, to the best of our remembrance, it contains nothing satisfactory, relating to the explanation of electrical phænomena, the nature of the nervous fluid, the variation of the needle, and indeed many other points of natural knowledge; of which, if the ladies desire information, in order to their getting good husbands, as Mr. Marriott himself tells them, we should rather advise them to consult Chambers's dictionary.

We

We heartily join, nevertheless, with Mr. Marriott, in recommending to them the perusal of the scriptures, and the practice of religion; sincerely wishing his advice on this head were more likely to be taken than, in this age, we fear, it will be:—and yet his zeal, even with respect to so commendable a point as this, is very exceptionable, in that it seems not to be conducted according to knowledge; for he tells us, the late calamity, which befel Lisbon, was an immediate judgment from heaven, on the profligacy and impiety of the Portuguese. Nay, he goes so far as to assure his countrywomen, that,

—to loss of piety we owe
Loss of Minorca and Oſwego too.

We confess, our Author appears to us here a little extravagant; but if the public should think him in the right, they may learn, from this sagacious discovery, how much all our politicians have been out, and how strangely the good people of old England have, all this while, been mistaken in the causes of that ill-success in the Mediterranean and America, about which they were, not long ago, so very clamorous; some attributing it to the want of courage and conduct in our commanders; some to the want of prudence and application in the ministry; and others to the want of common sense and common honesty in both. How satisfactory therefore must it be to find, after all these idle conjectures, that it was owing merely to the want of piety in the nation! since, by the same rule, it should seem the nation is grown very *pious* of late; as our capture of Louisbourg, with our success on the Ohio, and on the coast of Africa, may abundantly testify.

We think, however, Mr. Marriott casts a very injurious imputation on his fair disciples, by laying the fault at their door; which, however craftily he manages it, he actually does: for, if they *might* have prevented our impiety, and *did not*, we may certainly thank them for the consequence: or, as in the elegant manner of our poet, (since a poet he will be) we might verify,

*Alas! eventually, to them we owe
The loss of Port-mahon and Oſwego.*

And that the ladies might have made us all pious, if they would, there will not remain a loop to hang a doubt on, if what he tells them, in the following lines, be actually true.

If you will never, on the vicious, smile,
There will not be a centaur in our isle;
Tho' now the centaurs on religion tread,
Tho' trampled, soon again she'll rear her head:

The

The Deists will their Bolingbroke forsake,
 And earthquakes will no more our island shake ;
 Triumphant victory shall peace restore,
 And France invasions meditate no more.

We have heard of a lover's pretending to die by the frowns, and to revive at the smiles, of his mistress ; but to pretend that the conversion of infidels, that conquest, that earthquakes, and French invasions, depend on the smiles of the fair, is certainly the *ne plus ultra* of gallantry. It is, indeed, the very concentrated quintessence of modern politeness ; and we make no doubt, but the ladies, considering the inference already drawn from it, will return our Author's compliment with a very particular smile, adapted to the occasion.

With respect to those inferior arts, by which the fair sex endeavour to display their charms to advantage, Mr. Marriott says very little. He just hints to them, indeed, to throw away their washes, paste, and paint ; and, of all things, not to neglect their teeth ; which indeed, they would be much to blame to neglect, if what our Author assures them be fact, *viz.* that

White teeth will make amends for each defect.

As for the rest ; having murdered a few lines, stolen from Mr. Whitehead's song for Ranelagh, he adds,

To dress the soul, be that my muse's part !
 There all her skill and force she must exert.
 The arts of beauty she dares not reveal,
 Nor the hid toilet's mysteries unvail ;
 A decent poet will not there intrude,
 Lest he be deem'd indelicate and rude.

Under the head of instructions concerning behaviour, our *decent poet* says,

In public places let no nymph appear,
 Till she has learnt a fit behaviour there.

This is almost as good counsel as the Irishman gave to his friend, whom he advised never to go into the water till he had learned to swim. But this is nothing of an absurdity with Mr. Marriott, who tells us, of lord Bolingbroke's having charged Mr. Pope's ghost with theft ; and of the probability that the inhabitants of some of the planets have discovered the longitude. *O lepidum caput !*

In his second book Mr. Marriott comes to the married ladies, to whom he gives very good advice ; instructing the wife to be neat, and silent ; to avoid contradiction ; and, in cases of dispute, or, as it should seem, of a pitch'd battle,

To leave her husband master of the field.

He proceeds next to give us some severe strictures on the articles of *pin-money* and *curtain-lectures*. With respect to the former he declares,

Some lawyer damn'd, or some old beldam curst,
The name of pin-money invented first.

As to the latter; after laying many strict injunctions on the ladies to submit, he tells a most horrible story indeed, of his being almost frightened out of his wits, one night, by the noise of a hobgoblin, which proved a woman's tongue. Our readers will please to accept part of this story, as a proof of our Author's poetical abilities, and of his being able to excite in us, at least, *one* passion, though not that of *terror*.

Once I, thro' thin partition, chanc'd to hear
A curtain-lecture, with astonish'd ear;
It wak'd, and scar'd me, in the dead of night,
Ere I my senses could recover quite;
It sounded, like a spirit's plaintive voice,
So dire the sound, so solemn was the noise;
Trembling I heard, nor dar'd to ope my eyes,
Lest I might view a horrid spectre rise;
Soon I perceiv'd, it was a woman's tongue,
Rehearsing, to her mate, each nuptial wrong;
Obdurate he, and stupid, as a dunce,
Heard unconcern'd, nor interrupted once.—

A very stupid dunce of a husband, indeed! We cannot but admire also, with what peculiar propriety the charge of stupidity is brought against him, by the superlative genius of our Author!

After many other matters of little moment, the ladies are advised to give suck to their children; being told the dangerous consequence of putting them out, or employing a wet nurse.

The venal nurse's milk, some sages say,
May her distempers to the child convey;
Thro' that juice alimental, they aver,
She may the vices of her mind transfer;
Thro' that conveyance if her *vice* can flow,
She may, by that, transmit her folly too.

Doubtless! if we subscribe to the opinion of the *sages*, as to the article of *vice*, we see nothing that should hinder us from agreeing to that of our *poet* (in this case apparently a *sage* too) as to that of *folly*. And here, perhaps, our readers will be curious to enquire, whether or not this Preceptor himself was ever put out to nurse? but, in this particular, we cannot satisfy them.

From

OGILVIE's *Poem on the Day of Judgment.* 141

From what has been said, the reader will form a judgment of the merits of this work; and will think, perhaps, with us, upon the whole, that the Author does not deserve of his patroness quite so ample a reward as that which Octavia bestowed on the Mantuan Bard, when (as our poet happily expresses it)

With the dear name of her Marcellus struck,
She bid him read no more, and close the book.

Hence we take the hint also, and close that of our Hillingdon * Bard; begging him most seriously, in compassion to ourselves, to lay aside all thoughts of printing *the sportive verses of his youth*, with which, *if this song pleases*, he threatens to entertain the public.

* The place of our Author's abode—near Uxbridge, if we mistake not:

——— I at Hillingdon, unknown to fame,
Strove by this song to gain a poet's name'— p. 276.

The Day of Judgment. A Poem, in two books. The second edition, corrected and enlarged. By John Ogilvie, A. M.
8vo. 1s. Keith.

IT is no ways surprizing, that many writers have employed their faculties in attempting to pourtray that grand and ultimate, however distant scene, which eternally interests all the descendants of Adam; which must, of consequence, engage the frequent attention of the serious and rational; and will obtrude itself sometimes on such light and guilty minds; as would gladly decline the terrible consideration of it. 'In the *antient poets*,' as the present ingenious one * observes, 'we may sometimes meet with a few random thoughts, and undigested draughts of the *day of judgment*.' The † passage relating to the general conflagration, in Ovid, is trite and direct. Other European nations may well be supposed to have their writers on the subject, and our own has produced not a few. Were our abilities sufficient, we conceive it is not our office, and are certain it is not our inclination, to assume a critical and decisive estimation of

* Preface, p. viii.

† ——— in fatis reminiscitur affore tempus,
Cum mare, cum tellus, convexaque regio cœli
Ardeat, et mundi moles operosa labore.

their

their different merits: though we think ourselves at liberty to declare, that, during our survey of literature, we have not been so completely satisfied, upon the whole, with any former essay on the subject, as with the present: the plan of which seems to us the better for its being very obvious and simple, as the purpose of it required, and is briefly as follows.

The poet takes his principal materials from scripture, which must be more acceptable to us as Christians, and more satisfactory to us as men; since the account of this great future catastrophe, as delivered in scripture, however descending to the notions and comprehension of men, is more sublime and striking, more complete and determinate, than any thing we meet with on this topic in prophane writers. These materials then he very pathetically describes and details, as successively represented to him in a dream, in which a mighty seraph is his conductor and support, through every scene of sublime terror; and he concludes his preface, by saying, in defence of his scheme, — ‘If any one should think, that a dream is no proper medium for illustrating the most awful, and to men, the most interesting scene that can be imagined, I desire him either to fix on a better, or peruse (if he pleases) the fourth chapter of Job, where he will find the most important truths communicated to Eliphaz in a similar form.’ We conceive this will be thought a sufficient precedent by the most competent readers of this poem, and hasten to gratify them with some of the many sublime and uncommon beauties it presents us.

After a brief invocation of the celestial muse, with an elegant compliment to Dr. Young, who had soar'd before him on the same disquisition, he thus proposes his grand tremendous subject.

I leave unheeded ev'ry mortal care,
The victor's pomp, and all the scenes of war:
A nobler aim invites my song to rise:
No praise I sing, but his who form'd the skies;
No scenes, but nature's burning vaults display'd;
No pow'r, but that which wakes the sleeping dead.
My theme how vast! The sun's extinguish'd rays;
Ten thousand stars in one devouring blaze;
That doom, the guilty wretch must dread to hear;
The last loud trump that stops the rolling sphere;
The crowds that burst from earth's dissolving frame;
All heaven descending, and a world on flame.

This seems in truth the *os magna sonaturum*; and here, as if astonished at the immensity and importance of his theme, and forgetting that he had already invoked the celestial muse, he directly accosts the incomprehensible essence and origin of all perfection,

the Day of Judgment.

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fection, for his immediate aid, in a strain of that humble, yet aspiring piety, which best evinces the *mens divinitior*.

O THOU, whose hands the bolted thunder form,
Whose wings the whirlwind, and whose breath the storm:
Tremendous God! this wond'ring bosom raise,
And warm each thought that would attempt thy praise.
O! while I mount along th' etherial way,
To softer regions, and unclouded day,
Pass the long tracts where darting lightnings glow,
Or trembling view the boiling deeps below;
Lead thro' the dubious maze, direct the whole,
Lend heav'nly aid to my transported soul,
Teach ev'ry nobler pow'r to guide my tongue,
And touch the heart, while thou inspir'st the song:

After a poetical paraphrase of midnight, when his dream is supposed to have commenced, he thus introduces his conducting and informing angel.

'Twas then, amid the silence of the night,
A graceful seraph stood before my sight,
And blaz'd meridian day,—the rocking ground
Flam'd as he mov'd, and totter'd as he frown'd.

Though it is not improbable our Author thought here of the motion and attitude of Neptune, as described in the thirteenth book of the Iliad,

——— τρεμε δ' ὕβρεα μακρὰ καὶ ὕλη
Ποσσιν ὡς ἀθανάτοισι Ποσειδάωνος ἰοντο.

yet as it is an obvious image, on such an occasion, and something very like it may have not seldom occurred in other poets, it should scarcely be considered as a plagiarism here. No one imagines either David or Homer read the others writings; yet their images in describing the motions of the true and of a fabulous God are similar, though the psalmist's description certainly exceeds that in the immortal Iliad.

The seraph having declared the immediate approach of the final judgment, and the dissolution of our system, the poet, in his dream, soars with him above the earth, the different beauties of which are displayed, if not embellished, in a most poetical and melodious detail. Among other objects, the bard seems particularly affected with the ruins of very grand and very remote antiquity, as they appear in the following beautiful lines.

Struck deep with woe, we mark'd the domes o'erthrown,
Where once the beauty bloom'd, the warrior shone;
We saw Palmyra's mould'ring tow'rs decay'd,
The loose wall tott'ring o'er the trembling shade!

Or

Or fall'n Persepolis that desert lay !
 Or Tadmor's fanes, where tygers prow! for prey !
 Vain pomp of pow'r !—now in the throne of kings
 Shrieks the 'lone owl, the raven shakes her wings.

The image, in the fourth line, of the *trembling shadow* of the shaking ruinous wall, is, for any thing we recollect at present, perfectly new ; and becomes something more than picturesque, by the happily adapted movement of the verse that describes it ; but the poet's memory seems to have deceived him with regard to Tadmor, which was the ancient name of Palmyra : though he mentions it as a distinct place.

Having surveyed the ocean, and the most delightful scenes of our globe, to all possible advantage, in the bright genial day which he supposes to usher in the last, this harmonious visionary thus naturally takes leave of it.

Then sighing deep, distracted at the view,
 " Adieu, I cry'd, ye blissful scenes adieu.
 " That sun must cease to gild the flow'ry plain ;
 " The moon be lost with all the starry train ;
 " Plung'd in one fire, each mighty frame consume,
 " 'Tis God, th' Eternal God has seal'd their doom."

An instantaneous deep gloom, attended with lightning and thunder ; a violent whirlwind, and unequalled earthquake follow this farewell ejaculation. The darkness is soon dissipated, but the havock augmented, by the rising of a burning comet, flashing unusual light.

Quick as the wind, the wing'd destruction came,
 O'er all the void, and drew a length of flame ;
 Shap'd thro' the parting clouds its dreadful way,
 And pour'd on earth intolerable day.
 At once the cave its inmost void displays,
 The waving forests catch the spreading blaze ;
 The earth no more its central fire contains,
 It rag'd and swell'd resistless o'er the plains.

The conflagration which ensues to these convulsions of nature, and this contact of the comet, afford Mr. Ogilvie room for a display of his imagination, and descriptive powers ; and suggest to his judgment many moral and affecting reflections on the fragility and emptiness of the labours and pursuits of men : particularly when his beloved Albion is dissolved to evanescence. The mighty angel in the Apocalypse next appears, with a declaration, that *Time shall be no more*. He is described with excessive grandeur, according to the original ; and his adjuration is nobly paraphrased, though a number of other beauties oblige us to contract it greatly, as follows.

" By

"By him I swear" (he paus'd and bow'd the head)
Then rais'd aloft his flaming hand and said—
"Thy reign, O man, and earth, thy days are o'er!
"I swear by him, that time shall be no more."
He spoke: (all nature groan'd a loud reply)
Then shook the sun, and tore him from the sky.

Our readers, who are acquainted with the text, will observe this great circumstance to be an image of the poet's, inferring the stupendous power with which this angel was invested; and to this extraordinary abolition of the great luminary, the poet makes the resurrection ensue: or, as he picturesquely expresses it,

————— the teeming earth
Pour all at once her millions at a birth!

And here, to fill, or rather extend our imagination, as much as possible, which he often happily essays, he adds, within a page or two,

Stars, with their num'rous sons, augment the throng,
Each world's majestic offspring tower'd along.

Though many have supposed the planets inhabited, this thought of their inhabitants being judged, with ours, is, for aught we can recollect, entirely this author's; who observes in a note, [several being annexed to the end of the work] that we have only one argument, viz, the want of ocular demonstration, to prove that those vast bodies, which are to perish with the earth, are void of inhabitants and of cultivation; and as he had judiciously observed in his note on the comet, 'Probability in a subject of this kind is the utmost that can be expected.'—It is remarkable, that at the resurrection, he supposes the human race revived in their completest vigour and beauty, which may some way correspond with the glorified body mentioned by St. Paul.

Here stood, improv'd in strength, the graceful frame,
There flow'd the circling blood, a purer stream:
The beaming eye its dazzling light resumes;
Soft on the lip the tinctur'd ruby blooms;
The beating pulse a keener ardour warms,
And beauty triumphs in immortal charms.

Mr. Ogilvie has happily alluded to, or rather imitated, Mr. Addison's description of the dispersed atoms of our interred bodies, springing from different situations and systems of matter, into their living connection and appearances, in his fine Latin poem on the picture of the resurrection. It is certain, speaking to the apprehension of mankind, that the scripture affirms, and the apostle's creed repeats, that the body shall rise, from which may

be inferred our present bodies with their various organs; and if such shall be essential to our future beatitude or misery, this will be the case. But as St. Paul talks of a great and incorruptible change of our bodies, which is no where contradicted in scripture, it seems as though the future vehicle of the beatify'd human spirit, admitting it to be cloathed with one, will be such, as no ways to encumber or restrain its divine faculties, or consummate felicity: besides, that some divines have affirmed, the resurrection of the flesh was not received in the church before the third century. But a pursuit of this consideration would lead us into a very abstract and metaphysical consideration of material identity, since it is not impossible, nor even inconceivable, that all matter might be originally, abstracted from its constituting different substances, so homogeneous, as not to have the least dissimilarity or diversity of parts, though human power can never reduce it to such simplicity or sameness. We are happily relieved, however, from a discussion to which we are so unequal, by applying a passage here, which our pious and judicious poet has introduced, on comparing the vigour and beauty of our revived and immortal forms, to our infirm and corruptible ones. This is also very morally philosophical too, since it seems essential to reason, to be as exactly apprized of its termination, as of its capacity and power.

This clouded scene attempt not to explore;
Where reason licks, 'twere madness then to soar:
Heav'n that to each the just perfection brought,
Here bounds the flight of vain bewilder'd thought:
When fancy plays within its proper sphere,
It smiles, and shows th' unfully'd object clear;
Whene'er from that the erring guide removes,
'Tis dark; all else but puzzles, not improves.

The remainder of the first book is employed in enumerating and distinguishing the inhabitants of the different quarters of the world, (though America seems omitted) and in many moral and humbling reflections on the occasion. Mentioning them in the Aggregate, he says, in a rational spirit of liberty.

Rang'd on a field by lab'ring angels rear'd,
In dreadful length th' innum'rous throng appear'd:
Earth's noblest sons, the mighty wretched things,
Call'd Heroes, Consuls, Cæsars, Judges, Kings,
Now swell'd the crowd, promiscuous and unknown,
The meanest slave from him who sit'd a throne:
Each tyrant now would bless the yawning tomb,
And pride stands shudd'ring at th' approaching doom.

Some reflections of the guardian angel's, on the emptiness and evanescence of meer human grandeur, and on the eternal rewards of piety and virtue, entirely conclude the first book.

The second, after a pious exordium, sets out with describing that solemn and significant silence in heaven, mentioned in the Apocalypse, and thus paraphrased :

Now thro' the crowd in dark suspense detain'd,
An awful, deep, portentous silence reign'd ;
Pale conscience low'ring works a storm within,
Recalls the hours, and paints th' unguarded sin ;
Throws all the masques of shudd'ring guilt aside,
And bares the front of envy, rage, and pride.
Ev'n virtue sigh'd—but Hope (an angel-dame)
O'er all her bosom pour'd celestial flame,
Dispell'd the hov'ring mist that veil'd her eyes,
And show'd afar the bright immortal prize.

After a religious exhortation to perseverance in goodness, our Author, in the sentiments of scripture, thus proposes the animating reward of it.

Then when th' Eternal bids the tempest cease,
When drops the mould'ring dust, and sleeps in peace ;
Then faith no more shall point th' uncertain prize,
Nor low'ring clouds obscure the bright'ning skies,
Nor hopes warm with with thrilling ardour glow,
Nor virtue languish in th' abodes of woe,
Nor care stray musing thro' the wildring maze,
Nor heav'n rapt thought dissolve in eager gaze ;
But o'er the clime immortal beauty reigns,
Gay pleasure sports along th' aerial plains,
Each spring of joy celestial strains improve,
And all th' impassion'd soul is lost in love.

Though we are certain by *gay* pleasure this worthy Author intended nothing incompatible with celestial purity and perfection ; yet, as different ideas have been annexed to that epithet, we could have wished it commuted in this place for the sake of some readers : conscious as we are ourselves, that he meant by it that exquisite and spiritual exhilaration, of which we can form but a deficient idea in our present state.

Descanting on the extreme folly of the wicked, in a conduct that blindly supposes life equal to eternity, he has the following just reflection.

O blind to fate, who, with unguarded haste,
Would fondly judge the future by the past !
Who once, (deluded with an airy name)
Flew smooth, tho' quick, o'er time's deceitful stream ;
Who, when th' enchanting pleasure rose in view,
Thought, vainly thought, 'twould be immortal too.
Life ! 'tis the glance of some uncertain ray,
A shadowy thing, that smiles, and glides away,

A clouded landscape, an amusing tale,
A fleeting thought, a momentary gale,
A dream, which scarce the waking soul retains,
And oft the rack, where virtue bleeds in chains.

The ensuing approach of the tremendous judge is ~~fully~~ described in the language of scripture, and after many ~~apposite~~ religious reflections, the scriptural sentence of the damned, from Matthew xxv. is paraphrased with suitable energy. In consequence of this, and to induce his species to avoid such ~~unpleasant~~ horrors, a proper compendium of self-examination, with a caution to estimate life and eternity justly, is introduced: ~~subsequent~~ to which, our sublime finger, changing the ~~claf~~, paraphrases God's acceptation of the just; and having ~~previously~~ attempted, p. 46, v. 413 to 420, to give some idea of the beatitude, he thus judiciously corrects himself, immediately after the beatifying decree of Christ in his judicial state.

Here pause :—no more by man can be express,
Ye saints, ye wond'ring seraphs, tell the rest !
As thro' the clouds some tow'ring eagle springs,
And flies like lightning on impetuous wings ;
He views unmov'd the burning sun display'd ;
The waving fire plays harmless round his head :
Quick as a thought of the æreal mind,
To heav'n he mounts, and leaves the stars behind :
Thus rapt at once from our attending view,
Thro' the broad gates the rising concourse flew ;
Till far remov'd, scarce to the distant sight
The triumph glow'd, with fainter glories bright ;
Ascending still, till it appear'd no more :
We look'd, and all the swimming scene was o'er.

This endless beatification commenced, the angel demands of his ward, whether some emanation of their rapture, some ardor and longing, had not accompanied his survey of it? Then in the following extacy of devotion, which exalts all his splendor and beauty, he soars to join them himself, and thus finishes the dream and the poem.

Then (all his frame with heav'nly glories bright,
Each lovely feature glowing with delight)
He thus burst out : " O ! who thy name can praise !
" What angel's voice can tell thy wond'rous ways !
" Lo ! on each lip the HALLELUJAH dies ;
" We faint ; an awful rev'rence fills the skies ;
" All, humbly bending to almighty pow'r,
" In prostrate silence tremble and adore !"

He said :—and mounting to the realms of day,
Spread his resplendent wings, and soar'd away.

We may well leave these 150 verses to characterize themselves and a thousand more, of which this poem consists. The intention also fully speaks for itself; as it is impossible to give any equally interesting and pregnant counsel to men, in a shorter apothegm than this, Meditate on judgment—It is surprizing, nevertheless, that it should be necessary, when we consider the multitudes that are incessantly summoned to await the great trial, and the certainty of all their survivors soon following them. This circumstance of its universality has, doubtless, inclined our poet, to indulge himself in no metaphysical speculations on the subject, (which he might have done, from supposing the christian account of it, to descend to the common perceptions, and humblest capacities of man) but to pursue the conduct of scripture, by diffusing its plain sense and language into verse in rhyme, which will probably engage the attention of a greater number—But supposing ourselves at liberty to point out what we think exceptionable, among so much excellence, it appears to lie in some of those similes, which, by comparing celestial objects and occurrences to terrestrial ones, seem to depress the former, at least as much as they illustrate them. This is not the case of the simile, p. 7. where the darkness, tempest, thunder, and earthquake, which make the dreadful prelude to the conflagration, are compared to the battle of the angels in Milton, wherein vast rocks and mountains are hurl'd at each other by the combatants: since this, if possible, rather heightens the tremendous phenomena compared to it. But when the conflagration, and total disappearance of Britannia, is compared to the fall of some great oak, the latter object, and all that can occur to it, is extremely diminutive in respect of Britain, its explosion and disappearance-- When the splendour of the angel, who announces the death of time, and dissolution of our system, and who is described with sublime magnificence, p. 14, is compared to the reflection of the sun-beams from polished steel, however keen and vivid this may be, it is far from increasing the splendid idea of the object it is referred to. But when Christ is compared, previous to his acceptance of the just, to some triumphant hero returned from conquest, the comparison is ineffably depreciating; and indeed to what, within the compass of human knowledge or imagination, could he be justly compared! We are sensible, nevertheless, that, as a poet, Mr. Ogilvie may plead Virgil's—*Sic parvis componere magna solebam*: but we must distinguish here, that Virgil says, he used to think Rome like Mantua, a large city like a smaller, &c. Neither are we ignorant, that some resembling circumstance in the subjects compared, has been thought sufficient, and sometimes even preferable to a closer one. But what may prove a better apology, is the Author's being only seventeen years of age, as the preface informs

us, when this excellent poem was wrote: as at this term the imagination being very sportive and exuberant, if not somewhat turgid, is apt to indulge itself in such excursions as a maturer judgment would restrain. Accordingly we find, in this second and correct edition (having never seen the first) the *Amoratus*, or figure of suppression, very judiciously introduced on this subject, which gives so much room for it, in more places than one. Besides, Mr. Ogilvie describes so pleasingly, and amplifies so well, in all that admits of amplification, that he needs hardly the aid for illustration. Perhaps, after all, some peculiar concessions may be allowed in divine poetry, and on a scriptural subject, from some similes occurring in scripture, such as that of the sun being compared to a bridegroom, &c. To conclude, we would not be supposed here to have any objection to the poetry or diction of those comparisons in the poem, which are generally beautiful in themselves: their seeming depression of something beyond human comparison, is all we except to; and even this we cheerfully submit to the consideration of our Readers of poetical taste, and of this ingenious Author, among the rest.

Dissertations on the Prophecies which have been remarkably fulfilled, and at this time are fulfilling in the world. By Thomas Newton, D. D. Chaplain in ordinary to his Majesty, and to her Royal Highness the Princess Dowager of Wales. Vol. II. and III. 8vo. 10s. Tonson.

IN our Review for January 1755, we gave an account of the first volume of this work, and shall therefore only say, by way of introduction, at present, that the Doctor has given as undoubted proofs of his learning, candor, and judgment, in his second and last volumes, as he did in his first. He appears, indeed, through the whole of his performance, to be well acquainted with his subject; carefully to have studied the best Writers upon it, both antient and modern; and to be possessed of every qualification necessary, for acquitting himself with honour in so difficult an undertaking.

Having in his first volume deduced his work to, and explained some parts of, the prophecies of Daniel, before he proceeds to the explication of other parts, he considers the principal objections which have been made to the genuineness of the book of Daniel. There is all the external evidence, he tells us, of its genuineness and authenticity, that can well be had desired in a case of this nature; not only the testimony of the whole

whole Jewish church and nation, who have constantly received it as canonical, but of Josephus particularly, who commends Daniel as the greatest of prophets; of the Jewish Targums and Talmuds, which frequently cite and appeal to his authority; of St. Paul and St. John, who have copied many of his prophecies; of our Saviour himself, who cites his words, and styles him *Daniel the Prophet*; of ancient historians, who relate many of the same transactions; of the mother of the seven sons, and of the father of the Maccabees, who both recommend the example of Daniel to their sons; of old Eleazar in Egypt, who praying for the Jews then suffering under the persecution of Ptolemy Philopater, mentions the deliverance of Daniel out of the lion's den, and of the three men out of the fiery furnace; of the Jewish high-priest, who shewed Daniel's prophecies to Alexander the Great, while he was at Jerusalem; and finally, of Ezekiel, a contemporary Writer, who greatly extols his *piety and wisdom*. Nor is the internal less powerful and convincing, we are told, than the external evidence; for the language, the style, the manner of writing, and all other internal marks and characters, are perfectly agreeable to that age; and Daniel appears plainly and undeniably to have been a prophet by the exact accomplishment of his prophecies, as well those which have already been fulfilled, as those which are now fulfilling in the world.

Having thus endeavoured to establish the genuineness and authenticity of the book of Daniel, he proceeds to consider the vision of the Ram and He-goat, and the prophecy of the things *noted in the Scripture of truth*; but an abstract of what he has advanced on this part of his subject, were it possible for us to give a clear one within the limits to which we are confined, would afford but little entertainment to the generality of our Readers. There is, indeed, much obscurity and difficulty in several parts of the subject, and commentators have pursued so many different paths, that it is not always easy, even for a discerning Reader, to know whom it is best and safest to follow. In regard to this part of the work, therefore, we shall only observe in general, that the learned Doctor seems to have carefully consulted Greek and Roman, Jewish and Christian Authors; and, with great judgment, to have collected something from all, toward explaining and illustrating the great variety of particulars contained in the prophecies under his present consideration.

From the prophecies of Daniel, he proceeds to those of our Saviour, relating to the destruction of Jerusalem: and here he sets out with observing, that the Jewish church, consisting only of a single nation, and living under a theocracy, or the

immediate government of God, experienced continual interpositions of a particular Providence in its favour and protection, and was from time to time instructed by prophets raised up, and sent one after another, as occasions required. But the Christian church, he says, being designed to comprehend the whole world, was like the world at first erected by miracle, and, like the world too, is since governed by a general providence, by established laws, and the mediation of second causes. This difference in the nature and constitution of the two churches, is the reason, we are told, why prophecies and miracles, and other extraordinary powers, which were continued so long, and repeated so frequently, in the Jewish church, were in the Christian church confined to the first ages, and limited chiefly to the persons of our blessed Saviour, his disciples, and their companions.

Our Saviour, as he was the great subject of prophecy, so he was an illustrious prophet himself; as he excelled in all other spiritual gifts and graces, so he was eminent in this also; and gave ample proofs of his divine commission by his prophecies as well as by his miracles. He foretold not only his own passion, death, and resurrection, but also the manner and circumstances of them; he foretold that his apostles should be enabled, of plain fishers, to become fishers of men; that they should be endued with power from on high, to speak with new tongues, and to work miracles; that they should go forth into all nations, and publish the glad tidings of the gospel unto the uttermost parts of the earth. He foretold the persecutions and sufferings which his disciples should undergo, and particularly by what manner of death Peter, in his old age, should glorify God, and that John should survive till after the destruction of Jerusalem. He foretold the rejection of the Jews, and the calling of the Gentiles; that the kingdom of Heaven should be taken away from the former, and be given to the latter, who should bring forth the fruits thereof; that the number of his disciples, from small beginnings, should increase wonderfully, as a little seed groweth into a tree, and a little leaven leaveneth the whole lump; that his church should be so founded on a rock, that it should stand for ever, and all the powers of Hell should not prevail against it. These things were most of them contrary to all human appearances, and impossible to be foreseen by human prudence, or effected by human power; and he must be thoroughly acquainted with the hearts of men, and with the direction and disposition of future events, who could foretell them with such certainty and exactness: and some of them are actually accomplishing in the world at this present time.

But none of our Saviour's prophecies, the Doctor observes, are more remarkable than those relating to the destruction of
Jeru-

Jerusalem; these he considers as they are expressed in the twenty-fourth chapter of St. Matthew, taking in also what is superadded by the other evangelists, upon parallel occasions. A particular account of what he has said will not be expected from us; we shall therefore content ourselves with laying before our Readers what the Doctor has advanced towards the close of his dissertation on this part of his subject, and leave them to their own reflections upon it.

‘When we first entered,’ says he, ‘on an explanation of our Saviour’s prophecies, relating to the destruction of Jerusalem, comprised chiefly in this twenty-fourth chapter of St. Matthew, it was observed, that the disciples in their question propose two things to our Saviour, first when should be the *time* of his coming, or the destruction of Jerusalem, and secondly, what should be the *signs* of it, (ver. 3.) *Tell us when shall these things be, and what shall be the sign of thy coming, and of the conclusion of the age.* The latter part of the question our Saviour answered first, and treateth at large of the *signs* of the destruction of Jerusalem from the fourth verse of the chapter, to the 31st inclusive. He toucheth upon the most material passages and accidents, not only of those which were to forerun this great event, but likewise of those which were to attend, and immediately to follow upon it: and having thus answered the latter part of the question, he proceeds now, in verse thirty-second, to answer the former part of the question, as to the *time* of his coming, and the destruction of Jerusalem.

‘He begins with observing, that the signs which he had given would be as certain an indication of the time of his coming, as the fig-tree’s putting forth its leaves is of the approach of summer; (ver. 32, 33.) *Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, or he is near, even at the doors.* He proceeds to declare, that the time of his coming was at no very great distance; and to shew that he hath been speaking all this while of the destruction of Jerusalem, he affirms with his usual affirmation, (ver. 34.) *Verily I say unto you, This generation shall not pass, till all these things be fulfilled.* It is to me a wonder how any man can refer part of the foregoing discourse to the destruction of Jerusalem, and part to the end of the world, or any other distant event, when it is said so positively here in the conclusion, *All these things shall be fulfilled in this generation.* It seemeth as if our Saviour had been aware of some such misapplication of his words, by adding yet greater force and emphasis to his affirmation, (ver. 35.) *Heaven and earth shall pass away, but my words shall not pass away.* It is a common figure of

of speech in the oriental languages, to say of two things, that the one shall be, and the other shall not be, when the meaning is only, that the one shall happen sooner, or more easily than the other. As in this instance of our Saviour, *Heaven and earth shall pass away, but my words shall not pass away*, the meaning is, Heaven and earth shall sooner, or more easily, pass away, than my words shall pass away; the frame of the universe shall sooner or more easily be dissolved, than my words shall not be fulfilled: And thus it is expressed by St. Luke upon a like occasion, (xvi. 17.) *It is easier for heaven and earth to pass, than one tittle of the law to fail.*

In another place, he says, (Matt. xvi. 28.) *There are some standing here, who shall not taste of death, till they see the son of man sitting in his kingdom*: intimating, that it would not succeed immediately, and yet not at such a distance of time, but that some then living should be spectators of the calamities coming upon the nation. In like manner he says to the women, who bewailed and lamented him as he was going to be crucified, (Luke xxiii. 28.) *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children*: which sufficiently implied, that the days of distress and misery were coming, and would fall on them and their children. But at that time there was not any appearance of such immediate ruin. The wisest politicians could not have inferred it from the then present state

flight be not in the winter, neither on the sabbath-day. The day not being known, they might pray that their flight be not on the *sabbath-day*; the *season* not being known, they might pray that their flight be not in the *winter*. As it was in the days of Noah, saith our Saviour, (ver. 37, 38, 39,) so shall it be now. As then, they were eating and drinking, marrying and giving in marriage, till they were surprized by the flood, notwithstanding the frequent warnings and admonitions of that preacher of righteousness: so now, they shall be engaged in the business and pleasures of the world, little expecting, little thinking, of this universal ruin, till it come upon them, notwithstanding the express predictions and declarations of Christ and his apostles. *Then shall two be in the field, the one shall be taken, and the other left: Two women shall be grinding at the mill, the one shall be taken, and the other left.* (ver. 40, 41.) That is, Providence will then make a distinction between such, as are not at all distinguished now. Some shall be rescued from the destruction of Jerusalem, like Lot out of the burning of Sodom; while others, no ways perhaps different in outward circumstances, shall be left to perish in it.

‘ The matter is carried somewhat farther in the parallel place of St. Mark; and it is said not only, that the angels were excluded from the knowledge of the particular time, but that the Son himself also was ignorant of it. The thirteenth chapter of that evangelist answers to the twenty-fourth of St. Matthew. Our Saviour treateth there of the signs and circumstances of his coming, and the destruction of Jerusalem, from the fifth to the twenty-seventh verse inclusive; and then, at verse 28, he proceeds to treat of the time of his coming, and the destruction of Jerusalem. The text in St. Matthew is, *Of that day and season knoweth no man, no not the angels of Heaven, but my Father only.* The text in St. Mark is, *Of that day and season knoweth no man, no not the angels which are in Heaven, neither the Son, but the Father.* It is true, the words *ο υιος*, neither the Son, were omitted in some copies of St. Mark, as they are inserted in some copies of St. Matthew: but there is no sufficient authority for the omission in St. Mark, any more than for the insertion in St. Matthew. Erasmus and some of the moderns are of opinion, that the words were omitted in the text of St. Matthew, lest they should afford a handle to the Arians for proving the Son to be inferior to the Father: but it was to little purpose to erase them out of St. Matthew, and to leave them standing in St. Mark. On the contrary, St. Ambrose and some of the antients assert, that they were inserted in the text of St. Mark by the Arians: but there is as little foundation or pretence for this assertion, as there is for the other. It is much
more

observe that our Saviour no sooner begins to speak of the destruction of Jerusalem, than his figures are raised, his language is swelled, and he expresses himself in such terms, as in a lower sense, indeed, are applicable to the destruction of Jerusalem, but describe something higher in their proper and genuine signification. *The sun shall be darkened, the moon shall not give her light, the stars shall fall from Heaven, the powers of the Heavens shall be shaken, the son of man shall come in the clouds of Heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other.* These passages in a figurative sense, as we have seen, may be understood of the destruction of Jerusalem, but in their literal sense can be meant only of the end of the world. In like manner that text, *Of that day and season knoweth no man, no not the angels of Heaven, but my Father only*; the consistence and connection of the discourse oblige us to understand it as spoken of the time of the destruction of Jerusalem; but in a higher sense it may be true also, of the time of the end of the world, and the general judgment. All the subsequent discourse too, we may observe, doth not relate so properly to the destruction of Jerusalem, as to the end of the world, and the general judgment. Our Saviour loseth sight, as it were, of his former subject, and adapts his discourse more to the latter. And the end of the Jewish state was in a manner the end of the world to many of the Jews.

‘The remaining part of the chapter is so clear and easy, as to need no comment or explanation.’

The Doctor now proceeds to the consideration of St. Paul’s Prophecy of the Man of Sin, and introduces his dissertation upon it with observing, that St. Paul’s and St. John’s predictions are in a manner the copies of Daniel’s originals, with some improvements and additions. The same times, the same persons, he says, and the same events are described by St. Paul and St. John, as well as by Daniel; and it might therefore with reason be expected, that there should be some similitude and resemblance in the principal features and characters.

St. Paul has left in writing, besides others, two most memorable prophecies, both relating to the same subject, the one concerning the Man of Sin, the other concerning the Apostacy of the latter Times; the former contained in the second epistle to the Thessalonians, and the latter in the first epistle to Timothy. The prophecy concerning the Man of Sin having been delivered first in time, our Author considers it first in order; and for the fuller manifestation of the truth and exactness of the prediction,

diction, he first investigates the genuine sense and meaning of the passage; then shews how it has been mistaken and misapplied by some famous commentators; and lastly, endeavours to vindicate and establish what he conceives to be the only true and legitimate application.

The apostle introduces the subject thus, (2 Thess. ii. 1, 2.) *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, &c.* The preposition, which is translated *by*, we are told, ought rather to have been translated *concerning*, as it signifies in other places of scripture, and in other authors both Greek and Latin. For the apostle does not beseech them by the coming of Christ, but the coming of Christ is the subject of which he is treating; and it is in relation to this subject, that he desires them not to be disturbed or affrighted, neither by revelation, nor by message, nor by letter, as from him, as if the day of Christ's coming was at hand. The phrases of *the coming of Christ* and *the day of Christ* may be understood, 'tis said, either figuratively of his coming in judgment upon the Jews, or literally of his coming in glory to judge the world. They may be sometimes used in the former sense, but they are more generally employed in the latter, by the writers of the New Testament; and the latter, our Author says, is the proper signification in this place.

It was a point of great importance for the Thessalonians not to be mistaken in this particular; because if they were taught to believe that the coming of Christ was at hand, and he should not come according to their expectation, they might be staggered in their faith, and finding part of their Creed to be false, might be hasty enough to conclude that the whole was so. The apostle therefore cautions them, in the strongest manner, against this delusion; and assures them, that other memorable events will take place before the coming of our Lord. *Let no man* (ver. 3. and 4.) *deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.* The apostasy here described, our Author says, is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship.

If the notion of *the man of sin* be derived from any antient prophet, it must be derived, we are told, from Daniel, who has described the like arrogant and tyrannical power: (vii. 25.) *He shall speak great words against the Most High, &c.* And again, (xii. 36.) *The king shall do according to his will, and he shall*

shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods. Any man may be satisfied, the Doctor thinks, that St. Paul alluded to this description by Daniel, because he has not only borrowed the ideas, but has even adopted some of the phrases and expressions. *The man of sin* may signify either a single man, or a succession of men. A succession of men being meant in Daniel, it is probable, that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of scripture, and especially to that of the prophets, to speak of a body or number of men under the character of one.

By *the temple of God*, 'tis said, the apostle could not well mean the temple at Jerusalem, because, that he knew very well would be totally destroyed within a few years. Under the gospel dispensation *the temple of God* is the church of Christ: and *the man of sin's sitting* implies his ruling and presiding there, and *sitting there as God* implies his claiming divine authority in things spiritual as well as temporal, and *shewing himself that he is God* implies his doing it with great pride and pomp, with great parade and ostentation.

Having thus endeavoured to investigate the genuine sense and meaning of the passage, our Author proceeds to shew that it has been strangely mistaken and misapplied by some famous commentators. *The man of sin*, according to Grotius, was the Roman emperor Caligula, who did not at first discover his wicked disposition. He vainly preferred himself before all the gods of the nations, even before Jupiter Olympius and Capitolinus; and ordered his statue to be set up in the temple at Jerusalem. Dr. Hammond applies the prophecy to Simon Magus and the Gnostics; Le Clerc supposes that the *apostacy* was the great revolt of the Jews from the Romans, that the *man of sin* was the rebellious Jews, and especially their famous leader Simon, not Magus, but the son of Gioras. Dr. Whitby, by the *apostacy*, understands the revolt of the Jews from the Roman empire, or from the faith; and the late professor Wetstein, by the *man of sin*, and the *wicked one*, understands Titus, or the Flavian family.

After making some general cursory reflections on these several explications, the doctor proceeds thus.—‘The detection of falshood is the next step towards the discovery of truth: and having seen how this passage hath been mistaken and misapplied by some famous commentators, we may be the better enabled to vindicate and establish what we conceive to be the only true and legitimate application. The Thessalonians, from some expressions in the former epistle, were alarmed as if the end of th

world was at hand, and Christ was coming to judgment. The apostle, to correct their mistakes and dissipate their fears, assures them, that the coming of Christ will not be yet awhile; there will be first a great apostasy or defection of Christians from the true faith and worship. This apostasy all the concurrent marks and characters will justify us in charging upon the church of Rome. The apostle mentions this apostasy in another place, (1 Tim. IV. 1, &c.) and specifies some articles, as *doctrines of demons, forbidding to marry, and commanding to abstain from meats*, which will warrant the same conclusion. The true Christian worship is the worship of *the one only God thro' the one only mediator between God and men, the man Christ Jesus*: and from this worship the church of Rome hath notoriously departed by substituting other mediators, and invoking and adoring saints and angels. Nothing is apostasy, if idolatry be not; and the same kind of idolatry is practised in the church of Rome, that the prophets and inspired writers arraign and condemn as apostasy and rebellion in the Jewish church. The Jews never totally rejected the true God, but only worshipped him thro' the medium of some image, or in conjunction with some other beings: and are not the members of the church of Rome guilty of the same idolatry and apostasy in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the virgin Mary, as much or more than to God blessed for ever? This is the grand corruption of the Christian church, this is *the apostasy* as it is emphatically called, and deserves to be called, *the apostasy* that the apostle had warned the Thessalonians of before, *the apostasy* that had also been foretold by the prophet Daniel.

• If the apostasy be rightly charged upon the church of Rome, it follows of consequence that *the man of sin* is the pope, not meaning this or that pope in particular, but the pope in general, as the chief head and supporter of this apostasy. The apostasy produces him, and he again promotes the apostasy. He is properly *the man of sin*, not only on account of the scandalous lives of many popes, but by reason of their more scandalous doctrines and principles, dispensing with the most necessary duties, and granting or rather selling pardons and indulgencies to the most abominable crimes. Or if by *sin* be meant idolatry particularly as in the Old Testament, it is evident to all how he hath corrupted the worship of God, and perverted it from *spirit and truth* to superstition and idolatry of the grossest kind. He also, like the false apostle Judas, is *the son of perdition*, whether actively as being the cause and occasion of destruction to others, or passively as being destined and devoted to destruction himself. *He opposeth*; he is the great adversary to God and man, excommunicating

magistrates, but likewise above bishops and primates, exercising an absolute jurisdiction and uncontrolled supremacy over not only above bishops and primates, but likewise above kings and emperors, deposing some, and advancing others, obliging them to prostrate themselves before him, to kiss his foot, to hold his stirrup, to wait bare-footed at his gate, treading upon the neck, and kicking off the imperial crown with his foot; nor only above kings and emperors, but likewise above God himself, *making the word of God of none effect by traditions, forbidding what God hath commanded, as marriage, communion in both kinds, the use of the scriptures in vulgar tongue, and the like, and also commanding or allowing what God hath forbidden, as idolatry, persecution, works of supererogation, and various other instances. So that he as sitteth in the temple of God, showing himself that he is God.* is therefore in profession a Christian, and a Christian bishop. *Sitting in the temple of God* plainly implies his having his seat cathedral in the christian church: and he sitteth there *as God*, especially at his inauguration, when he sitteth upon the high altar in St. Peter's church, and maketh the table of the Lord his altar, and in that position receiveth adoration. At all times he exerciseth divine authority in the church, *showing himself that he is God*, affecting divine titles and attributes as holiness and immortality, assuming divine powers and prerogatives in condemning and absolving men, in retaining and forgiving sins, in asserting his decrees to be of the same or greater authority than the word of God, and commanding them to be received under the penalty of the same or greater damnation. Like another Salmoneus he would to imitate the state and thunder of the Almighty; and

blasphemies are not only allowed, but are even approved, encouraged, rewarded in the writers of the church of Rome; and they are not only the extravagances of private writers, but are the language even of public decretals and acts of councils. So that the pope is evidently the God upon earth: at least there is no one like him, who *exalteth himself above every God*; no one like him, who *sitteth as God in the temple of God, shewing himself that he is God*.

The subject of the last dissertation in the second volume, is St. Paul's prophecy of the apostasy of the latter times. This apostasy the apostle describes in his first epistle to Timothy, chap. iv. v. 1, 2, 3. *Now the Spirit speaketh expressly, &c. which passage our Author thinks may be better translated thus: But the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to erroneous spirits, and doctrines concerning demons, through the hypocrisy of liars, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.* The true interpretation and exact completion of this prophecy he now endeavours to shew; but as he acknowledges that what he has offered, in the course of this dissertation, differs in nothing, but the dress and clothing, from what Mr. Mede has advanced upon the subject, we shall take up no time in giving an account of this part of the doctor's work.

In regard to the last volume we shall say but little. The subject of it is the *Revelation of St. John*; a book, which, we are not ashamed to declare, we do not understand. We are far, however, from thinking with Dr. South, that this book either finds a man mad, or makes him so; nor would we be thought to censure those learned men, who employ their time and abilities in studying and endeavouring to explain it; on the contrary, we look upon every attempt to throw light upon it, when conducted with modesty and judgment, as highly commendable. Those who will give themselves the trouble of perusing what Dr. Newton has said upon it, will see, that he has treated his subject with greater modesty, and has less indulged fanciful conjectures, than most of those who have written upon it before him.

After giving an analysis of the *Revelation*, the doctor represents the prophecies relating to popery in one view; concluding his work with some very just inferences from those instances of the truth of prophecy which he has produced; and with some pertinent observations on the harmony, variety, and beauty of the prophetic writings: to the understanding of which, he

says, human learning is highly necessary, and particular knowledge of history, sacred and profane, ancient and modern.

History of Scotland, during the reigns of Queen Mary and of James VI. till his accession to the crown of England. a review of the Scotch history previous to that period; and an endix containing original papers. In two volumes. By Adam Robertson, D. D. 4to. 11. 1s. in boards. Millar.

been a common failing among most historians, to be-
with an abrupt detail of events, without any introduc-
tion, which may serve for a clue to their history; but
to a knowledge of facts, without first unravelling prin-
ciples; only to please the imagination, or gratify curiosity,
without improving the understanding.

The business of history not only to record truth, but to
instruct. Nothing can be instructive, which is not
true: and it is often impossible to have a clear compre-
hension of historical passages, without being previously acquaint-
ed with the nature of the country, the form of the constitution,
the mental laws, and the manners of the inhabitants.

The nature of the country does, in a great measure, prescribe
the mode of constitution; and both generally co-operate
to form the manners of the people: and though, perhaps,
accidental causes, or some sudden efforts of legislative policy,
for a while, suspend the effects of these principles, yet, in
the end, they will not fail, in some degree, to recover
their original influence. Their prevalence, is the primary source
of power, whence we must generally trace the efficient causes, that
eventually produce those remarkable events and revolutions,
which history commemorates. Without a thorough conception
of these, all is confusion and amazement.

When we read, for instance, that to apprehend and punish
crime in Scotland, often required the union and effort of
the kingdom, and that no less than eleven counties were sum-
moned by royal proclamation to guard the person who was to
be executed, and enable him to enforce his decisions, we stand
amazed to find such an extraordinary armament necessary to
the civil jurisdiction: but when we are previously made
acquainted with the ancient genius and spirit of the Scotch go-
vernment,

verment, our astonishment ceases; and we immediately comprehend the necessity of such an armed force to protect the administrators of justice, and superintend the execution of legal sentences.

The very learned and ingenious Author of the history before us, seems to have been thoroughly apprized of the expedience of leading the reader through a regular progress of natural causes and fundamental institutions, before he enters upon a detail of particular events.

He judiciously paves the way to the ensuing history, first by tracing the origin of the Scots; of whom, he says, we receive the earliest accounts, not from their own, but from the Roman authors. When the Romans, under Agricola, first carried their arms into the northern parts of Britain, they found it possessed by the Caledonians, a fierce and warlike people; and having repulsed rather than conquered them, they erected a strong wall between the Firths of Forth and Clyde, and there fixed the boundaries of their empire. Adrian, on account of the difficulty of defending such a distant frontier, contracted the limits of the Roman province in Britain, by building a second wall, which ran between Newcastle and Carlisle. The ambition of succeeding emperors, endeavoured to recover what Adrian had abandoned; and the country between the two walls was alternately under the dominion of the Romans and the Caledonians. About the beginning of the fifth century, the inroad of the Goths and other Barbarians obliged the Romans, in order to defend the centre of their empire, to recall those legions which guarded the frontier provinces; and at the same time they quitted all their conquests in Britain.

North Britain was, by their retreat, left under the dominion of the Scots and Picts. The former were probably a colony of the Celtæ or Gauls; to whom their affinity appears from their language, their manners, and religious rites. They landed first in Ireland, if we may believe the common accounts; and extending themselves by degrees, came at last to the coasts opposite to that island, and fixed their habitations there. Fierce and bloody wars were, during several ages, carried on between them and the Picts. At length, Kenneth II. the sixty-ninth king of the Scots, (according to their own fabulous authors) obtained a complete victory over the Picts, and united, under one monarchy, the whole country, from the wall of Adrian, to the northern ocean; and his kingdom became known by its present name, which is derived from a people who at first settled there as strangers, and remained long obscure and inconsiderable.

From

From this period, our Author observes, the history of Scotland would merit some attention, were it accompanied with any certainty. But as our remote antiquities are involved in the same darkness with those of other nations, a calamity peculiar to ourselves, says he, has thrown almost an equal obscurity over our more recent transactions. This was occasioned by the malicious policy of Edward I. of England. Towards the end of the thirteenth century, this monarch called in question the independency of Scotland; pretending that that kingdom was held as a fief of the crown of England, and subjected to all the conditions of a feudal tenure. In order to establish his claim, he seized the public archives, he ransacked churches and monasteries, and getting possession, by force or fraud, of many historical monuments, that tended to prove the antiquity or freedom of the kingdom, he carried some of them into England, commanding the rest to be burned: and only some imperfect chronicles escaped his rage.

The Writer then divides the history of Scotland into four periods. The first reaching from the origin of the monarchy, to the reign of Kenneth II. The second from Kenneth's conquest of the Picts to the reign of Alexander III. The third extending to the death of James V. The last, from thence to the accession of James VI. to the crown of Scotland.

The first period, he observes, is the region of pure fable and conjecture. Truth begins to dawn in the second. In the third, the history of Scotland becomes more authentic; and in the last, is highly interesting and important.

Before our Author enters upon the history of the last of these periods, he takes a review of the third æra, which opens with the famous controversy concerning the independency of Scotland. This question our historian examines with great judgment and accuracy. Some of the northern counties of England, he says, were early in the hands of the Scotch kings, who, as far back as the feudal customs can be traced, held these possessions of the kings of England, and did homage to them on that account. This homage, due only for territories which they held in England, was in no wise derogatory from their royal dignity. Nothing is more suitable to feudal ideas, than that the same person should be both a lord and a vassal, independent in one capacity, and dependent in another. The crown of England was without doubt imperial and independent, though the princes who wore it were, for many ages, the vassals of the king of France; and in consequence of their possessions in that kingdom, bound to perform all the services which a feudal sovereign had a title to exact. The same, our histo-

rian concludes, was the condition of the monarchy of Scotland; free and independent as kings; but, as possessing English territories, vassals to the king of England.

An unexpected calamity, he observes, that befel one of the Scotch kings, first encouraged the English to think of bringing his kingdom under dependence. William, king of Scotland, being taken prisoner at Alnwick, Henry II. as the price of his liberty, not only extorted from him an exorbitant ransom, and a promise to surrender the places of the greatest strength in his dominions, but compelled him to do homage for his whole kingdom. Richard I. a generous prince, solemnly renounced this claim of homage, and absolved William from the hard conditions which Henry had imposed. Upon the death of Alexander III. near a century after, Edward I. availing himself of the situation of affairs in Scotland, acquired an influence in that kingdom, which no English monarch before him ever possessed; and imitating the interested policy of Henry, rather than the magnanimity of Richard, revived the claim of Sovereignty to which the former had pretended.

Edward was chosen umpire to decide the contested title between Robert Bruce and John Baliol, the two competitors for the crown of Scotland. Under pretence of examining the question with the utmost solemnity, he summoned all the Scotch barons to meet at Norham, and having gained some, and intimidated others, he prevailed on all who were present, not excepting Bruce and Baliol the competitors, to acknowledge Scotland a fief of the English crown, and to swear fealty to him as their sovereign or *liege lord*. To add strength to these measures, alleging that it was in vain to pronounce a sentence which he had not power to execute, Edward demanded possession of the kingdom, that he might be able to deliver it to him whose right should be found preferable: and to this strange demand, both the competitors and the nobles assented.

At length, Edward finding Baliol the most obsequious, and the least formidable of the two competitors, gave judgment in his favour, and he thereupon again professed himself the vassal of England. Edward, however, beginning too soon to assume the master, provoked even the passive spirit of Baliol; but Edward, who had no longer use for such a pageant king, forced him to resign the crown, and openly attempted to seize it as fallen to himself, by the rebellion of his vassal. At that critical period arose Sir William Wallace, a hero who ventured almost singly to take arms in defence of the kingdom. But at last Robert Bruce, the grandson of him who stood in competition with Robert Baliol, appeared to assert his own rights, and to vindicate

cate the honour of his country : and though the war with England continued with little intermission upwards of seventy years, Bruce and his posterity kept possession of the throne of Scotland, and ruled with an authority not inferior to that of its former monarchs.

Here the learned Historian begins to unfold the antient constitution of Scotland, which, he says, according to the genius of the feudal government, was purely aristocratical. ' Before they sallied out of their own habitations to conquer the world, many of the northern nations, he observes, seem not to have been subject to the government of kings; and even where monarchical government was established, the prince possessed but little authority. A general rather than a king, his military command was extensive, his civil jurisdiction almost nothing. The army which he led was not composed of soldiers, who could be compelled to serve, but of such as voluntarily followed his standard. These conquered not for their leader, but for themselves; and being free in their own country, renounced not their liberty when they acquired new settlements. They did not exterminate the ancient inhabitants of the countries which they subdued, but seizing the greater part of their lands, they took their persons under protection. And the difficulty of maintaining a new conquest, as well as the danger of being attacked by new invaders, rendering it necessary to be always in a posture of defence, the form of government which they established, was altogether military, and nearly resembled that to which they had been accustomed in their native country. Their general still continuing to be the head of the colony, part of the conquered lands were allotted to him; the remainder, under the name of *beneficia* or *fiefs*, was divided amongst his principal officers. As the common safety required that these officers should, upon all occasions, be ready to appear in arms, for the common defence, and should continue obedient to their general, they bound themselves to take the field, when called, and to serve him with a number of men, in proportion to the extent of their territory. These great officers, again, parcelled out their lands among their followers, and annexed the same condition to the grant. A feudal kingdom was properly the encampment of a great army; military ideas predominated, military subordination was established, and the possession of land was the pay which soldiers received for their personal service. In consequence of these notions, the possession of land was granted *during pleasure only*, and kings were elective. In other words, an officer disagreeable to his general was deprived of his pay, and the person who was most capable of conducting an army, was chosen to command it. Such were the first rudiments, or infancy of feudal government.'

It must be confessed, that the principles of the feudal government are here opened and explained in a very succinct and ingenious manner. Nevertheless, the Writer is not free from inaccuracy, when he tells us, 'that part of the conquered lands were allotted to the general, and that the remainder, under the name of *beneficia* or *fiefs*, was divided among his principal officers.' We must observe, that in 'the first rudiments or infancy of feudal government,' these were terms altogether unknown. We may assure, upon the authority of Sir Henry Spelman, that while the allotments of lands were precarious or at will, they were called *manus*, or *guts*. Afterwards, when they became temporary and for life, they were called *beneficia* or 'benefices'; and they were first called *fiefs*, or *fiefs*, when they began to be granted in perpetuity, and not before.

As an improper use of technical terms occasions much confusion and obscurity, especially in points of antiquity, we thought it material to rectify this mistake; and we now with pleasure return to our Author, who very justly observes, that 'long before the beginning of the fourteenth century, the feudal system had undergone many changes, of which the most considerable were, that kings, formerly elective, were then hereditary; and fiefs granted at first during pleasure, descended from

their own people, as well as the scourges of mankind, were commonly, under the feudal constitution, the most indulgent of all princes to their subjects, because they stood most in need of their assistance. A prince, whom even war and victories did not render the master of his own army, possessed no shadow of military power during times of peace. His disbanded soldiers mingled with his other subjects; not a single man received pay from him; many ages elapsed even before a guard was appointed to defend his person; and destitute of that great instrument of dominion, a standing army, the authority of the king continued always feeble, and was often contemptible.

Lastly, the royal jurisdiction was limited. By the feudal system the king's judicial authority was extremely circumscribed. At first, princes seem to have been the supreme judges of their people; and, in person, heard and determined all controversies among them. The multiplicity of causes soon made it necessary to appoint judges, who, in the king's name, decided matters belonging to the royal jurisdiction; but the Barbarians, who over-ran Europe, having destroyed most of the great cities, and the countries which they seized being cantoned out among powerful barons, who were blindly followed by numerous vassals, whom, in return, they were bound to protect from every injury, the administration of justice was greatly interrupted. Every offender sheltered himself under the protection of some powerful chieftain, who screened him from the pursuits of justice.

Our historian observes, that in the same proportion that the king sunk in power, the nobles rose towards independence: and acquired greater power in Scotland than in any other kingdom. Their retainers, he says, were so numerous, that the usual retinue of William, the sixth earl of Douglas, consisted of two thousand horse. He then proceeds to enumerate the particular causes which contributed to enlarge and confirm their power.

He justly considers the nature of their country as one cause of the power and independence of the Scotch nobles. Level and open countries, says he, are formed for servitude: the authority of the supreme magistrate reaches with ease to the most distant corners, and when nature has erected no barriers, and afforded no retreat, the guilty and obnoxious are soon detected and punished. Mountains, and fens, and rivers, set bounds to despotic power, and amidst these is the natural seat of freedom and independence.

The want of great cities in Scotland, is mentioned as another cause, which contributed to increase the power of the nobles. Wherever, says our Historian, numbers of men assemble together, order must be established, and a regular form of government

ment, and gives an account of the committee of *lords of articles*, whose business it was to prepare and digest matters for parliament. Of this body, half the number being at the king's devotion, by means of his authority with them, he could put a negative upon his parliament before debate, as well as after it.

Having thus explained the internal constitution of Scotland, in the next place he takes a view of the political state of Europe at that period, when the following history commences.

Such is the general scope of this preliminary book; in which our Author appears with uncommon advantage, both as a politician and an historian. To explain the constitutional principles of a rude unpolished state, to trace the causes which contributed to establish a simple and barbarous policy, and to unfold the practices which were made use of, to counteract its effects, was an undertaking which required no small skill and nicety in the execution. Whether we consider our Author with regard to the accurate order and disposition of his matter, the acuteness and penetration of his researches, the weight and solidity of his reflections, or the force and energy of his expression, we shall find him equally worthy of attention and applause.

By this natural and skilful introduction, the Reader's mind is prepared for the history of that period, wherein Scotland was miserably torn by intestine commotions, which produced as sudden and extraordinary revolutions as ever were recorded in the annals of antiquity: and this preliminary book enables us to discover the causes of those turbulent events, in the nature and constitution of the kingdom. By this help we read with pleasure, and reap profit from our attention.

The period we speak of begins with the birth of Mary Queen of Scots, who, according to our Author, was born a few days before the death of her father, James V. The situation in which he left the kingdom, alarmed all ranks of men with the prospect of a turbulent and disastrous reign. A war against England had been undertaken without necessity, and carried on without success. Many persons of the first rank had fallen into the hands of the English, in the unfortunate rout near the Firth of Solway, and were still prisoners at London. Among the rest of the Nobles there was little union, either in their views or affections; and the religious disputes, occasioned by the opinions of the Reformers, growing every day more violent, added to the rage of those factions which are natural to a form of government nearly Aristocratical.

Our Historian proceeds to recount the secret and open attempts of Henry VIII. with regard to Scotland; but he observes, that his

his hopes were all blasted by death, ' which happened after a reign of greater splendor than true glory ; bustling, though not active ; oppressive in domestic government, in foreign politics wild and irregular. But the vices of this Prince, our Author adds, were more beneficial to mankind, than the virtues of others. His rapaciousness, his profusion, and even his tyranny, by depressing the antient nobility, and by adding new property and power to the commons, laid the foundation of British liberty. His other passions contributed no less towards the downfall of Popery, and the establishment of religious freedom in the nation. His resentment led him to abolish the power, and his covetousness to seize the wealth, of the church ; and by withdrawing these supports, made it easy, in the following reign, to overturn the whole fabrick of superstition.'

Nothing can be more just and animated than this lively portraiture of Henry VIII. Considered in his private capacity, he was a monster in nature ; as a King, we are indebted to him for the effects of his arbitrary sway, though we are by no means obliged to him for the motives of his conduct.

The learned Writer, in the course of his history, traces the progress of the reformation with great care and accuracy ; and draws a just character of that celebrated and intrepid reformer, John Knox, who began his public ministry at St. Andrews, in the year 1547. Our Historian likewise accounts for the establishment of Presbyterian church government. ' The ecclesiastical government, he observes, was plainly copied from the civil. In Switzerland, and the Low Countries, the nature of the government allowing full scope to the genius of reformation, all pre-eminence of order in the church was destroyed, and an equality established, more suitable to the spirit of republican policy. The situation of the primitive church suggested the idea, and furnished the model of the latter system, which has since been called Presbyterian. Among the first Christians, oppressed by continual persecution, the influence of religion concurred with a sense of danger, in extinguishing among them the spirit of ambition, and in preserving a parity of rank, the effect of their sufferings, and the cause of many of their virtues. Calvin, whose decisions were received among the Protestants of that age with incredible submission, was the patron and restorer of this scheme of ecclesiastical policy. The church of Geneva, formed under his eye, and by his direction, was esteemed the most perfect model of this government ; and Knox, who, during his residence in that city, had studied and admired it, warmly recommended it to the imitation of his countrymen.

Our limits will not allow us to pursue our Author further on this subject, but we refer the Reader to the book itself; where he will find the affairs of the church copiously treated, with great moderation, unaffected piety, and good sense. We have chosen to comprize what relates to ecclesiastical concerns under this general epitome, and we now return to the transactions of civil government.

The learned Historian takes notice, that the struggles between the English and Scots, forced the latter into an union with France; in consequence of which, Mary was sent to be educated in that kingdom, and at length married to the Dauphin.—He represents the court of France as the politest, but most corrupted in Europe; where Mary acquired every accomplishment which could add to her charms as a woman, and contracted many of those prejudices which occasioned her misfortunes as a Queen.

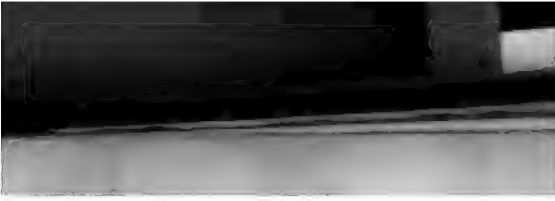
The Writer pursues the thread of history through the administration of Mary of Guise, the Queen-Dowager, who succeeded as regent during Mary's minority, upon the resignation of the Earl of Arran, the former regent. This period is chiefly employed in struggles between the Reformed and the Catholics; with the latter of which the Queen-regent indiscreetly sided, and died in the heat of religious contest. In summing up her character, our Historian says, 'No Princess ever possessed qualities more capable of rendering her administration illustrious, or her people happy. Of much discernment, and no less address; of great intrepidity, and equal prudence; gentle and humane, without weakness; zealous for her religion, without bigotry; a lover of justice, without rigour.'

Here impartiality obliges us to observe, that the particulars recorded of her administration seem to contradict the general character here ascribed to her. The Historian informs us, that she broke the most solemn promises and treaties with the Protestants. Though she undertook to put a stop to the intended trial of the preachers, on condition that they and their retinue advanced no nearer Stirling (whither they were marching); yet upon the multitude's dispersing, she proceeded to call the preachers to trial, and upon their non-appearance, the *rigour of justice* (they are our Author's own words) took place, and they were pronounced out-laws. It is remarkable likewise, that these violations were more than once repeated. Therefore we are at a loss to determine with what propriety she can be said to have been prudent, gentle, and humane, and a lover of *justice without rigour*. Indeed the Historian may be thought in some measure to account for this inconsistency, when he says, that 'she was attached to the Princes of Lorrain, her brothers, with the

most passionate fondness; and that she departed, in order to gratify them, from every maxim which her own wisdom or humanity would have approved.* But this, in our judgment, is but a weak defence of her character, and does by no means warrant what the Historian has said of her virtues. Where the heart is just and humane, it will never be swayed to act in *settled opposition* to its own good principles; though perhaps in single instances it may, by misrepresentation and delusion, be persuaded to pursue measures inconsistent with itself. Could, we however, possibly imagine any human Being to have a title to justice and humanity, whose actions, through wrong guidance, or any other principle, have an opposite tendency, yet we should deem it far beneath the virtue and dignity of history to countenance such a supposition. There can be no reasonable pretence whatever to attribute prudence, justice, and humanity, to those who, from a partial and fond attachment to others, persist in repeated violations of wise and virtuous principles. They only can be deemed just, discreet, and humane, who act agreeably to the dictates of their own reason and conscience. The eye of man can judge only from appearances, and though in particular cases it may be able to separate the motive from the deed, yet a long perseverance in evil measures affords a strong presumption that the heart is a stranger to virtue. But to return to the history, which draws to that period wherein Mary Queen of Scots, entered upon the busy scene of life.

Upon the death of her husband, Francis II. of France, she retired from the French court; and being invited to return into Scotland, began to make ready for her journey: but while she was preparing for it, says our Historian, there was sown between her and Elizabeth, the seeds of that personal jealousy and discord, which imbibtered the life, and shortened the days, of the Scotch Queen. He traces, with great judgment and sagacity, the origin of that fatal animosity, which shewed itself openly, upon Elizabeth's refusing Mary a safe conduct during her voyage: which nevertheless did not retard her departure from France. Our Author has represented Mary's reluctant parting with the French coast, in the most moving and affecting description. With her eyes bathed in tears, she gazed upon the coast, and sighing, cried out, 'Farewell France! farewell beloved country! which I shall never more behold!

The Historian proceeds, among other things, to give an account of the negotiations concerning the Queen's marriage, and explains the views of the several parties interested, particularly of Elizabeth, with great acuteness and discernment. In the next place he takes a view of the civil commotions which happened previous to Mary's marriage with Lord Darnly, by whom



the late James VI. of Scotland. He shews strong feeling, and great knowledge of the human heart; in describing the rapid progress of the Queen's affection for her husband, and her extravagant aversion which ensued. His account of the murder of the King, is circumstantially related; and the character of that unhappy Prince is drawn with great spirit and judgment.

The suspicion of this murder, our Historian observes, fell with almost a general consent on Bothwell; and some reflections were thrown out, as if the Queen herself were no stranger to the crime. He admits, that there are full proofs of her dissimulation with her husband, and adds, that her known sentiments with regard to him, gave a great appearance of probability to the imputation with which she was loaded.

The history then proceeds to relate the slight manner in which this matter was examined; Bothwell's partial acquittal, and his strange marriage with the Queen, after a causeless divorce from his own wife; the combination of the Nobles against the Queen and Bothwell; the rout of the Queen's army, which ended in her husband's ruin, and her own imprisonment; these are the subjects of the succeeding pages.

The distress of Mary, after her surrender to the Nobles, is represented in such strong and pathetic terms, that we cannot help entertaining the most tender sentiments of compassion for so wretched an object, though her vices disgraced her sex, degraded her from her dignity, and debased human nature.

As soon as Bothwell retired, Mary surrendered to Kirkaldy, who conducted her toward the confederate army, the leaders of which received her with much respect; and Morton, in their name, made ample professions of their future loyalty and obedience. But she was treated by the common soldiers with the utmost insolence and indignity. As she marched along, they poured upon her all the opprobrious names, which are bestowed only on the lowest and most infamous criminals. Wherever she turned her eyes, they held up before her a standard, on which was painted the dead body of the late King, stretched on the ground, and the young Prince kneeling before it, and uttering these words, "Judge and revenge my cause, O Lord!" Mary turned with horror from such a shocking sight. She began already to feel the wretched condition to which a captive Prince is reduced. She uttered the most bitter complaints, she melted into tears, and could scarce be kept from sinking to the ground. The confederates carried her towards Edinburgh, and, in spite of many delays, and after looking with the fondness and credulity natural to the unfortunate for some unexpected relief, she arrived there. The streets were covered with multitudes, whom

zeal or curiosity had drawn together, to behold such an unusual scene. The Queen, worn out with fatigue, covered with dust, and bedewed with tears, was exposed as a spectacle to her own subjects, and led to the Provost's house. Notwithstanding all her arguments and intreaties, the same standard was carried before her, and the same insults and reproaches repeated. A woman, young, beautiful, and in distress, is naturally the object of compassion. The comparison of their present misery with their former splendor, usually softens us in favour of illustrious sufferers. But the people beheld the deplorable situation of their Sovereign with insensibility; and so strong was their persuasion of her guilt, and so great the violence of their indignation, that the sufferings of their Queen did not, in any degree, mitigate their resentment, or procure her that sympathy which is seldom denied to unfortunate Princes.

The ensuing part of this volume contains an account of the proceedings of the confederate Lords, who forced the Queen to resign her crown, and appointed Murray Regent, whose election she was obliged to confirm. The manner of Mary's escape from her confinement, with her arrival in England, is particularly related. The deliberations of Elizabeth, and her council, concerning the manner of treating her, are amply set forth, and the reasons of their resolution for detaining her prisoner in England, are stated with great political acuteness: 'with Elizabeth and her counsellors,' says he, 'the question was not, what was most just and generous, but what was most beneficial to herself and the English nation.' From this part of the history we learn, that Elizabeth refused to admit Mary, who demanded a personal interview, to her presence, till she had cleared herself from the imputation of so horrid a crime as the murder of her husband. Mary offering to clear her conduct, Elizabeth took advantage of her offer, by proposing to bring her to a public trial, and in the mean time refused her audience. The grief and indignation which Mary expressed at this conduct of her sister, will best appear from her own letter to Elizabeth.

"In my present situation, says she, I neither will, nor can reply to the accusations of my subjects. I am ready, of my own accord, and out of friendship to you, to satisfy your scruples, and to vindicate my own conduct. My subjects are not my equals; nor will I, by submitting my cause to a judicial trial, acknowledge them to be so. I fled into your arms as into those of my nearest relation, and most perfect friend. I did you honour, as I imagined, in chusing you preferably to any other Prince, to be the restorer of an injured Queen. Was it ever known that a Prince was blamed for hearing, in person, the complaints of those who appealed to his justice, against the false accusation of
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their enemies? You admitted into your presence my bastard-brother, who had been guilty of rebellion; and you deny me that honour! God forbid that I should be the occasion of bringing any stain upon your reputation. I expected that your manner of treating me would have added lustre to it. Suffer me either to implore the aid of other Princes, whose delicacy on this head will be less, and their resentment of my wrongs greater; or let me receive from your hands that assistance which it becomes you, more than any other Prince, to grant; and by that benefit bind me to yourself in the indissoluble ties of gratitude.

This letter displays a dignity of mind, which might have done honour to a better character. However vicious Mary was, we cannot forbear condemning Elizabeth; who, out of policy as a Queen, and perhaps more out of jealousy as a woman, treated her sister with such unnatural rigour.

Mary's intrigues against Elizabeth, by means of the Duke of Norfolk, and others, with the death of the Regent of Scotland, close the contents of this volume. The character of the Regent is delineated in strong and glowing colours; but as we have already trespassed beyond the prescribed limits of an article, we must refer the Reader to the work itself. Indeed we suppress extracts of this kind with less reluctance, because, though we are sensible that drawing characters is esteemed one of the most difficult offices of history, yet we are far from considering it as the most noble, or most useful. This kind of writing is calculated to amuse those Readers, who are more curious about persons than things. Men who read for information as well as entertainment, pursue the living character through every page; and judge, not from the decision of the Historian, but from the transactions recorded in the history. They who are content to take characters as thus summed up in the gross, seldom form just ideas of any: for Writers of the greatest credit, are often, in the warmth of composition, imperceptibly led from truth, by an eager attention to some favourite climax, or partial fondness for some striking antithesis.

Our worthy Historian, though not altogether free from inaccuracies of this kind, is nevertheless, in general, extremely cautious and faithful in characterizing the personages of history. Upon the whole, we may safely recommend this work as the most compleat of all modern histories. It is not a dry jejune narrative of events, destitute of ornament; nor is it a mere frothy relation, all glow and colouring. The Writer discovers a sufficient store of imagination to engage the Reader's attention, with a due proportion of judgment to check the exuberance of fancy: his descriptions are animated, and his re-

lections solid. His stile is copious, nervous, and correct; though perhaps, in some parts, there appears too great an affectation of the Sallustian manner. A singularity in his punctuation may be likewise thought liable to objection: he very frequently begins a new sentence with the copulative *And*; which, in our judgment, ought never to appear after a full period. But these trivial blemishes serve as soils to the many conspicuous beauties in this work, and only prove, that no mortal performance can attain absolute perfection. We are satisfied, that the Writer has too much understanding to be offended at our animadversions: where we have differed from him in sentiment, or disapproved of his manner, we would be understood to urge our objections with all the candor and moderation which is due to his singular merit.

If any circumstance can add to the reputation of this work, it is the modesty with which it is introduced.—‘The time I have employed,’ (says our Author in his preface) ‘and the pains I have taken to render this book worthy of the public approbation, it is perhaps prudent to conceal, till it be known whether that approbation shall ever be bestowed upon it.’

As he is, doubtless, by this time happily acquainted with the public opinion in his favour, we sincerely congratulate him on the agreeable discovery: and we heartily hope, that his success may prove equal to his wishes, and his deserts.

Conclusion of the Account of Dr. Grainger's Translation of Tibullus. See Review for January last.

HAVING confined our last month's review of this article chiefly to the life of Tibullus, as compiled by the present Translator, we are now to consider his poetical version of that elegant and tender elegiac Poet: and here it is easy to observe, even on a cursory perusal, that Dr. Grainger has omitted nothing in his power to render it correspondent to the beautiful original. Whenever he varies professedly from Tibullus, he does it either from the most decent and commendable motives, as in the fourth and tenth elegies of the first book; or with a design to give the translation, as he says, a more spirited air, as in the sixth elegy of the third book; which being a contest between the powers of love and wine, he has translated in form of dialogue, between Tibullus, as a lover, and one of his social friends, as a votary to Bacchus. The Doctor's having entertained himself with translating the whole when he was still younger, and in
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the army, were no improper circumstances for the transfusion of a gallant and soft love-poet: and the years since occurring have probably allowed him the Horatian term for retouching and perfecting his version. His extraordinary care to render the whole very intelligible, appears in the number and extent of his notes; many of which, however, are certainly unnecessary to a majority of his Readers: who may apprehend that he might have contented himself with such only as were sufficient, on so obvious and natural a subject, to render it quite intelligible to the fair sex, for whom he habitually professes such a just and polite regard. It is certain, that by this means we should indeed, have been deprived of many quotations, not only in Italian, Greek, and Latin, with which the ladies are generally unacquainted, and with which they dislike to be oppressed; but of many English ones too, which are seldom without their merit: whence our Translator might have supposed them already familiar even to his Readers in general.

In truth there seems some indelicacy in swelling the notes of a translation, on no obscure subject, so very unproportionably to the text. The most elegant Writers and Translators seem to avoid it, supposing them not to write to striplings; whence too, they escape the imputation of writing about and about a subject, till it be explained into doubt; and run no hazard of being reckoned among those, of whom the witty Satyrist pleasantly remarks,

Some on the leaves of antient Authors dote,
And think they grow immortal as they quote.
To patch-work learn'd quotations are ally'd,
Both strive to make our poverty our pride.

It is confessed at the same time, that a few notes were really necessary; and therefore a superabundance may be deemed more pardonable than a total omission of any: and as it is but just to hear what our Author says on this point, we shall give him his revenge on these strictures, by annexing his own words on the occasion, Preface, page 11.

‘ As Tibullus wrote love-poems like a Roman, any translation of them without notes, would have been extremely obscure to an English Reader: most of his commentators are mere Philologists, or at best they have only displayed their erudition in the history of a Heathen god, or the topography of a river. From this censure, however, Broekhusius, his Dutch Editor, and Vulpus, his Italian Commentator, may, in part, be exempted: they have, indeed, sometimes entered into the propriety of our Poet's thoughts; yet even their chief excellence consists

in arranging the text, in selecting the most approved readings; and in giving those passages, which they supposed Tibullus either borrowed from his predecessors, or the moderns copied from him. The design of the Translator is very different, he has commented on his Author as a Roman Poet, and as a Roman Lover; and although he owns himself enamoured of his beauties (as who can draw a pleasing resemblance of a face which disgusts him?) he hopes he has not been blind to his imperfections. These, indeed, he has touched upon with the tenderness of a friend, not the acrimony of a critic.

‘ Yet as most of the Commentators were consulted, the Translator has taken from each of them such notes, as he imagined would be most serviceable to an English Reader, always ascribing them, however, to the Author who furnished them. Thus, beside Broekhusius and Vulpius, the name of Mr. Dart will sometimes be found at the bottom of an observation. Nor must it be forgotten, that the Translator has been obliged to that Gentleman for ten or twelve lines in his version.’

Dr. Grainger immediately after this gives his reason for printing the Latin text in opposite pages; and a very sufficient one it is, admitting what he asserts, ‘ That the English press had afforded no one accurate edition of Tibullus, and that even the best of those printed abroad were not exempted from material errors.’

As to his general manner and scheme in this Translation, he professes to have chosen the medium between a verbal and paraphrastical one, which is, very probably, the most judicious. But we prefer his own explicit terms on this material topic.

‘ Verbal translations are always inelegant, because always destitute of beauty of idiom and language; for by their fidelity to an Author's words, they become treacherous to his reputation: on the other hand, a too wanton departure from the letter, often varies the sense, and always alters the manner.’

‘ The Translator chose the middle way, and meant neither to tread on the heels of Tibullus, nor yet to lose sight of him. He had not the vanity to think he could improve on his Poet: and though he has sometimes endeavoured to give a more modern polish to his sentiments, he has seldom attempted to change them. To preserve the sense of his original was his first care; his next was, to clothe it in as elegant and becoming a dress as possible. Yet he must confess, that he has now and then taken the liberty to transpose, and sometimes paraphrastically to enlarge the thoughts. Where a sentiment was too much contracted by the closeness of the Latin idiom, to be unfolded in a correspondent

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dent expression in English; or from its peculiarity, might, in a modern language, seem flat, he has endeavoured to inspirit it, by collateral thoughts from other Poets; and where its colours were languid, to heighten them,—with what success, the Reader must determine.

This submission, to which all Writers are indiscriminately reduced, admonishes us to present our Readers directly with some specimens of the work, from whence they may determine accordingly. The first elegy, being translated by an ingenious friend of the Author's, will be excepted from any quotations, though it would admit of some very pleasing ones.

The following description of the powers of a witch, feigned to be employed by Tibullus in an intrigue, is from the second elegy of the first book.

By potent spells, she cleaves the sacred ground,
And shuddering spectres wildly roam around!
I've seen her tear the planets from the sky!
Seen light'ning backward at her bidding fly!
She calls! from blazing pyres the corse descends,
And, re-enliven'd, clasps his wondering friends!
The fiends she gathers with a magic yell,
Then with aspersions frights them back to Hell!
She wills—glad summer gilds the frozen pole!
She wills—in summer wintry tempests roll!
She knows, ('tis true) Medea's awful spell!
She knows to vanquish the fierce guards of Hell!
To me she gave a charm for lovers meet,
(Spit thrice, my Fair, and thrice the charm repeat.)
Us, in soft dalliance should your Lord surprize,
By this infatuate, he'd renounce his eyes!
But bless no rival, or th' affair is known;
This incantation me befriends alone.

Tibullus' description of the golden age, which Dr. Grainger asserts Ovid has imitated (though no Poet, perhaps, had less occasion to borrow or imitate) has been esteemed very poetical and happy. It runs thus in the present Translation.

How blest man liv'd in Saturn's golden days,
E'er distant climes were join'd by length'ned ways.
Secure the pine upon the mountain grew,
Nor yet o'er billows in the ocean flew,
Then ev'ry clime a wild abundance bore,
And Man liv'd happy on his natal shore:
For then no steed to feel the bit was broke,
Then had no steer submitted to the yoke:
No house had gates (blest times!) and in the grounds
No scanty landmarks parcell'd out the bounds:

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From y oak redundant honey ran,
 And spontaneous bore their milk to man :
 No ul arms were forg'd, no war was wag'd,
 No r plunder'd, no ambition rag'd.
 How g'd alas ! now cruel Jove commands,
 Gold nre the soul, and falchions arm our hands :
 Each day the Main unnumber'd lives destroys,
 And Slaught'ring, daily o'er her myriads joys.

Neither these translations seems unjust to the original, and the latter is particularly pleasing. The Translator's brief parenthesis (*blest times !*) when it were without gates, may possibly be inserted by him as a characteristic of the intrigue and gallantry of Tibullus ; who is probably, however, too intent on delineating his charming idea of primæval happiness to think of the joke, at the same time. If the contrast to the golden age (which doubtless possessed the least gold) corresponds but too exactly to the present scenes of war and carnage, it suggests at the same time our comparative security from it here, through our happy insular situation.

The description of Elysium, in the same elegy, contains these two Latin lines, translated into these four English ones.

Hic juvenum series teneris immixta puellis
 Ludit, et assidue praelia miscet amor.

But youths associate with the gentle fair,
 And stang with pleasure to the shade repair,
 With them Love wanders wherefoe'er they stray.
 Provokes to rapture, and inflames the play.

Which English verses, we apprehend, would excite an idea that is rather too indelicate an extension of the *praelia miscet amor*, as there is not the least word in Tibullus, to authorize the youth and fair in Elysium *repairing to the shade*. What can we think of the organical union (whence might result a gravitation too) of spirits or Ghosts ! It is at least as gross as Mahomet's paradise ; and though a pagan Poet might perhaps imagine it, the notion of it (in Elysium) should not be expressed in a more prurient and *stinging* manner than the text has it : but the Doctor has credited his Readers with excellent constitutions, and little Platonic love. By the way, the three *withs* in these four lines are by no means either melodious or elegant. The two Latin lines are remarkably such.

But as an exquisite degree of the *belle passion*, and a delicate natural manner of expressing it, were the portion and principal distinction of Tibullus, it is time to produce a specimen of Dr. Grainger's Translation from some part characteristical of the Author. For this purpose we have selected the third elegy of

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of the third book; which, as the Latin and English verses are of the same number, we may suppose to be a pretty exact one.

Why did I supplicate the powers divine?
Why votive incense burn at every shrine?
Not that I marble palaces might own,
To draw spectators, and to make me known;
Not that my teams might plough new-purchas'd plains,
And bounteous Autumn glad my countless swains:
I begg'd with you my youthful days to share,
I begg'd in age to clasp the lovely fair;
And when my stated race of life was o'er,
I begg'd to pass alone the Stygian shore:

Can treasur'd gold the tortur'd breast compose?
Or plains wide cultur'd sooth the lover's woes?
Can marble-pillar'd domes, the pride of art,
Secure from Sorrow the possessor's heart?
Not circling woods, resembling sacred groves,
Not Parian pavements, nor gay-gilt alcoves;
Not all the gems that load an eastern shore,
Not whate'er else the greedy Great adore,
Possess'd, can shield the owner's breast from woe,
Since fickle fortune governs all below:
Such toys, in little minds, may envy raise;
Still little minds improper objects praise.
Poor let me be; for poverty can please
With you; without you, crowns could give no ease.

Shine forth, bright morn! and ev'ry bliss impart,
Restore Nereus to my doating heart!
For if her glad return the gods deny,
If I solicit still in vain the sky,
Nor power, nor all the wealth this globe contains,
Can ever mitigate my heart-felt pains;
Let others these enjoy; be peace my lot,
Be mine Nereus, mine a humble cot!
Saturnia grant thy suppliant's timid pray'r!
And aid me, Venus! from thy pearly chair!

Yet, if the Sisters, who o'er fate preside,
My vows contemning, still detain my bride,
Cease, breast, to heave! cease, anxious blood, to flow!
Come, Death! transport me to thy realms below.

We shall only observe of this translation, that the greater part of it is elegant and commendable; and that some part would have admitted a little more of the *limae labor*, a more thorough polishing. This is the case of several, not to say very many lines, that might be cited: and a compleat correct translation of Tibullus should not only be void of all asperity, but be gliding and mellifluous as language, ear, and genius could make it. We shall take no notice of any objections that have

been, for the greatest part, sufficiently dissipated: such a rough contraction, however, as occurs in the following verse, vol. II. p. 239.

Alone thou *merit'st*! come ye tuneful choir!
And come, bright Phœbus! with thy plausive lyre.

is perhaps unpardonable. Several lines also occur, in which the language that should, indeed, be easy, and sometimes familiar, is rather too crude and prosaic for verse, viz.

By these I foolish hop'd to gain your love!
Who than Tibullus could more cautious prove?—

—O wretched youth, how oft, when absent you—

Such, though not very numerous, occur too often: and by the way, our Translator ought to have placed inverted commas at the following lines, vol. II. page 121, from Mr. Pope's verses to the memory of an unfortunate lady.

So may her grave with rising flowers be dress'd,
And the green turf lie lightly on her breast.

Some very antique words, used by our Translator, as *tunnels*, *sirfled*, &c. might have been attended with an explanation:—but the truth is, that it was wholly improper and obsolete to use them in this translation. The language of love is, to us, the present, not the antiquated, language: and it seems unlucky at least, that a gentleman who, in this work, so frequently avows his admiration of the amiable Sex, should impose upon them the dry task of consulting old glossaries.

The *foodful corn*, vol. II. p. 19, if it be a Pleonasm, is no very elegant one. Had the epithet been applied to the field, or earth, the *abundant tellus*, which produces corn and most other food, it had been proper. But *foodful* might have been as elegantly applied to beef or mutton, whether raw or roasted; especially if it had been full-fed itself, in a living state.

We suppose, in the following line, vol. I. p. 95.

'Tip me the wink, I'll dodge her to the fane,

dodge was us'd to avoid the vulgar unpoetical term of *dogging*: but the first word will not signify *tracking*, or *watching one's motions*, as the last does, metaphorically. Beside, the phraseology of the whole line being sufficiently humble, the *dog*, as a verb, might properly, and more significantly, accompany it. Were any one to *dodge*, in the present case (which often signifies to *elude*, or *avoid*) it should have been the lady, who was to be dogged, or vigilantly followed,

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Thus have we made, or really intended to make, a just report of this translation, between the Public and the Translator: allowing it what merit appears to us, and specifying some of its blemishes. The polite and industrious Translator, who may often be justly recommended, is certainly enamoured of the Muses. Their gratitude, *at present*, seems a little capricious; and reminds us, upon the whole, of a distich we have somewhere read,

As some coy nymph, her lover's warm address,
Nor quite indulges, nor can quite repress.

MONTHLY CATALOGUE,

For FEBRUARY, 1759.

POLITICAL.

Art. I. *A Letter to the right honourable William Pitt, Esq; from an officer at Fort Frontenac.* 8vo. 1s. Fleming.

THOUGH this letter is said to be written from Fort-Frontenac, it may with some reason be questioned if ever the author was there. But though he advances nothing new, yet he seems well acquainted with the geography of that country, and has collected, into a very small compass, several interesting considerations that have been dispersed in some late pamphlets and papers on American affairs.

After a brief account of the taking of Frontenac, and the vast advantages of its situation, with respect to the trade of the six nations, he hints at some of the causes of the alienation of these nations from us, and represents a scene of brutality, of which, he says, he was a *witness*; though it were to be wished that he had suppressed that circumstance, if he really means that he was personally present.

In his short description of the lake Ontario, he has fallen into a great mistake, in limiting its depth to *between twenty and twenty-five fathoms*. It has been sounded, many times, with a line of *two hundred fathoms*, within five miles of the shore, and no bottom could be found.

Our Author likewise over-rates the importance of Oswego, considered as a harbour for our cruizers; for though it is most commodiously situated as a trading place, by reason of its easy communication with Hudson's river, yet having but eight feet water, it can receive no vessels, but what are too flat-bottomed to incommode the French vessels built at Frontenac or Niagara, where they have eighteen feet and upwards. We must, therefore, have one or both of these places, before we can effectually break the communication between Louisiana and Canada; or secure our frontiers and interest with
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the Indians. It is therefore to be regretted, that Col. Bradstreet, on the taking Frontenac, instead of destroying the vessels which he found there, did not think himself at liberty to proceed in them directly to Niagara *. It would certainly have fallen into his hands; and is by far the most important place, to us, in that part of America. It is as advantageous a post as Frontenac, for cutting off the communication between the northern and southern French colonies, and may be maintained perhaps at one twentieth part of the expence.

To evince this, which it is of great importance for the nation to be apprized of at present, we are to consider, that by the vicinity of Canada to Frontenac, the French can attack the latter when they please, which must oblige us to keep a large garrison continually there. But Niagara is at a much greater distance from all their settlements, and cannot be attacked from Canada, without proceeding first up the river St. Lawrence, in *small craft*, and then crossing the lake in larger vessels, through all our cruizers there. Nor can it be attacked from the Mississippi settlements, without first reducing Fort du Quesne, and what other places of strength we may have on the Ohio. A very small garrison, therefore, would be sufficient at Niagara; and it might not only be supplied with provisions from New York, by way of Oswego, almost as easily as Frontenac might, but likewise from Pennsylvania and our other southern colonies, by way of Fort du Quesne; now happily called (by a more auspicious name) PITTSBURGH.

The importance of this last mentioned fort, and the country about it, is set in a very just point of light by our author, in the sequel of his work, to which we refer; having extended this article sufficiently, from our desire to contribute whatever we can to the explaining our American affairs, at this happy æra of general attention to them.

* If it was thought too late in the season to proceed to Niagara, another thing of vast consequence might have been done, to preserve the vessels, and give us the command of the lake in the spring. They might have been laid up in Kenty-Bay, which never freezes, and secured by a small garrison on Kenty-Island, which it would not have been in the power of the French to annoy; for in the winter they could not have made any attack across the lake in batteaus or whale-boats; and they could have brought nothing else, having no ships left on the lake.

Art. 2. *The Monitor; or British Freeholder.* From July 23, 1757, to July 15, 1758; both inclusive. Vol. III. 8vo. 6s. Scott.

In our Review, vol. XVII. p. 289. we endeavoured to give our reader a competent idea of this periodical writer, who still continues, every Saturday, to admonish the good people of England, for their welfare, notwithstanding their circumstances are so happily changed, since the Monitor first assumed the dictatorship. He allows, indeed, that we are now in a very promising way; but he observes, that *vigorous measures* demand *vigorous supplies*; and that these, in the very nature of the thing, must so augment the public debt, that at the end of the war, we may find ourselves in a feebler condition than we were before:—whence he justly infers the necessity of our persisting steadily to support the Man, who seems to have been raised up by providence, to protect and save us, by his ability and integrity.

MISCELLANEOUS.

Art. 3. *Statutes and Rules relating to the Inspection and Use of the British Museum; and for the better security and preservation of the same: By order of the Trustees.* 8vo. 6d. Davis and Reymers.

The immense variety and value of the articles which this repository contains, rendered it absolutely necessary to impose, on the curious inspector, certain conditions of admission, in order to guard against inconveniences and casualties. To these, though they may generally appear to be rather troublesome and formal, the learned will not object when they consider, that this Museum was intended for *their* use, (to which the rules here laid down are calculated to restrict and secure it) and not to raise the wonder, and occasion a great resort, of the illiterate, by standing in competition with *Punchionello*, and *all his merry family*.—It should also be remembered, that the trustees always have power to relax from the severity of these statutes, in favour of such distinguished persons, as it might seem both unnecessary and improper to subject to the restrictions mentioned in this pamphlet.

Art. 4. *The Book of Nature; or, the History of Insects.* By John Swammerdam, M. D. Translated by Thomas Floyd. Revised and improved, with notes, by Dr. Hill. Folio, 2l. 15s. Seyffert.

The established character of this curious work renders our entering on any particulars relating to the *original* unnecessary; nor shall say any thing more of the present *translation*, than that it reads tolerably; and that the engravings, which are above fifty in number, appear to be accurately done: The great Boerhaave's account of the life of Dr. Swammerdam is here also given.

Art. 5. *Travels through Germany, Hungary, Bohemia, Switzerland, Italy, and Lorrain. Containing an accurate description of the present state and curiosities of those countries, &c. &c. Illustrated with copper-plates.* By John George Keyser, F. R. S. To which is prefixed the life of the Author. Translated from the Hanover Edition of the German. 12mo. 4 vols. 12s. Scott.

We have already had the pleasure of making our readers fully acquainted with the merits of M. Keyser's valuable work, in our account of the English translation published about two years ago, in 4 vols: 4to. This new translation, if it be a new one, chiefly differs from the quarto edition, as being contracted into a much narrower compass; which the editor has chiefly enabled himself to effect, by omitting the large and numerous *notes*; some of which, indeed, might well enough be spared. The language too, in general, is somewhat improved in this *duodecimo* translation; which, we doubt not, will

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fully content such readers, as do not chuse to be at the expence of purchasing the quarto edition.

Art. 6. *The History of Benjamin St. Martin, a fortunate Foundling, interspersed with curious anecdotes and narratives of the love-affairs of some persons in high life.* 12mo. 2 vols. 6s. Coote.

This ought not to be numbered among the most contemptible of the common run of our novels. The author has both sentiment and invention; though his language is very incorrect, and often totally ungrammatical. But what must for ever render his work obnoxious to the discerning reader, is the unwarrantable allusion he has made, under the supposed name and character of the reverend Mr. Benjamin Collins, to a most respectable Divine of the church of England; a gentleman, whose public spirit, and excellent writings, are equally honourable to himself, and advantageous to his country.—Possibly, however, this is the true reason of our Author's abusing him,

Art. 7. *The Intriguing Coxcomb: or the secret History of Sir Edmund Godfrey.* 12mo. 2 vols. 6s. Scott.

An unconnected jumble of idle and uninteresting stories of debauchery; the whole being without beginning, middle, or end; and destitute of truth, sense, wit, or moral.

Art. 8. *The Noviciate of the Marquis de * * *; or the Apprentice turn'd Master. Translated from the French.* 12mo. 3s. Pottinger.

As lewd, as imperfect, and as insignificant as the *Intriguing Coxcomb*; a title that would have suited this performance better than its own, which has no visible connection with the story. There is nothing about an *apprentice* in the book.

Art. 9. *The Life and real Adventures of Hamilton Murray. Written by Himself.* 12mo. 3 vols. 9s. Printed for the Author, by Burd, in New-street, Shoe-lane.

Midling. Neither excellent nor execrable. The Author has some humour and some invention; but his language is generally inaccurate; often deformed by a sort of coxcomby affectation; and sometimes debased by such gross expressions, that we think ourselves obliged to warn our fair readers against his indelicacy.

Art. 10. *Memoirs of Madame de Stahl. Translated from the French.* 12mo. 3s. Reeve.

This is one of those historical novels, with which the French abound; and in which truth and falshood, politics and gallantry, are so blended together, that it is difficult to know what credit to afford the facts related, or what idea to form of the persons represented. There

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There are Readers, however, no doubt, who may find entertainment in the perusal of these Memoirs; which chiefly turn on the court-intrigues that took place on the death of Louis the Fourteenth. The Editor tells us, the *foreign Reviews* have made very advantageous mention of the original. We wish we could, in justice, do the same by the translation: but this is, indeed, wretched. On our Heroine's having been left by her good friend Madam de Silly, she is made to say, 'In order to emerge from the kind of annihilation, to which I was reduced by the absence of this lady, &c.' And again, on expecting to be dismissed from the convent, 'I found no way to bear the expectation of such a sentence, but by arresting the agitation of my mind, by an intense application of it to abstract matters.' If our Readers require further proof of the abilities of this profound Translator, we must refer them to the work itself.

Art. 11. *The Campaign; a true Story.* 12mo. 2 vols. 6s. Harrison.

Sorry are we to learn, by a sensible advertisement prefixed to this work, that we owe so entertaining a performance merely to the poverty of its author. Yet this, he says, was his motive, and his only motive; adding, 'if the action is mean, the confession at least is honest.' He pleads, therefore, some merit, in having thus candidly told his readers the *truth*. But may we not say with a certain French writer, on a like occasion, 'Who troubles his head about that? a sad way this of recommending a book!' From the title also we expected a formidable account of battles and sieges; of some Othello-like Hero's hair-breadth escapes in th' imminent, deadly breach; and of things, if not quite so strange, at least as *true*, as

The Anthropophagi, and men whose heads
Do grow beneath their shoulders!

Our expectations, however, were agreeably disappointed: and, as we doubt not but many others, who would have been equally entertained by a perusal of this work, have, for the same reasons, never had the curiosity to look in it, we are induced to obviate this misunderstanding; as well in justice to the public as to the author: and yet we cannot very justly call the title of this performance a misnomer, as the Hero does really take a trip over to the army, then in Flanders. But this was only a volunteering frolick. It was soon over; and most of the subsequent scenes are laid in London; where the Author introduces some original characters, and makes so many pertinent and judicious reflections on men and manners, that we should be inclined to think his knowledge of mankind the effect of age and experience, did not the defects of his work, as a literary composition, betray the hand of a young Writer. Among these are faults, of which, though they may little affect the generality of Readers, it may be thought our duty to remind him. To be as tender, however, of the sensibility of a rising genius as possible; we shall only take notice of his having too frequently used the same set of phrases, and having often mistaken a quaintness of expression for wit. To make one example serve as an instance of both—he occasionally rallies chit-chat, and idle conversation;

versation, under the modish denomination of *small-talk*; but whatever fashion may recommend the term, it may be repeated till it puts us in mind, that there may be *small writing* also: which is certainly the most disgusting, and less excusable of the two. This performance is nevertheless, on the whole, so much preferable to most of the novels which have lately appeared, that we may safely recommend it to the perusal of those who have taste and leisure for such kind of amusement.

POETICAL.

Art. 12. *The Tears of Friendship. An elegiac Ode, said to be the memory of several deceased Friends, &c. By Thomas Gibbons.* 4to. 6d. Buckland.

The persons here celebrated, are, the late reverend Drs. Watts, Grosvenor, and Stennet; the reverend Mr. Nottcut, the good Lady Abney, and one or two others of inferior note.

Specimen. Stanza xxxviii.

Freed from the chains of flesh, their painful cell,
And this dark vale, the range of sin and woe,
They with their God, inthron'd in glory, dwell,
And drink the joys that from his presence flow.

Instead of the word *drink*, we could wish *taste* had been used; though, on second thoughts, perhaps both are improper, as we have no idea of spirits enjoying any corporeal pleasures. The most respectable authority may, indeed, be cited for the use of such metaphors; but, nevertheless, we cannot help disliking them, when they appear under the disadvantage of *uninspired expression*, like that of the reverend Mr. Thomas Gibbons.

The above was all we intended to say concerning this little poem; but since we had wrote thus far, we received a letter from an unknown hand, wherein, among other strictures, (which we shall pass over) on Mr. Gibbons's performance, is an observation occasioned by the following stanza, relating to the celebrated Dr. Isaac Watts, whose connection with the Abney-family the Letter-writer seems to think may be misapprehended, from what is said of the *bounties he received*.

And can I mention WATTS, and not recall
ABNEY*, at whose fair seat the Prophet † liv'd,
And from whose hands, that show'r'd their boons on all,
The largest, richest *bounties he receiv'd*?

* If ever Mr. Gibbons, says our Correspondent, was conversant in the family, he must know, that though Dr. Watts thought himself very much obliged to Sir Thomas and Lady Abney, yet that Lady Abney, whom he only could have an opportunity of being acquainted

* The Lady Abney of Stoke-Newington.

† By what authority he styles Dr. Watts a Prophet, is best known to Mr. Gibbons himself.

with,

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with; thought herself equally obliged to Dr. Watts for his residence with them, and the pains he had taken in the education of her daughters, as well as upon several other accounts; and if he visited in the family during the Doctor's last illness, he must have heard Lady Abney often express herself in that manner.

Dr. Watts was far from being in necessitous circumstances; he was many years pastor of a very considerable congregation among the Protestant Dissenters; he also enjoyed a pretty considerable income from his printed works, many of which passed through several editions in his life-time: and notwithstanding he disposed of a large part of his income in charities, he left several thousand pounds behind him at his death.

RELIGIOUS and CONTROVERSIAL.

Art. 13. *An Answer to a second Letter inscribed to the Author of the Remarks upon the Serious Address to the Christian World.* 8vo. 6d. Field.

In our Review for November last, p. 509—510, we made some mention of the controversy between Mr. Stanton, the Author of the Serious Address, and his anonymous antagonist; and we expressed some hopes, that we should have heard no more of it: however, the Remarker, who has now signed his name, T. Bingham, has once more taken the field;—but we shall not trouble our Readers with any further particulars of the dispute.

Art. 14. *A Letter to the Rev. Dr. Free, by the Rev. Thomas Jones, A. M. Chaplain of St. Saviour's, Southwark. With proper affidavits.* 8vo. 3d. Dilly.

Dr. Free having charged the Chaplain of St. Saviour's, with forging Mr. Hayward's noted Letter from the Dead, and then publishing it, Mr. Jones here refutes the charge, and proves that the said letter was really written by the late Mr. Hayward, though not *after* he was dead. The story is thus related in this pamphlet:

'The late Rev. Mr. Hayward was a dissenting minister, (well known in the city of London) with whom I had the happiness to be acquainted. Towards the close of his last illness it was, (Oh! may you and I be as happy, when the time of our departure shall be at hand!) in this awful season it was, that he wrote the letter which has since made much noise, and gave it to a friend, with an injunction to send it (but not till after his departure) to Mr. Pearson, a linnen-draper, in Cheap-side, with whom he had preserved a very intimate friendship. Accordingly, soon after Mr. Hayward's decease, Mr. Pearson received the said letter, and was not a little surprized by the kind artifice his departed pastor had used, in order to convey such spiritual advice and comfort to him. This letter I saw, and procured a copy of, (except what contained matter of private business) which copy agrees with that in your pamphlet, with this immaterial exception, that the word *Fido* is inserted in yours and the other printed copies, instead of Mr. Pearson's Christian name, which was in the original. I own this letter affected

me when I read it, and I thought it would not be amiss to read it to my hearers from the pulpit, hoping it might animate them in the pursuit of that happiness and comfort, in a trying hour, Mr. Hayward seemed so full of. I introduced it therefore in the following manner.

* I took occasion to speak of the great supports and solid comforts real religion inspires, more especially against the fears of death; and then told the congregation, I had an instance of the truth of the above observation in my hand (meaning the aforesaid copy); I told them it was wrote by a minister of my acquaintance in the near and certain prospect of death, and in short, I related every circumstance as I have mentioned above: as numbers, who heard me, can bear me witness. I never gave the least hint that I received it from a departed spirit, (as I am accused of doing); on the contrary, I told the people distinctly and plainly, that the minister wrote it *before he died*, and gave it to a friend to convey it to Mr. P. after his decease. This "God knoweth," is all I have been guilty of, as touching Mr. Hayward's letter. And when it is considered how favourable a reception Mrs. Rowe's Letters from the Dead to the Living have met with from persons of all ranks, Dr. Free might, surely, have passed it by, at least but slightly censured it as a pardonable crime.

* You charge me too, with printing it. I solemnly declare, I knew nothing of its being printed. Had I entertained the least expectation of it, I should never have read the letter from the pulpit. I had no hand, directly or indirectly, in the printing; I was only concerned in reading it. This I own, and acknowledge was a very great, though well meant, indiscretion. *Si id peccare est, fateor id quoque.* But does not the punishment exceed the offence? Allowing, that I was guilty of a folly and indiscretion in reading the letter, yet it does by no means amount to what you, Sir, have laid against me. Forgery, and Imposture, are the crimes you charge me with? and, taking my guilt for granted, you pass sentence upon me accordingly. How greatly must Dr. Free be concerned, when he reflects, that all this is absolutely false and groundless.*

To prove that he did not forge the Letter, Mr. Jones produces several unexceptionable affidavits? so that we are in a little pain for our good friend the Doctor, not being able to divine how he will bring himself out of this scrape. On the whole, however, this affair naturally reminds us of the dispute between Isaac Bickerstaff, Esq; and Mr. Partridge the Almanack-maker.

MEDICAL.

Art. 15. *A plain Account of the Venereal Disease, with the Method of Cure in its several Stages; by which the Patient may be a judge of his own case, and may either cure himself, or if he employs another, may know whether he treats him properly.* 8vo. 1s. 6d. Jackson and Cooper.

As this appears to be one link of the long chain of medical pamphlets lately begun, and sedulously continued, by the ever industrious Dr. Crine Uvedale Hill; and as we have sufficiently intimated our opinion of that learned Gentleman's late productions, we shall not trouble our Readers with any particulars concerning this venereal affair.

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T H E
MONTHLY REVIEW,

For M A R C H, 1759.

The Conclusion of Robertson's History of Scotland, Vol. II.

FROM the specimens of this ingenious work given in the last month's Review, we may suppose our readers already well acquainted with the nature and extent of the subject, and with the Author's talents and acquirements for historical composition.

Before we enter upon this second volume, it will not be improper to observe, that it required all the ornaments of writing, to keep the reader's attention alive, in his way through the beaten tracks of history. In the preceding volume, the historian's genius had its full scope; the contents were not destitute of the recommendation of novelty and variety. The writer had an opportunity to shew his extensive reading, and to display his political sagacity, in tracing the first principles of the Scotch constitution, to their origin, and explaining the nature of the feudal system, which is utterly unknown to many, and perfectly understood by very few. Besides the originality of this preliminary matter, the periods of history, likewise, comprized in the first volume, were by no means familiar to the English reader. The annals of Scotland, from the earliest times to Mary's short-lived reign in that kingdom, were but little known or regarded. With such materials, perhaps, a writer, with less power of execution, might have succeeded in engaging the reader's attention.

VOL. XX.

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But in this second volume, the historian had not these advantages to support him. The contents, including the transactions in Scotland, from Mary's captivity in England to the accession of her son James VI. to the crown of Great Britain, are so interwoven with the English history, that they are generally known even to common readers: and it demanded peculiar skill to render passages, so familiar to our recollection, agreeable and entertaining.

In this attempt the historian, nevertheless, has happily succeeded. He has embellished old materials with all the elegance of modern dress. He has very judiciously avoided too circumstantial a detail of trite facts. His narratives are succinct and spirited. His reflections are copious, frequent, and pertinent.

To this volume is annexed an appendix, containing many curious and original papers, which serve as vouchers for the particulars recorded by our historian. It likewise comprises a critical dissertation, concerning the murder of king Henry, and the genuineness of the queen's letters to Bothwell.

The first historical circumstance, which seems worthy of observation, is an event which determined Elizabeth's conduct with regard to the affairs of Scotland. 'Pope Pius V. having issued a bull, whereby he excommunicated Elizabeth, deprived her of her kingdom, and absolved her subjects from their oath of allegiance, Felton, an Englishman, had the boldness to fix it on the gates of the bishop of London's palace. Elizabeth imputed this step which the pope had taken, to a combination of the Roman Catholic princes against her, and suspected that some plot was on foot in favour of the Scotch queen. In that event, she knew that the safety of her own kingdom depended on preserving her influence in Scotland; and in order to strengthen this, she renewed her promises of protecting the king's adherents, encouraged them to proceed to the election of a regent, and even ventured to point out the earl of Lenox as the person who had the best title; upon whom that honour was accordingly conferred.' 'Thank heaven! the thunder of the vatican is no longer terrible; it is now regarded as a meer *brutum fulmen*; and the pope's bull, like the ban of the empire, is more an object of ridicule than of dread.

The historian then proceeds to give a detail of the civil commotions in Scotland, between the *king's men* and the *queen's men*, which became names of distinction, appropriated to the different parties. His relation of the taking Dunbarton castle, for the regent, must not be omitted; as it was attended with a circumstance of a very remarkable nature. This castle was thought impregnable; but a disgusted soldier, who had served in the garrison,

garrison, proposed a scheme to the regent for taking it, which was accordingly attempted, under the direction of Capt. *Crawford*. At midnight, scaling ladders were fixed to the walls, but, by the weight and eagerness of those who mounted them, were brought to the ground. Their ladders were made fast a second time; but in the middle of the ascent, they met with an unforeseen difficulty. One of their companions was seized with some sudden fit, and clung, seemingly without life, to the ladder. All were at a stand. It was impossible to pass him. To tumble him headlong was cruel; and might occasion a discovery. But *Crawford's* presence of mind did not forsake him. He ordered the soldier to be bound fast to the ladder, that he might not fall when the fit was over; and turning the other side of the ladder, they mounted with ease over his belly. By this stratagem they at length got possession of the castle without the loss of a single man. In it they found Hamilton, the unfortunate archbishop of St. Andrews; who, having been attainted, was executed without any formal trial.

The king's party however suffered in their turn. 'They were surprized at Stirling, where they were holding a parliament after the example of that held at Edinburgh, under the queen's authority. Four hundred men surrounded the town, and made prisoners of the regent, and several persons of distinction. The word among the queen's soldiers was, *Think on the archbishop of St. Andrew's*; and Lenox, the regent, fell a sacrifice to his memory: the officer, to whom he surrendered, having lost his own life, in endeavouring to protect him.' One cannot reflect without horror on the ungoverned rage of civil discord among a rude people, who are strangers to humanity, and who measure justice by the length of their swords.

About this time happened the massacre of Paris, by which *ten thousand* protestants, without distinction of age, or sex, or condition, were murdered in Paris alone. The same barbarous orders were sent to other parts of the kingdom, and the like carnage ensued. This deed, which, as our historian observes, no *popish* writer, in the present age, mentions without detestation, was, at that time, applauded in Spain; and at Rome, solemn thanksgivings were offered to God for its success. But among the protestants it excited inconceivable horror; of which a striking picture is drawn by the French ambassador at the court of England, in his account of his first audience after the massacre. 'A gloomy sorrow, says he, sat on every face; silence, as in the dead of night, reigned through all the chambers of the royal apartment; the ladies and courtiers were ranged on each side, all clad in deep mourning, and as I passed through them, not one bestowed on me a civil look, or made the least return to

my salutes.' The sense which our forefathers expressed on account of this horrid deed, was truly spirited and noble. The remembrance of that inhuman slaughter ought ever to be kept alive; and is sufficient to perpetuate a just abhorrence of a religion, which endeavours to root itself in blood. Later experience convinces us, that the papists still retain the same principles of cruelty. But the gaudy foppery of their worship seduces weak converts, who do not see the extravagant folly, and savage barbarity, which lurks beneath the papal mask. The pomp and pageantry of the catholic religion glitter before the eyes of its votaries, but murder and assassination pursue the steps of its opponents.

Our historian proceeds to point out the ill effects which this massacre had on Mary's interest; and then turns from civil transactions to the affairs of the church. Under this head, he takes notice of the Death of Knox, whose character he has drawn with peculiar spirit and impartial judgment.

' Soon after the breaking up of this assembly, says he, Knox, the prime instrument of spreading and establishing the Reformed religion in Scotland, ended his life, in the 67th year of his age. Zeal, intrepidity, disinterestedness, were virtues which he possessed, in an eminent degree. He was acquainted, too, with the learning, cultivated in that age; and excelled in that species of elo-

pronounced his eulogium in a few words, the more honourable for Knox, as they came from one, whom he had often censured with peculiar severity, "Here lies He, who never feared the face of man."

It is observable that Luther, the celebrated reformer, was distinguished by the same severity of manners, and impetuosity of temper. Perhaps this violent disposition may, on many occasions, be highly serviceable to innovators, and absolutely necessary to introduce new religious or civil establishments: but certainly nothing but gentleness and moderation can strengthen and improve the system of christianity.

Our historian, having reviewed the measures by which the Earl of Morton, the new regent, rendered his administration odious, he at length turns his eyes upon the king, of whose education and dispositions he gives the following account. 'James, says he, was now in the twelfth year of his age. The queen, soon after his birth, had committed him to the care of the Earl of Mar, and during the civil wars, he had resided securely in the castle at Stirling. Alexander Erskin, that nobleman's brother, had the chief direction of his education. Under him was the famous Buchanan, together with three other preceptors, the most eminent the nation afforded, for skill in those sciences, which were deemed necessary for a prince. The young king shewed an uncommon passion for learning, and made great progress in it; and the Scots fancied that they already discovered in him, all those virtues, which the fondness or credulity of subjects usually ascribe to princes during their minority. But as James was still far from that age, at which he was permitted by law to assume the reins of government, the regent did not sufficiently attend to the sentiments of the people, nor reflect, how naturally these prejudices in his favour might encourage the king to anticipate that period.'

Our Author then describes the artifices which the regent's enemies employed to render the king suspicious of his power. He relates the intrigues which were carried on against the regent, and which at last ended in his ruin; being brought to trial, and condemned for the murder of the late king. Our historian's account of his behaviour under sentence of death, is too striking to be suppressed; more especially as it contains a declaration from the regent, who, in those solemn moments, when men are not prone to falsehood, impeached the queen as the author of her husband's murder.

'During that awful interval, Morton possessed the utmost composure of mind. He supped cheerfully; slept a part of the

night, in his usual manner; and employed the rest of his time in religious conferences, and in acts of devotion, with some ministers of the city. The clergymen who attended him, dealt freely with his conscience, and pressed his crimes home upon him. What he confessed with regard to the crime for which he suffered is remarkable, and supplies, in some measure, the imperfection of our records. He acknowledged, that on his return from England after the death of Rizio, Bothwell had informed him of the conspiracy against the king, which the queen, as he told him, knew of and approved; that he solicited him to concur in the execution of it, which, at that time, he absolutely declined; that, soon after, Bothwell himself, and Archibald Douglas, in his name, renewing their solicitations to the same purpose, he had required a warrant, under the queen's hand, authorizing the attempt, and as that had never been produced, he had refused to be any farther concerned in the matter. "But, continued he, as I neither consented to this treasonable act, nor assisted in the committing of it, so it was impossible for me to reveal, or to prevent it. To whom could I make the discovery? The queen was the author of the enterprize. Darnly was such a changeling, that no secret could be safely communicated to him. Huntley and Bothwell, who bore the chief sway in the kingdom, were themselves the perpetrators of the crime." These circumstances, it must be confessed, go some length towards extenuating Morton's guilt; and though his apology for the favour he had shewn to Archibald Douglas, whom he knew to be one of the conspirators, be far less satisfactory, no uneasy reflections seem to have disquieted his own mind on that account. When his keepers told him that the guards were attending, and all things in readiness, "I praise my God, said he, I am ready likewise." Arran commanded these guards; and even in those moments, when the most implacable hatred is apt to relent, the malice of his enemies could not forbear this insult. On the scaffold, his behaviour was calm; his countenance and voice unaltered; and after some time spent in devotion, he suffered death with the intrepidity, which became the name of Douglas. His head was placed on the public jail of Edinburgh; and his body, after lying till sun-set on the scaffold, covered with a beggarly cloak, was carried by common porters to the usual burial-place of criminals. None of his friends durst accompany it to the grave, or discover their gratitude and respect by any symptoms of sorrow.

The relation of this event, is followed by a review of the unpopular conduct of the king's two favourites, the duke of Lennox, and the earl of Arran; against whom the nobles formed a conspiracy. As changes in the administration, which, as our

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Author observes, among polished nations, are brought about slowly and silently, by artifice and intrigue, were, in that rude age, effected suddenly, and by violence, the king's situation, and the security of the favourites, encouraged the conspirators to have immediate recourse to force. Accordingly they seized the king's person at Ruthven. This passage in history is so well known, that it is needless to repeat the particulars of this rebellious enterprize. The king, says our Author, complained, expostulated, threatened, and finding all these without effect, burst into tears. "No matter, said Glamis (one of the conspirators) fiercely, better children weep than bearded men."

Our historian then changes the scene, and leaves Scotland torn to pieces by intestine factions, to take a view of the state of affairs in England. Here the deplorable condition of the unhappy Mary is represented in the most moving terms of description. To add to the misery of her captivity, a breach happened between her and her son, who wrote a harsh and undutiful letter to his mother, in which he expressly refused to acknowledge her to be queen of Scotland, or to consider his affairs as connected, in any wise, with hers. This cruel requital of her maternal tenderness, overwhelmed Mary with sorrow and despair. 'Was it for this, said she, in a letter to the French ambassador, that I have endured so much, in order to preserve for him the inheritance, to which I have a just right? I am far from envying his authority in Scotland. I desire no power there; nor wish to set my foot in that kingdom, if it were not for the pleasure of once embracing a son, whom I have ever loved with too tender affection. Whatever he either enjoys or expects, he derived it from me. From him I never received assistance, supply, or benefit of any kind. Let not my allies treat him any longer as a king; he holds that dignity by my consent; and if a speedy repentance does not appease my just resentment, I will load him with a parent's curse, and surrender my crown, with all my pretensions, to one, who will receive them with gratitude, and defend them with vigour.' In this letter, we may observe a strange compound of affection, pride, resentment, and revenge. Could we, however, forget her vices, her hard fate was greatly to be lamented. To be forced to fly from her rebellious subjects, to be held in captivity by an unnatural sister, and to be insulted by an undutiful son, was too much for human nature to endure.

But the time now approached, which put a period to her wretchedness, and her existence together. An act of parliament had been made in England, which provided, 'That if any rebellion should be excited in the kingdom, or any thing attempted to the hurt of her majesty's person, *by or for any person pre-*

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tending a title to the crown, that the persons found guilty should be excluded any right to the crown, and pursued to death.' In consequence of this strange statute, which was plainly levelled at the queen of Scots, she was brought to trial at Fotheringay, for a conspiracy against Elizabeth. But Mary refused to acknowledge the jurisdiction of Elizabeth's commissioners, and expressed her refusal in the following spirited strain. "I came into the kingdom, said she, an independant sovereign, to implore the queen's assistance, not to subject myself to her authority. Nor is my spirit so broken by its past misfortunes, or so intimidated by present dangers, as to stoop to any thing unbecoming the majesty of a crowned head, or that will disgrace the ancestors from whom I am descended, and the son to whom I shall leave my throne. If I must be tried, princes alone can be my peers. The queen of England's subjects, however noble their birth may be, are of a rank inferior to mine. Ever since my arrival in this kingdom, I have been confined as a prisoner. Its laws never afforded me any protection. Let them not now be perverted in order to take away my life."

She was at length, nevertheless, our historian observes, prevailed upon to alter her resolution. She was told by the commissioners, that by avoiding a trial she injured her own reputation, and deprived herself of the only opportunity of setting her innocence in a clear light, of which they and their mistress wished above all things to be convinced. But we cannot

to employ their whole interest for my relief. I have, likewise, endeavoured to procure for the English Catholics some mitigation of the rigour with which they are now treated; and if I could hope, by my death, to deliver them from oppression, I am willing to die for their sake. I wish, however, to imitate the example of Esther, not of Judith, and would rather make intercession for my people, than shed the blood of the meanest creature, in order to save them. I have often checked the intemperate zeal of my adherents, when either the severity of their own persecutions, or indignation at the unheard-of injuries which I have endured, were apt to precipitate them into violent councils. I have even warned the queen of dangers to which these harsh proceedings exposed herself. And worn out, as I now am, with cares and sufferings, the prospect of a crown is not so inviting, that I should ruin my soul in order to obtain it. I am no stranger to the feelings of humanity, nor unacquainted with the duties of religion, and abhor the detestable crime of assassination, as equally repugnant to both. And, if ever I have given consent by my words, or even by my thoughts, to any attempt against the life of the queen of England, far from declining the judgment of men, I shall not even pray for the mercy of God."

The unhappy Mary, notwithstanding, received sentence of death, which was accordingly executed. The circumstances of her behaviour at that awful period, are related by our historian in the most pathetic terms of description: but we have only room to insert the concluding paragraph. 'She prepared for the block, says he, by taking off her veil and upper garments; and one of the executioners rudely endeavouring to assist, she gently checked him, and said, with a smile, that she had not been accustomed to undress before so many spectators, nor to be served by such valets. With calm but undaunted fortitude, she laid her neck on the block; and while one executioner held her hands, the other, at the second stroke, cut off her head, which falling out of its attire, discovered her hair already grown quite grey with cares and sorrows *.'

Our historian's character of the Scots queen, which has been so variously represented by different writers, must not be omitted. 'To all the charms of beauty, says he, and the utmost elegance of external form, she added those accomplishments, which render their impression irresistible. Polite, affable, insinuating, sprightly, and capable of speaking and of writing with equal ease and dignity. Sudden, however, and violent in all her attachments; because her heart was warm and unsuspicious. Impatient of contradiction; because she had been accustomed from her infancy to be treated as a queen. No stranger, on some occasions, to dissimulation; which, in that perfidious

court

* She was 44 years and two months old, at the time of her death.

court where she received her education, was reckoned among the necessary arts of government. Not insensible of flattery, or unconscious of that pleasure, with which almost every woman beholds the influence of her own beauty. Formed with the qualities which we love, not with the talents that we admire; she was an agreeable woman, rather than an illustrious queen. The vivacity of her spirit, not sufficiently tempered with sound judgment, and the warmth of her heart, which was not, at all times, under the restraint of discretion, betrayed her both into errors, and into crimes. To say that she was always unfortunate, will not account for that long and almost uninterrupted succession of calamities which befall her; we must likewise add that she was often imprudent. Her passion for Darnly was rash, youthful, and excessive. And though the sudden transition to the opposite extreme was the natural effect of her ill-requited love, and of his ingratitude, insolence, and brutality; yet neither these, nor Bothwell's artful address, and important services, can justify her attachment to that nobleman. Even the manners of the age, licentious as they were, are no apology for this unhappy passion; nor can they induce us to look on that tragical and infamous scene which followed upon it, with less abhorrence. Humanity will draw a veil over this part of her character which it cannot approve, and may, perhaps, prompt some to impute her actions to her situation, more

brought on a rheumatism, which deprived her of the use of her limbs. No man, says Brantome, ever beheld her person without admiration and love, or will read her history without sorrow.'

Having closed this melancholy scene, the Historian returns to the transactions of Scotland. He points out the artifices which Elizabeth used to sooth James, and prevent him from revenging the death of his mother. He then takes notice of the domestic regulations, which the King made in civil and ecclesiastical affairs, and at length proceeds to relate the circumstances of his marriage with Ann of Denmark *. 'The young Queen,' says he, 'having set sail towards Scotland, James made great preparations for her reception, and waited her landing with all the impatience of a lover; when the unwelcome account arrived, that a violent tempest had arisen, which drove back her fleet to Norway, in a condition so shattered, that there was little hope of its putting again to sea, before the spring. This unexpected disappointment he felt with the utmost sensibility. He instantly fitted out some ships, and without communicating his intention to any of his council, sailed, in person, attended by the Chancellor, several noblemen, and a train of three hundred persons, in quest of his bride. He arrived safely in a small harbour, not far distant from Upslo, where the Queen then resided, and where the marriage was solemnized.

No event, our Author observes, appears to be a wider deviation from his general character, than this sudden folly. James he adds, was not susceptible of any refined gallantry, and always expressed that contempt for the female character, which a pedantic erudition, unacquainted with politeness, is apt to inspire. These reflections are extremely judicious and elegant: and we entirely agree with the Writer, who concludes, that James took this gallant resolution more from political than amorous considerations.

Our Historian then proceeds to give an account of the disorders in the ecclesiastical and civil state of Scotland, after the

* It is remarkable, that James was so defective in history, that he declined an alliance with Denmark for some time, being informed as he said, 'that the King of Denmark was descended but of merchants, and that few made account of him or his country, but such as spoke the Dutch tongue.' Had he read of the ravages and conquests of the Danes, both in England and Scotland; or if he had known that marriages had been formerly contracted between his own family and that of Denmark, he could not have been so ignorant to credit such information. We are obliged for this anecdote to that judicious Biographer, Mr. Harris, the Author of the Lives of James the First, and Charles the First.

King's return; and among other extraordinary instances, takes notice of the seditious doctrine delivered by Mr. David Black, minister of St. Andrew's, who affirmed, "That the King had permitted the popish Lords to return into Scotland, and by that action had discovered the treachery of his own heart; that all Kings were the devil's children; that Satan had now the guidance of the court; that the Queen of England was an atheist; that the judges were miscreants and bribers; the nobility godless and degenerate; the privy counsellors cormorants, and men of no religion:" and in his prayer for the Queen, he used these words; "We must pray for her for fashion's sake, but we have no cause, she will never do us good."

Mr. Black's discourse was without doubt unpardonably free: and this circumstance leads us to express our concern at the conduct of some modern divines, who affect to be politicians in their pulpits. When they step out of the way of their function, and interfere with civil affairs, in which the interest of religion is no way concerned, they deserve to be reprimanded. What laws are most conformable to the constitution of the church, may be a subject proper for their consideration; but what alliances are profitable to the nation, should be discussed at the council-board, not in the pulpit. If we allow the clergy to talk against Jew-bills, we cannot excuse their meddling with treaties.

Our Historian, in the ensuing pages, discloses all the particulars, and states the different relations, of Gowry's conspiracy, the reality of which some Writers have doubted. The history then drawing towards a conclusion, comes to the death of Elizabeth, whom our Author thus characterizes.

* Foreigners often accuse the English of indifference and disrespect towards their Princes. But without reason; no people are more grateful than they, to those Monarchs who merit their gratitude. The names of Edward III. and Henry V. are mentioned by the English of this age, with the same warmth as they were by those who shared in the blessings and splendor of their reigns. The memory of Elizabeth is still adored in England. And the Historians of that kingdom, after celebrating her love of her people; her sagacity in discerning their true interest; her steadiness in pursuing it; her wisdom in the choice of her ministers; the glory she acquired by arms; the tranquility she secured to her subjects; and the increase of fame, of riches, and of commerce, which were the fruits of all these; justly rank her among the most illustrious Princes. Even the defects in her character, they observe, were not of a kind pernicious to her people. Her excessive frugality was not accompanied with the
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love of hoarding; and though it prevented some great undertakings, and rendered the success of others incomplete, it introduced economy into her administration, and exempted the nation from many burdens, which a Monarch, more profuse of more enterprising, must have imposed. Her slowness in rewarding her servants, sometimes discouraged useful merit; but it prevented the undeserving from acquiring power and wealth, to which they had no title. Her extreme jealousy of those Princes, who pretended to dispute her right to the crown, led her to take such precautions, as tended no less to the public safety, than to her own; and to court the affections of her people, as the firmest support of her throne. Such is the picture the English draw of this great Queen.

Whoever undertakes to write the history of Scotland, finds himself obliged, frequently, to view her in a very different, and in a less amiable light. Her authority in that kingdom, during the greater part of her reign, was little inferior to that, which she possessed in her own. But this authority, acquired at first by a service of great importance to the nation, she exercised in a manner extremely pernicious to its happiness. By her industry in fomenting the rage of the two contending factions; by supplying the one with partial aid; by feeding the other with false hopes; by balancing their power so artfully, that each of them was able to distress, and neither of them to subdue the other; she rendered Scotland long the seat of discord, confusion, and bloodshed: and her craft and intrigues, effecting what the valour of her ancestors could not accomplish, reduced that kingdom to a state of dependence on England. The maxims of policy, often little consonant to those of morality, may, perhaps, justify this conduct. But no apology can be offered for her behaviour to Queen Mary; a scene of dissimulation without necessity; and of severity beyond example. In almost all her other actions, Elizabeth is the object of our highest admiration; in this we must allow, that she not only laid aside the magnanimity which became a Queen, but the feelings natural to a woman.

This character of Queen Elizabeth is, in our opinion, drawn with equal spirit and impartial justice. Certainly, whatever we determine of her political, no one can justify her moral principles. Perhaps we may be warranted in suggesting, that the benefits which resulted to the nation from her political conduct, were owing rather to accident, or the necessity of her affairs directed by prudent council, than to her own good inclinations, or patriot virtues. It is certain, that she inherited a large portion of her father's arbitrary and tyrannic disposition. Whoever reads her speeches to her parliament, will find many of them delivered in the very language of despotism. But words were not all. On many occasions she exerted absolute power, and committed acts

of violence in the rights of the people, which we hope never to see drawn into precedent for the future. It is observable, that though most Historians agree, that her death was accelerated by her grief for the execution of the Earl of Essex, yet none of them have mentioned how strong a presumption it was, of her tenderness for Essex, to have set so much compassion for his fate, when she gave no token of any such tender concern at the death of a sister, whom she pretended to have been executed contrary to her intentions, and whose fate, in many respects, might be deemed more worthy of compassion.

The ingenious Writer closes his history with considering the influence which the accession of James to the crown of England, had upon the Kingdom of Scotland: which he observes, affected not only the civil and ecclesiastical constitutions, but the genius, taste, and spirit of the nation; things of a nature still more delicate. 'When learning,' says he, 'revived in the fifteenth and sixteenth centuries, all the modern languages were in a state equally barbarous, devoid of elegance, of vigor, and even of perspicuity. This, he takes notice, introduced the use of the Latin language in compositions, in which the moderns attained a degree of elegance, which the Romans themselves scarce possessed beyond the limits of the Augustan age. While this,

taste, and to make trial of the strength and compass of their own languages, Scotland ceased to be a kingdom. The transports of joy which the accession at first occasioned, were soon over; and the Scots, being at once deprived of all the objects that refine or animate a people, of the presence of their Prince, of the concourse of the nobles, of the splendor and elegance of a court, an universal dejection of spirit seems to have seized the nation. The court being withdrawn, no domestic standard of propriety and correctness of speech remained. Thus, he observes, during the whole seventeenth century, the English were gradually refining their language and their taste; in Scotland, the former was much debased, and the latter almost entirely lost.

‘At length,’ says he, ‘the union having incorporated the two nations, and rendered them one people, the distinction which had subsisted for many ages gradually wear away; peculiarities disappear; the same manners prevail in both parts of the island; the same Authors are read and admired; the same entertainments are frequented by the elegant and polite; and the same standard of taste, and of purity in language, is established: and the Scots, after being placed, during a whole century, in a situation no less fatal to the liberty, than to the taste and genius of the nation, were at once put in possession of privileges more valuable than those which their ancestors formerly enjoyed; and every obstruction that had retarded their pursuit, or prevented their acquisition of literary fame, was totally removed.’ It is with pleasure we add, that our Historian is himself a living proof of the truth of his own proposition: for his history is one of the strongest evidences, that all impediments to literary fame in Scotland, are totally removed.

As we have in this article, and in our review of the first volume, sufficiently expressed our sentiments of this work; we shall only add, that we are sorry the author has omitted that necessary appendage to all large books, *a good index*; without which a history can only answer the purpose of present amusement; but cannot prove very useful to those who want to consult them occasionally.

Reflections, or Hints, founded upon Experience and Facts, touching the Law, Lawyers, Officers, Attorneys, and others concerned in the Administration of Justice. Humbly submitted to the consideration of the Legislature. 8vo. 1 s. Davis.

THOUGH these Reflections have not the merit of novelty to recommend them, most of them having appeared in print before; yet as they are too material and pertinent to be forgotten, the repetition is the more excusable.

If it be true, says the Writer, that liberty is established by the laws of England, our freedom must then depend upon the knowledge, capacity, integrity, and courage, of the professors of the law, as well as upon the virtue and incorruption of the legislature, who from time to time alter those laws, or make new ones.

He then takes notice of several schemes which have been set on foot to the prejudice of the law, and its professors. Among others, he mentions the changing the language and character of the law.

‘ Among many other bad consequences,’ says he, ‘ that must in a few years ensue, from this alteration of the language and hand-writing of legal proceedings, some are already at hand: pleadings are now become about twice as long, in every cause, as they were before the records were written in a thousand different scribbling hands; as unlike each other, as all of them are unlike the beautiful court-hands; and will be as difficult to be read or understood by our grand-children, as the fairest record of the last reign, is already become, to many learned counsel, I had almost said to some of his Majesty’s own counsel, learned in English pleading, at the bar.

‘ The wretched scrawls called our records, at present, are not only infinitely different, but the horrid jargon of the contents thereof, called the pleadings of one single term, has as many dialects as there are special pleaders, drawers, or translators thereof; and a plea or a declaration drawn or translated into barbarous English by a Yorkshire or Lancashire Man (every one easily conceives) must appear in a very different dress from those drawn by a Somersetshire or a Cornish man.

‘ Every art or science whatever, has certain terms of art, as well as a language, peculiar to itself; the terms of art and language belonging to the law, (before it became English nonsense) had acquired most certain, fixed, and permanent meanings; the register of writs, that famous monument of antiquity! and the very ground and foundation of the Law of England, is written in the Latin language, and in the court of Chancery hand, which although it be an hundred years old, is as legible and intelligible to any man now living, who was bred to the law before it was turned into English, as it was to the very person who wrote it; or, as if it had been written yesterday; but is now become almost as unintelligible to the greatest part of the gentlemen at the bar, learned in the law jargon of the present time, as an Egyptian hieroglyphic, or as the gibberish of a parcel of pleadings of these days are still unintelligible to a country squire, or a foxhunter.’

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The Writer might have added, as another proof of the inefficiency of such an alteration, that, as few clients understand the pleadings, though written in what is called English, so scarce any of them ever see the pleadings in their causes, but wholly on their solicitors.

He then proceeds to point out several abuses which have crept into the practice of the law. He likewise takes notice of the encroachments which the several courts of justice have made upon each other; and concludes with observing, that the enormous increase of the expence of law-suits, has very nearly destroyed the law, and deprived the subject of his most valuable right: for it is the same thing, says he, to the subject, whether his right be denied him, or so high a price be set upon it, that he is unable to purchase it.

Upon the whole, these Reflections are judicious and spirited; though the Writer, in some parts, treats his subject with too much severity. As this performance evidently denotes him a lawyer, he should remember, that while he is treating of his profession, without any part of his province.

Treatise on Rents. By a late Lord Chief Baron of his Majesty's Court of Exchequer. 8vo. 3s. 6d. Nourie.

IN the preface to this *Treatise* we are told, assurances were given to the Editor, that it was written by the late Lord Chief Baron Gilbert; and, indeed, it comprehends such an extensive view, and accurate knowledge, of the subject, that one may not unreasonably suppose it the work of that eminent Writer. Nevertheless, we cannot think that it will be of great assistance to instruct the Reader concerning the practice with regard to Rents, as is intimated in the Preface. They who are only desirous of acquiring a practical knowledge of the subject, will find themselves disappointed in their hopes of attaining it by a perusal of this treatise; not only by reason of the many alterations which have been made by late statutes, particularly with regard to distresses, but likewise on account of the very technical manner in which the learned Author expresses himself, and which is by no means suited to convey information to those whose desires or abilities are confined to practical enquiries. But for men of talents and application, who delight in radical researches, this *Treatise* will be an useful guide. The principal parts are traced back to the fountain of ancient policy in this country, and explained upon the principles of the feudal system.

REV. March, 1759.

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system. It is true, there are many doctrinal maxims, which are not to be accounted for by the rules of feudal policy: nevertheless, its general principles are so interwoven with the present system, that without a competent knowledge of that antient learning, and an historical acquaintance with the many changes and alterations which have been successively made, it is impossible to gain a clear and satisfactory idea of legal science.

Our Author very properly opens this treatise on rents, with an account of the antient state of property.

* All property, says he, by our law, is presumed to have been originally in the crown; and the king portioned it out in large districts to the great men that had deserved well of him in the wars, and were able to advise him in time of peace. This was the nature of their tenure; and these were all the services the king expected in return for such concessions. But these large districts or countries would have been but of little use, either to the lords, or to the public, if they had continued in their own hands: in such a case, they must, in the midst of their large territories, have wanted almost the necessaries of life, and the public that strength and security, which land well peopled and cultivated produces and yields. From hence it became necessary to subdivide those territories; and the division must necessarily have been made among two sorts of men, to answer the several necessities of the Lord and the public:—The *military men*, to attend the lord in the field, and venture their lives for their country;—And the *Socmen*, to plow the demesnes which the lord kept in his own hands for the support of his own table, or to make an annual return of corn and other provisions for that use and purpose: and hence, by the way, the lands which the socmen held were called *farms*, from the Saxon word *searm*, which signifies provisions.

* These corporal services, as money multiplied and trade increased, were changed into money by the consent of the tenants, and the desire of the lords; and, as the military tenure began to decline, they admitted of compositions from the feudal tenant for not attending his lord in the field, and those compositions were ascertained by parliament after the war was over, which was called *escuage*: this change of the services seems to have been for the ease and advantage of the lords, because they were no longer obliged to carry their own provisions to the camp, when they had money from their tenants, which in every place would sufficiently provide them with all the necessaries of life.

He then proceeds to shew, that antiently, in the feudal law, the not paying attendance in the lord's courts, or not doing the
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feudal service, was punished with the forfeiture of the estate; but that these feudal forfeitures were afterwards turned into distresses, according to the pignorary method of the civil law; that is, the land that is set out to the tenant is hypothecated, or as a pledge in his hands, to answer the rent agreed to be paid to the landlord; and the whole profits arising from the land, are liable to the lord's seizure for payment and satisfaction of it.

The learned writer, in the next place, takes notice of other securities which the lord had, by the feudal law, for the faithful performance of his services: and then enters upon the general disposition of the work, which is contained under the following divisions:

1. What a *Rent Service* is; and the several sorts of rents,
2. Out of what things rents may issue; and upon what conveyances they may be reserved.
3. By what words a rent may be reserved or created: how several rents may be reserved in one deed: and of the days of payment in law.
4. To whom rents may be reserved or granted: by what words the rent being reserved, may be continued to those that are to have the reversion after the death of the lessor.
5. The remedies for the recovery of rent: and in what cases a demand is necessary; and at what time and place it must be made.
6. What acts of the lessor or lessee amount to a discharge of the rent: and herein of the eviction of the land; the suspension, extinguishment, and apportionment of the rent.

These several heads are treated with great learning and knowledge: but as, probably, few of our readers can be entertained by matters of so dry a nature, it will not be expected that we should follow our author through each enumeration. We shall therefore content ourselves with selecting some few specimens, where he has explained the reason of the law, upon original principles, in a manner so curious and satisfactory, as must be highly agreeable to every intelligent reader.

Speaking of a *Rent Charge*, he shews that it may be created, either by reservation or grant—that is, to speak less technically, it may be created in the first manner, where the person, who parts with this whole estate, reserves a rent to himself with clause of distress: and in the second manner, where the tenant grants an yearly rent out of his lands to another, with a clause of distress.

‘ This last, says our Author, seems the most ancient way of creating them, for it is but reasonable to suppose, that when the absolute

absolute property of the *Feud* came to be established in the feudal diary, this method was soon taken up to provide for his younger children, or answer his other extraordinary occasions; and the whole bulk of the estate, notwithstanding such grants, descended to the heir intire, to support the dignity of the family: and there was this further conveniency, that these grants might be made without the consent of the Lord of whom the land was holden, because there was no stranger introduced into the *Feud*. Whereas by the feudal law, the tenant could not make a disposition of any part of the *Feud* without the lord's licence: but tho' upon these accounts, these grants might have been frequent and prevailed much, yet the grantee could have no remedy by *distress*, without such remedy had been particularly provided in the deed of grant; because there could be no forfeiture of the *Feud* by the old law for nonpayment of this sort of rent; for that were to admit a stranger into the *Feud* without the consent of the lord: and therefore the *distress*, which was substituted in the room of the forfeiture, could not be derived to the grantee from the nature of the grant itself: and this construction on the grant the rather obtained, because such grants were against the policy of the feudal law; since they were so far from producing any strength or safety to the public, that they really lessened and impaired it: in as much as the feudal tenant who made the grant was the less able to perform the duties of the military tenure to his lord, and must come worse provided and equipt into the field, when so much of the annual profits were annually devoted to answer such grants.'

Under the head of the second enumeration, that is, 'Out of what things rents may issue, and on what conveyances they may be reserved,' the author shews that rent cannot issue out of any incorporeal inheritance, because they are such things in their nature as a man can never recur to for distress: for instance, says he, if I have a right of commonage in another man's soil, I grant it to A, reserving rent: if the rent be behind, I cannot distrain the beasts of A, because the right of commonage, which every man has, runs through the *whole* common, and I cannot say that any *particular* part of the common is mine more than another: therefore, it follows, that since no man can distrain for rent but on the premises demised, and it is impossible to discover any particular part of the common which I have a *separate* right to, to demise that, I can have no remedy by distress for the rent reserved.

He observes, that the law is the same with regard to *tithes*, for that a reservation of rent upon a lease of them is not good. * But, says he, a reservation out of these sort of inheritances is good *to the king*; because the king by his prerogative may distrain all

all the lands of his lessees for such rent: and therefore, since he has a remedy for the rent, there is no reason that such reservation should not be good.

‘ Another reason why a rent issues not out of the *incorporeal* inheritance is this; because every *incorporeal* right (till by age it was formed into a prescription) did originally rise by grant from the crown, and such grants seem to be made for particular purposes, as the grant of a *fair*, to be under the protection of the lord,—The grant of an *advowson*, that the patron should appoint *able* and *fit* persons to the church without any prospect of profit,—And of *common*, for the benefit of the beasts of every one of the tenants: and therefore to let such *incorporeal* inheritance for *gable* or *rent* was esteemed contrary to the design and purpose of such grants: but the *corporeal* rights of the feud were trusted to the lord to create a *dependancy* for the better service of the government; and therefore as he might *hire* them for the personal service and attendance of tenants, so for the same reason he may do it for his own profit, since such profit makes him better able to serve the government.’

Under the titles of extinguishment and apportionment of rent, the learned writer marks a distinction between a rent service and a rent charge. What a rent charge is, we have above explained; but it is necessary to define the former, by acquainting the reader, that where a person conveys only part of his estate to another, and reserves a rent to himself, the reversion of the lands continuing in him, this is called a *rent service*; and the landlord may distrain for the rent by common law, without any particular covenant for that purpose, as must be in the case of a *rent charge*. This *rent service* likewise is presumed to be accompanied with some corporeal service, as fealty, &c.

‘ If a man, says our Author, who has a *rent service*, purchases part of the land out of which the rent issues, the *rent service* is *not extinguished*, but shall be apportioned according to the value of the land; so that such purchase is a discharge to the tenant, for so much of the rent as the *value* of the land purchased amounts to.

‘ But if a man has a *rent charge*, and purchases part of the land out of which the rent issues, the *whole rent* is *extinguished*; and consequently the tenant is discharged from the payment of it. And the reason of the difference is this: in case of the *rent service*, the tenant is under the obligation of the oath of fealty, to bear faith to his lord, and to perform the services for the land which he holds of him; and this obligation has its force, while the tenure of the lord continues; and the tenure could not be discharged by purchase of part of the tenancy, for that contru-

tion would not only be attended with this absurdity, that the remaining part in the tenant's hands would be held of nobody; but in consequence would produce this publick inconveniency, that the remainder of the tenancy would be free of all feudal duties, which in the height of the feudal tenures, must have been a detriment to the public; wherefore, since for this reason, the tenure between the lord and tenant continued for so much of the land as remained unpurchased, the tenant, by his oath of fealty, was obliged to perform the services of it.—But it were unreasonable and severe, to oblige him to the performance of the whole services that were reserved upon the old donation, because the lord had *wilfully* resumed part of the land, which was the consideration upon which the obligation, to make the annual return of services, was founded; and the *medium* between these two extremes was, that, since the enjoyment of the land was the consideration for the services, the return ought always to be made according to the proportion of the land, which the tenant continued in possession and enjoyment of. But in the case of a rent *charge*, when the grantee purchases a parcel of the land, the whole rent is extinguished, because there is *no* feudal dependency between the grantor and the grantee, by the deed of grant which created the rent charge, as there was by the feudal donation which created the rent service.—And therefore as these grants were of no benefit to the publick, and afforded no addition of strength or protection to the kingdom, the law carries them into execution, only so far as the rent could take effect, according to the original intention of it: and therefore, if the grantee had *wilfully*, by his *own act*, prevented the operation of the grant, according to the original intention of it, the whole grant was to determine. But when a rent charge is granted out of land, the rent issues out of every part of the land, and consequently every part of the land is subject to a distress for the whole rent; and therefore, when the grantee purchases part of the land, it is become impossible, *by his own act*, that the grant should operate in that manner: because it is absurd, that the grantee should distrain his own lands, or bring an assize against himself. And therefore such grants, after such purchase, have been adjudged void: and the rather, because, in their original creation, they were against the reason and policy of the law; since they were so far from contributing to the strength of the kingdom, that they really weakened it, because the *tenant*, whose land was subject to such charge, was the less able to provide himself for the field, or to perform the duties of the feudal or military tenure; and the *grantee* was under no obligation of attendance, on account of the benefit he received from such grant, and therefore such grants are said in the law books to be against *common right*.—But in this case, if the gran-

tor by deed, reciting the purchase, had granted; that the grantee should distrain for the same rent in the residue of the land; the whole rent charge had been preserved: because such power of distress, as is already shewn, had amounted to a new grant.'

But the writer observes, that if the grantee, that is, the proprietor of the rent, comes to part of the land without any act of his own.—If, for instance, they come to him by descent, in such case the rent shall not be extinguished, but apportioned: otherwise, the loss of the entire rent would discourage the tenant from taking upon him the burden of the feud or estate, and performing the feudal duties.

The reasons of many other distinctions are clearly explained upon the principles of the old feudal policy: but we have said enough to excite the curiosity of such as are desirous of tracing things to the fountain head; and perhaps enough to disgust those who are content only with a superficial view.

We may venture to add, that whoever will take the trouble of comparing this treatise with the works of former writers on this subject, particularly with Littleton and his commentator, will find themselves well rewarded for their labour: and we shall conclude with observing, that as law treatises ought to be printed with uncommon care and accuracy, we cannot excuse the want of a table of *errata*, to correct the typographical errors, of which some are very material; particularly, p. 15. we read *feoffee* for *feoffor*, which renders the passage totally unintelligible to those who do not discover the mistake.

The Beldames. A Poem. 4to. 1 s. Doddsley.

THIS little piece appears to be the overflowings of an honest mind, rising up in resentment against the malicious arts of calumny, and the diabolical principles of those, who take a pleasure in disclosing the weaknesses and misfortunes of others. These are the *Beldames*, to whom our ingenious author addresses his poem; which is written in a nervous, masterly style; and seems to be the work of a writer of good sense, and a genius truly poetical.

The employment of the *Beldames*, and the caution given the innocent objects of their malice, we shall insert as a specimen of our author's talents.

With liquid fire the goblet crown'd,
 The livid tapers gleaming round,
 While wisdom, valour, beauty sleep,
 The midnight hags their sabbath keep:

Some spotless name their rage demands,
 The name rebellowing thro' the bands;
 Some holy sage of fainting life,
 A virgin pure, a faithful wife.
 And you, who dauntless dar'd to brave
 The ruthless foe and threat'ning wave,
 Vainly you 'scap'd th' unequal fight;
 Deep yawns the gulph of deadlier spight;
 There plung'd—th' insatiate BELDAMES roar
 And the wide ruin gapes for more.

Where trees their mantling foliage spread,
 And roses bend their blooming head,
 Ye, virgins, tread with cautious feet,
 And cautious pluck the tempting sweet:
 There lurks the snake with speckled crest,
 There broods the toad with bloated breast;
 With poysons dire the reptiles fill'd,
 From heaven's transparent dews distill'd.
 —But O! more wary trace the maze,
 Where youth in frolic pastime plays:
 There dread the spight-swoln BELDAME'S wrath,

A Parallel; in the Manner of Plutarch: between a most celebrated Man of Florence; and One, scarce ever heard of in England. By the reverend Mr. Spence. Printed at Strawberry-Hill; and sold for the benefit of Mr. Hill. 12mo. 1s. 6d. Dodfley.

TO relieve the necessities of the industrious poor, and rescue uncommon talents from want and obscurity, appears to be the principal design of this performance: a design at once so benevolent and commendable, that, were the work itself, in no other respect, worthy of the reader's attention, we should sincerely recommend it to publick perusal and encouragement. We cannot, however, disallow the unassuming and ingenious Mr. Spence any of that small share of literary merit, to which he may be entitled, on account of this pamphlet; whether considered as an imitation of Plutarch, or a concise specimen of biographical writing in general.

The objects of the parallel here drawn, are the celebrated *Magliabechi* of Florence, and one *Robert Hill* of Buckingham, a person, here said to be, *one scarce ever heard of in England*. He has been long known, however, to many, by reputation, under the name of the *famous Buckingham Taylor*; and we are much mistaken, if the history of this extraordinary person was not published, together with his arguments in favour of the *Trinity*, about four years ago, in the magazines. At the same time we are sorry to find, that so little notice has been since taken of him, by any of those who might, without inconvenience to themselves, have reaped honour in becoming his patrons: Mr. Spence informing us, that this poor man still labours under the same difficulties, which so much retarded his literary progress, and which it is almost a miracle he had perseverance to surmount.

Magliabechi had, in this respect, very much the advantage of *Hill*; for, though of parentage equally mean and low, insomuch that, without being taught to read, he was put to serve a man who sold herbs and fruit; yet, as the strange delight he took, in poring over all the printed papers that fell in his way, recommended him to the notice of a neighbouring bookseller, he soon became possessed of the materials to gratify his desire of *reading*. For such, and such only, might *Magliabechi's* passion for letters be properly called; since it does not appear that he studied any art or science, or was desirous of knowledge, any farther than as it served to exercise his astonishing memory. In this respect, if his own countrymen are to be credited,

credited *, he was indeed a prodigy; having read almost all the books to be met with in his time; and retaining also not only the meaning of them, but exactly the manner in which it was disposed; the words in which every remarkable sentiment had been expressed, and not seldom the very page in which they were inserted. It was his great eminence this way, that got him distinguished as member of the *Arcadi* †; and induced Cosimo the third, grand duke of Tuscany, to make him his librarian. In this post Magliabechi enjoyed a state of ease and affluence; and, having also the keeping of the libraries of the cardinals Leopoldo and Francisca Maria, indulged his favourite passion in an intense, and almost perpetual, application to books. As to Mr. Hill, he had, it seems, been at school in his youth, for about two months; and could read and write when put apprentice to his father-in-law, a poor taylor in Buckingham.

Here he got, by accident, some few Latin books in his possession; and was never easy till he had made himself master of that language. In the same manner, and with the same assiduity, he applied himself afterwards to the Greek and Hebrew; of both which, it is said, he is at present perfect master. This literary acquisition cost Mr. Hill some years; and, as our readers will readily conceive, much labour and study: he not having the advantage of any instructor; nor, at all times, the money, or opportunity, to purchase such books as might assist him.

From a comparison between these two remarkable personages, it appears, that the knowledge of Magliabechi was by far the most

* Mr. Spence, justly supposing the excessive encomiums lavished on Magliabechi, by his countrymen, would be suspected of partiality, strives to acquit them of any intent to deceive, by attributing their excess in this point, to the idiom of the Italian tongue. We presume, however, another reason might be given. Magliabechi was, perhaps, the only instance of great erudition, in men of his education, known to the Florentines, which made them so profound in their admiration of him, and so extravagant in his praise. Such examples are not so scarce in this age and country; nor is it strange that Mr. Hill is not esteemed that phenomenon, which he might have been thought at Florence, a century ago. We ourselves know more than one Jedediah Buxton, whose amazing powers of retention seem to exceed any thing we ever heard of beside. Nay, we could name *cobler* physiologists and *weaver* mathematicians, whose learning and capacities would do honour even to regular-bred professors in the sciences.

† A literary society established toward the end of the last century at Rome. A full account of this society may be seen in the 19th volume of our Review, p. 249.

extensive; and indeed it is no wonder it should. Yet, had not that great obstacle to study, *res angusta domi*, prevented the progress of Mr. Hill, there is good reason to think he would have gone very surprising lengths; and that he might, perhaps, on the whole, have better deserved the character of a man of learning than Magliabechi: for, after all, it seems that the latter could not talk on any subject as other learned men do; but that it was commonly said of him, 'he was a learned man among the booksellers, and a bookseller among the learned.' On the whole, a much nearer parallel (would it as well have answered the purpose) might have been drawn between this taylor of Buckingham, and another person formerly of the same occupation at Norwich. This was Mr. Henry Wild, who being afterwards sent, by Dean Prideaux, to Oxford, taught the oriental languages in that university, and was well known there, about the year 1720, under the appellation of the *Arabian Taylor*. There is a striking similitude in the characters of these two persons; and we with Mr. Hill may resemble his predecessor still more, in meeting with as beneficent a patron, as Mr. Wild found in that eminent encourager of learning and learned men, the late Dr. Mead.

A Scrutiny; or the Criticks criticised, &c. &c. By the Editor of the Epistles to Lorenzo. 8vo. 1s. Wilcox.

WE have here a spirited remonstrance, in behalf of a work, entitled *Epistles philosophical and moral**; the Editor of which thinks the author † of that performance very unfairly dealt with, and his design and arguments injuriously misrepresented, by certain critical animadversions, which have appeared since its publication.

Our readers will remember that, in our account of the *Epistles*, we concluded the system contained in that work, to be, on the whole, by no means derogatory from religion and virtue; yet we gave our opinion of the writer's having, perhaps unwarily, approach'd too near the borders of infidelity. The criticks, how-

* See the first article of our Review for January last.

† We should imagine, by the equal dexterity with which they seem to treat metaphysical subjects, that the author and editor unite in one and the same person. This, however, we do not assert, finding such effectual care is taken to conceal the name, or names, of both.

ever, who are here complained of, have, it seems, gone farther; and have not scrupled to represent the said work as (in our author's words) a daring and insolent attempt on the tranquility both of church and state. 'A misrepresentation,' says he, 'on which, who is there that hath either religion or honesty, and does not feel his indignation rise against both the work and the author? Ought not a publication of so dangerous a nature (if such it be) to be burnt by the hands of the common hangman, instead of being recommended as a work of genius, and the author complimented as a master of diction and imagery? And yet, on the other hand, if it be not so, and the accusations brought against the work and author, be proved false and groundless, what shall we say had enough of those Critics, whose temerarious pens have thus dared illiberally to brand a man of genius with the most odious of characters?'

To disprove these accusations, therefore, is the business of the pamphlet before us; of which, as it differs from the usual literary squabbles between Authors, and contains some notable strictures on the most important points of religion and morals, we shall select a short extract or two, without taking upon us to decide, how far the Writer has shewn himself an able advocate in the cause he has espoused, or succeeded in placing the arguments of the work in question, on the side of Christianity.

It is insinuated, among other extraordinary dogmata, in the Epistles, that the pains and pleasures of human life, being relative and dependent on each other, are perfectly equal. What is here advanced, in justification of this notion, is plausible and curious. It is yet, after all, admitted, that it may be a point not clearly determinable. But, says this Writer, 'we cannot help remarking, that in judging of our pains and pleasures, we place the *mean*, or neutral point by far too much on one side. We are not apt to place the simple enjoyment of health, and the bare necessities of life, to the account of pleasures; though certainly in this case there is a pleasure in the bare consciousness of our own existence, at least of our existence as *rational* creatures, that we very ungratefully neglect in loading the scale of misery with our complaints. Imaginary wants and distresses, indeed, all are ready to give up as compensated; but how do we differ in our notion of what is imaginary? the wants of others are frequently imaginary; but unhappily, or rather *ridiculously*, our *own* are always *real*. *Poverty* and *sickness* are the two great evils which men are apt to think cannot, in this life, be compensated. Poverty may, perhaps, be too gently paraphrased by calling it the *want of riches*; it may, indeed, be aggravated to the want of a competence, or the want of immediate necessities. And yet, it is certain, a bare *competence* to one man may be riches to a second; while the want

of necessaries to a third may be yet a competence to a fourth: unless, indeed, by persons in the *want of necessaries*, we mean such as actually suffer the pains of cold and hunger. In which case it cannot be supposed they will esteem themselves possessed of a competency. Those who are really freezing or starving, must be considered in the same view as those who are sick, or otherwise in pain. But we know that neither the pains of hunger, cold, or sickness, can be borne beyond a certain *degree*; nor longer than a certain *time*, without intermission. We know, also, that all intervals of ease or gratification give pleasure, in proportion to the intenseness of the pain remitted, or the severity of our necessities. It has, indeed, been said, that the *transports* of recovery only prove the *intenseness* of the pain: but pray, though they do prove this, are they the less pleasing on that account? On the contrary, does not the intenseness of the pain prove too the pleasure of our transports? And are they not reciprocally the measure of each other? We are much mistaken, if this be not the case.

* As to mere poverty; where is mirth, vivacity, and good humour to be found, in so great a degree, as in the lowest classes of mankind? Indeed, the severity some poor wretches feel is extreme: they have neither bread to eat, clothes to wear, bed to sleep on, nor home to shelter them from the insults of superior mortals, or the inclemency of the seasons. How miserable and unhappy! What compensations have these? In the first place, such extreme wretchedness seldom perhaps lasts long: and indeed when it comes, it is generally the effect of our having enjoyed, in luxurious plenty, what we afterwards experience the want of. If this be not the case, you will find these wretches, in a great degree, insensible of their being in a state exposed to so much severity. They do not pine in the *morning*, because they know not where to get a *dinner*; but wait till dinner-time comes, before they listen to the cravings of appetite: nay, perhaps, appetite itself waits, in a great degree, obsequiously on their necessities. They do not lament in the *day time* their want of a lodging at *night*; but complain not, till the evil hour of darkness and fatigue lays them under the necessity of making a bulk their pillow.

c The opinion that human life is, on the whole, neither happy nor miserable, is, by our Author's scheme, necessarily connected with that of the reward and punishment of virtue and vice, in the ordinary course of Providence; and, by consequence, supersedes the moral necessity of a future state of retribution: the doctrine of which has been ever justly esteemed of the highest importance to the interests of morality. This Writer, however, takes upon him to say, there is an absurdity in supposing the

doctrine

' doctrine of future rewards and punishments more effectual to moral purposes than that which assures us vice and virtue are respectively punished and rewarded in this life: since hourly experience teaches us what preference men of all ranks and opinions give to their present concerns, when clashing with the future.'

' Will it be urged,' says he, ' that this doctrine, taking away the fear of future punishments, will encourage *immorality*? How! will any one fear punishment more at a distance than when at hand? Doth the thief dread *Hell* so much as the *gallows*? Is not the libertine more afraid of *disease* than the *Devil*? Doth not even the religious hypocrite fear detection *here* more than *hereafter*? Nay, may we not seriously ask, whether devout Christians, in general, do not, in fact, feel more restraint from their being under the eye of the world, than under that of God. Daily experience, we fear, will determine more than is necessary for us here. Can, then, any motive whatever bid fairer, to restrain the immoralities of mankind, than a rational conviction, that the inordinate gratification of our passions will certainly disappoint our expectations in the enjoyment; or, in proportion to the intemperate sallies of pleasure, mortify us with distaste, regret, and repentance? Surely not! No, reader, were men once fully convinced of such a truth, we might trust their morality to the dictates of their own *conscience*; whose voice would not be silenced by the idle observance of mere religious forms, ceremonious confessions, and absurd penance. Nothing, in such a case, would do to atone for past offences, but their utmost endeavour in the way of retaliation: nor would any sufficient excuse offer itself to serve us for the future. Nothing less than true repentance, and a real amendment of life, would, in this case, satisfy an accusing conscience.'

With respect to that much controverted point, the nature of physical good and evil, there are some arguments in this little piece, more perspicuous and satisfactory than any thing we remember to have met with, even in the most laboured dissertations on this subject. They are not, however, of a nature to be readily extracted: we shall therefore close this article with what our Author has said, on the expediency of publishing philosophical enquiries in general, and the work he undertakes to defend, in particular.

It should be considered, says he, ' that the present age abounds with shallow thinkers, and superficial reasoners on these subjects; numbers of which make shift to pick up so much argument as to fit them out for deists, sceptics, and infidels: a set of men who believe, if they believe any thing, that *human nature* is hardly
a de-

a degree better than the *brutal*; that we are sent into the world to eat, drink, propagate our species, die, and be forever forgotten. The number of these men are daily increasing, from the preposterous methods run into, on the other hand, by the fanatics; who, if we may use the expression, are enough to make men sick of Christianity. Of late years, also, we have seen, and daily see, numbers of these fanatics holding forth in the churches by law established. So that we appear in some danger of being divided into a nation of fanatics and infidels.

‘ At such a time as this, to offer a system of religion and morality, founded on the universal principles of humanity and the constitution of nature, our author might reasonably think would conduce to the public good; especially if it were attended with any degree of literary merit, that might procure it to be read. To think of reclaiming either infidels or fanatics by means of scripture, we are afraid would be a vain attempt: for bring what arguments you will, the one will see the truth inverted, and the other will shut his eyes, and see no truth at all. Whatever is true, in the nature of things, never can affect the truth of divine revelation; since both come from the same God, immutable and perfectly consistent, at all times, and in all places, with himself.

‘ That the author’s work is not immediately calculated to support the doctrines of *Christianity*, can be no reasonable objection to it, unless it had a contrary design. But neither the one nor the other is professedly his intention; because, by such a professed intention he would have missed his aim: he must have espoused some particular party, and by that means have made enemies of all the rest. We must all, however, be sensible, that to keep the deist and infidel within bounds, no method more proper can be taken, than to shew him, on his own principles, that, carry scepticism ever so far, we shall never be able philosophically to deny intelligible and consistent revelation. And, as to the fanatics, nothing is wanting to make them men and Christians, but to reduce them to reason. As to the moral tendency of such writings as our author’s, in general, and his own in particular, it must be considered therefore, for what people, and in what age they are published. The means that will effect either a reformation, or depravation, of manners, are continually shifting under the influence of the opinions and circumstances of the world. The expediency of exclusively teaching any doctrine, or recommending any motive, does not therefore follow, from the plainest proofs, that such doctrines and motives had a salutary effect at the time they were first inculcated or put in practice. The laws of Solon and Lycurgus are not those which are justly esteemed to compose the best legislative

tive constitution now in the universe. Nay, the advice of many a fox-hunting member of a country borough might be more useful, in the House of Commons, than many of the wisest institutions of those excellent lawgivers. Such measures might also now be treated as impotent, and such penalties be derided as ridiculous, which, a thousand years ago, or in a different nation, might awe mankind into the strictest discipline of religion and morals. The world, in the greater divisions of mankind, hath its periods of puerility and manhood, as well as the individuals of our species; and there is a time when the *bug-a-bog* and the *blind beggar* have the effect, which at others attends only on capital punishments. The absurdity, also, of not properly *timing* them, may prove as dangerous in fact, as it is ridiculous in appearance.

‘In fact,’ says he, ‘to prove the danger of rational enquiry, and the immoral tendency of setting aside the scriptures in philosophical investigation, it is required we should first prove, that benevolence, moderation, integrity, with those other virtues which are the bonds and ornaments of civil society, are the striking characteristics of the pretenders to Christianity. It is required, that we prove Christians possess these distinguishing virtues *exclusively*, or, at least, in a degree superior to the rest of mankind. Could Dr. Leland, or any other worthy and learned champion in the Christian cause, produce proof of a point of this importance; could they silence the blood that cries out so loud against the zealots, who have occasionally offered up hecatombs of human sacrifices, to the God of mercy and loving kindness; nay, could they, even on the authority of their reverend brethren, the ordinaries of Newgate, prove the want of faith to have brought one in a thousand to the gallows: such proof, we say, would be a more valid objection to the freedom of philosophical enquiry, than all our elaborate disquisitions, founded on the distant and obscure evidences of antiquity. But while such proofs cannot be brought; while a zeal for the faith is the distinguishing characteristic of a Christian; and while even the history of Christianity itself presents so melancholy a picture of complicated robbery, murder, and ingratitude; surely men may be permitted to take other means, while not inconsistent with the religious views of that system, to improve our understandings; without being censured as promoters of vice and immorality, or condemned as enemies to mankind.’

*Ver-Vert; or, the Nunnery Parrot. An heroic Poem, in four cantos. Inscribed to the Abbess of D***. Translated from the French of Monsieur Gresset. 4to. 1 s. 6 d. Doddsley.*

FROM the shameful neglect into which we have seen works of real taste, and solid merit, of late, unaccountably fallen; while the superficial productions of shallow reasoners, and affected wittings, have been almost universally admired; we are induced to conclude, in spite of other appearances to the contrary, that *vive la bagatelle!* is, in fact, the general cry of the town. Should the Reviewers run counter to the rest of the pack, they might draw on themselves the imputation of too much singularity. In compliance with public opinion, *vive, donc, la bagatelle!* We do not mean, however, in any case, to sacrifice our judgment or integrity to the vitiated taste of the times, or subject our review to circumstances almost as changeable as the seasons or the weather. It is, nevertheless, necessary, that those who write for general entertainment, should conform, in some degree, to reigning opinions, and enter into the spirit of public amusements, without obstinately opposing their futility, or impropriety, by a fruitless and too rigid censure.

We have already * hinted our opinion of that familiar stile, and jaunty mode of versification, for which Gresset, and other French Writers, are admired; and which has, more than once, been attempted by our English poets. That the French should succeed in this loose and frippery method of writing verses, is the less to be wondered at, as it seems peculiarly calculated for the genius of their language; which, in our opinion, is, with all its boasted correctness, less adapted to the sublimer species of poetry than most others in Europe. The Italian and Spanish, from the great strength which they still retain of their common original, the Latin, are equal to the noblest subjects. The northern tongues, which retain any great portion of their primitive stock, the bold Teutonic, are also admirably adapted (however sometimes rough and uncouth) to the purposes of the heroic and sublime. Even the Low Dutch, which the wits of other nations so ridiculously affect to despise, without knowing any thing of the matter, is capable of success in almost every kind of poetry. For the truth of this we appeal to the most admired of the Dutch poets, from Vondel down to Feytama. The English language, being a compound of many others, is possessed, in a great degree, of their several advantages; and though we cannot think it equal to the French in that very particular, to which the latter

* See our Review for January, 1758. p. 74.

is peculiarly applicable, yet we have seen several English pieces of great merit, in the same way *. The ingenious Translator of the poem before us has succeeded, perhaps, better than any other Writer. His diction is so light, so ambling, and so easy; and he appears to be himself, all the while, so perfectly *degagé*; that a stranger to the idioms of our tongue, might be apt to take him for a Frenchman in good earnest. Our Readers may remember we took the liberty, in some former Reviews, to censure this gentleman, though with a very good intent, for certain airs he was pleased to affect, in the character of *Aristippus*. In this work he has given us no reason for saying any thing on this head; so that we must ingenuously confess ourselves to have read this translation with pleasure; and we doubt not but there are many others, who, with us, might be justly offended at the affected egotism of the poet, and yet may nevertheless willingly attend to his poetical tale of a *Parrot*.

This humorous story of *Ver-Vert*, if stript of the ornaments of poetry, and their attendant circumambages, might be comprized in a few words; but as our Readers will probably require some specimen of the execution as well as the plan, we shall endeavour to give them a satisfactory idea of both.

Ver-Vert was a Parrot, presented by an Indian missionary to

The common manners of the age,
Have render'd conversably lewd ;
Who, doctor'd by the worldly tribe,
With frail concupiscence endued,
Each human vanity describe.
Our Ver-Vert was a saint in grain,
A soul with innocence fraught,
Who never utter'd word prophane,
Who never had immodest thought.
But in the room of ribbald wit
Each mystic colloquy he knew,
And many a text in holy writ
With prayers and collects not a few ;
Could psalms and canticles repeat
And *Benedicite* compleat ;
He could petition heav'n for grace
With sanctimonious voice and eyes,
And at a proper time and place
Religiously soliloquize.

It is no wonder such extraordinary talents should render our hero famous.

Such merit could not be confin'd
Within a cloister's narrow bound,
But flew, for fame is swift as wind,
The neighb'ring territories round ;
Through Nevers' town, from morn to night,
Scarce any other talk was heard,
But of discourses exquisite
Betwixt the nuns and Indian bird :

Now so it happened, that as the circle of his fame was extended, the nuns of the Visitation at Nants became possessed of an ardent desire to see him ; and therefore,

Immediately upon the spot,
To the good Abbess of the place
A female secretary wrote,
Beseeching her to have the grace
To Nants, by water, down the Loire,
To send the bird, so fam'd for sense,
That all the female Nantine choir
Might hear and see his excellence.

In consequence of this letter, though with much reluctance on the part of the good nuns of Nevers, Father Ver-Vert was dispatched to Nants. But alas ! how sadly were his principles and conversation debauched by the way !

In the same passage-boat that bore
This bird of holiness from shore,

There happened the same time to fall
 Two nymphs of constitution frail,
 A nurse loquacious, two Gascoons,
 A vagrant monk, and three dragoons,
 Which, for a youth of piety,
 Was worshipful society!

By these companions harmless Ver-Vert was soon rallied out
 of the moral faws, and pious dialect, of the convent, and began
to pour ungrateful curses

Against the nuns, his former nurses,
 Who never had adorn'd his mind,
 Careless of literary merit,
 With language copious and refin'd,
 Replete with elegance and spirit.
 T' acquire this great accomplishment
 Each earnest faculty he bent. —
 —He learnt by heart the alphabet
 Of watermen, the Loire along,
 And when, in any stormy fit,
 An oath escap'd a sailor's tongue,
 Ver-Vert, emphatically plain,
 Re-echo'd *down you* back again :
 On this, applauded by the crew,
 Proudly content with what had pass'd,
 Sollicitous he daily grew.

And with unvented choler swelling,
He thunder'd out each horrid word,
The very tars in noise excelling,
Which on the river he had heard;
Curfing and swearing all along,
Invoking ev'ry pow'r of Hell,
Whilst Bs redundant from his tongue,
And Fs emphatically fell.
The sense of what they heard him speak
The younger sisters could not tell,
For they believ'd his language Greek.
Next he came out with *blood*, and *zounds*,
Damnation,—*brimstone*,—*fi: s* and *thunder*!

Strange language this for their reputedly-pious brother of Nevers! Such a profligate, we may be sure, was not harboured long under the consecrated roof of our holy sisters at Nants. He was, indeed, sent back again in disgrace; and as we have no reason to suppose he met with better company in the boat than before, he returned home a most abandoned *debauchee*, and invincible heretic. The grief of the good nuns at Nevers, at this shocking apostasy of their favourite bird, may be easily guessed at. They could not, however, do less than enjoin him to undergo severe penance for his manifold transgressions. He was therefore laid fast by the heels, and confined to a spare diet, during his imprisonment. This regimen and hard treatment reduced him at length to better manners; when he was released on his parole, and promises of future good behaviour. But returning, with great avidity, to his hoard of nuts and sweetmeats, he indulged himself with so little discretion, that a fever supervened on his immoderate gluttony; and alas! poor Ver-Vert died. The poet has written his epitaph, and the moral of the fable is this:

The youth too soon who goes abroad,
Will half a foreigner become,
And bring his wond'ring friends a load
Of strange exotic vices home.
For such our Author's observation,
That, by much wandering up and down,
Men catch the faults of ev'ry nation,
And lose the virtues of their own.

Letters from an Old Man to a Young Prince; with the Answers. Translated from the Swedish. Volume the Third. 12mo. 3 s. Griffiths.

AFTER the account already given, in a former Review, of the two first volumes of Count Tessin's Letters, and the general approbation with which they have been received by the public, it would be superfluous to trouble our Readers with any further encomiums on the merit of these celebrated epistles. As to the volume before us, it may be sufficient to observe, that the same spirit, modesty, and good sense, which distinguished the two preceeding ones, breathe through the whole of this, and make it as valuable a present to the public, as the original letters were esteemed to be by the royal youth for whom they were more immediately intended. In his tenth letter, the worthy Count gives the following little history of the publication of this correspondence.

'In the year 1751,' says he, 'were published, contrary to my expectation, about twenty-five of my letters to your Royal Highness. For my own part, I think they were too trifling for public inspection; but they were printed by the Queen's command, who, from her gracious partiality for the author, thought better of them than they deserved.

'No one is without enemies; especially he whom Providence and the favour of his King, happens to have raised to any degree of eminence. I have been led forward, by the hand of Fortune, with greater rapidity than I either desired or deserved; and this naturally has created me many secret enemies. I am informed, some of them have been pleased to whisper, that the letters which I have written to your Royal Highness, were highly unbecoming my character, and that there would come a time when, upon reflection, neither yourself, nor his Majesty, would thank me for my trouble.

'To destroy effectually the validity of such insinuations, I thought the best way would be to publish, as a continuation of the former, all those which your Royal Highness had received from me, to the end of the year 1753. The merit or consequence of their contents, never entered my head, and therefore could be no part of my motive to publication. To the best of my knowledge, no more than thirty copies were printed off; six of which were presented to the Royal Family at the beginning of the new year, and the rest given to my intimate friends. I had the satisfaction to hear, that my zeal met with approbation,

tion, and that I was honoured with a compliment on account of my manner of writing.

‘ Heaven knows, I had no design but to inspire your tender heart with the principles of your duty to God, your country, and yourself. Having toiled through many years service, at the expence of my whole fortune, I pleased myself with the hopes of spending the short remainder of my days in peaceful solitude; but alas! how uncertain are all human projects! I have met with unexpected uneasiness on account of these very letters to your Royal Highness. When I found myself obliged to deliver them to the press, I flattered myself they would remain in the hands of a few friends: but I find they have been conveyed, by what means I am ignorant, into Germany, and are there translated and published to all the world.’

We are sorry to think Count Tessin should prove so uneasy at a consequence so naturally to be expected, as that of his thirty copies propagating perhaps thirty thousand. Had it been otherwise, indeed, his friends, and the world in general, had paid him on great compliment. That his personal enemies should avenge themselves on his writings, is also as little strange, as so general a publication of them. Envy, no doubt, pursues merit in Sweden, as well as in other countries; and the man, whose sensibility is liable to be so deeply wounded by the shafts of malevolence, should, of all things, take care how he appears in print: but to return to the work.

The reader will find, in this third volume, a number of excellent remarks, and judicious reflections, as well on political, as oeconomical and moral subjects. These are also occasionally enlivened with pertinent anecdotes, or cloathed in the agreeable dress of allegory, to heighten the entertainment, and sweeten the instruction of his royal pupil. We shall, for the greater satisfaction of our Readers, make an extract of the thirteenth letter; not because it is in any respect preferable to the rest, but as it is one of the shortest.

‘ The more exalted our station, the more we are exposed to the censure of mankind. To slander the fortunate, the wise, and the good, seems to be a privilege which custom has confirmed to the unhappy, the weak, and the wicked. It is in reality a dear-bought consolation, for which they are little to be envied. Whosoever enters the stage of life, with a design to act a principal part, must not be disconcerted at the clamours of an injudicious audience. If he has real merit, he may be certain, it will at last prevail, notwithstanding all their noise, which often has no other foundation than the pleasure of exerting a privilege, to which they imagine they have an indisputable right.

‘ It is said of Francis, the people made very free with swered, “ it would be very l for their money.”

‘ In my travels in France have heard the people speak ment, particularly in England have frequently seen both the abused in the public news-paper sible man, who sat next me in that these writers were not pun. governed state pays no regard to some privileges in return for our standing all we say, are paid with a thing is it to hear servants grumble master; yet his orders are obeyed him! But if you, Sir, or any of tenth part of what we think we find that we should unite against of our king and country.”

‘ The injudicious multitude who herty upon any new regulation, into the intension of the project from it; but a wise Prince will fence clamours.

‘ Yet there are certain limits, prudent to suffer even a free people caught by no more

If the Reader should, from this specimen, form an advantageous idea of the entertainment he is like to meet with in the perusal of this volume, we dare venture to assure him he will not be disappointed.

ΤΩΝ ΤΟΥ ΟΜΗΡΟΥ, ΣΕΞΩΜΕΝΩΝ ΑΠΑΝΤΩΝ
ΤΟΜΟΙ ΤΕΣΣΑΡΕΣ. Folio. Printed at Glasgow*, and
sold by Millar in London. Price 1l. 3s. in boards.

OF these four volumes in folio, containing all the works of Homer, we have already given an account of the two first, which comprised the *Iliad* †. The two remaining, which were lately published, include the *Odyssey*; the *Batrachomyomachia*, or the Battle of the Mice and Frogs; a Hymn to Apollo; another to Mercury; a third to Venus; with several other short hymns to the Heathen deities. They contain likewise several epigrams and verses, taken from Herodotus's life of Homer; with a collection of many supposititious verses; and several fragments. But we do not find such a number of the *Homerokentra*, as are to be met with in some old editions, and which, by many readers, may be deemed curious.

We have the pleasure, however, to observe, that these two volumes are equal in merit with the two former, as to the beauty of the paper and type, and the accuracy and correctness of the work; which renders it not only as elegant and splendid, but perhaps as valuable an impression, as ever appeared in the Greek, or any other language.

The learned and diligent professors, Mess. Moor and Muirhead, acquaint us, that in the *Odyssey*, they have followed the edition of Mr. Samuel Clarke, the son; and that they have selected from the same edition, all such pieces as are usually ascribed to Homer. They profess to have pursued the same method of correcting the proofs, which they observed in the *Iliad*; revising them no less than six times, and comparing them with prior editions. They need not doubt gaining credit to their professions, for, indeed, the work of itself is a proof of their unwearied labour and patience.

* There seems to be an inaccuracy in this title page: for these two volumes, which are marked *first* and *second*, should have been marked the *third* and *fourth*, to make them correspond with the title-page, which speaks of four volumes.

† Vide Review, Vol. XVII. p. 339.

It is with the highest satisfaction that we find these two volumes, as well as the preceding ones, inscribed to the Prince of Wales, by his Royal Highness's own permission. We consider it as a happy presage of future felicity to the nation, when the heir apparent to the crown distinguishes himself as a friend to learning, and a patron of arts and sciences.

We flatter ourselves that the murmurs of neglected merit will be heard no more. The numerous progeny in the royal line, affords a pleasing prospect to the kingdom. Such an appearance of the blood-royal, adds splendor to a court, infuses spirit among the people, and naturally introduces taste and elegance in the nation.

The union having intermixed the interests of England and Scotland, we may view the improvements made in North Britain without jealousy; and among the many successful efforts they have made in the cultivation of arts and sciences in that kingdom, their progress in the art of typography, at Glasgow, is not the least considerable: of which this new edition of the *Odyssey* is a recent testimony.

We hope that every man of taste and literature will be forward to encourage this work. The admirers of Homer may read him in this edition with an increase of pleasure; and the merit of the impression may be said to enhance the value of the composition. The *Odyssey* certainly abounds with matter of entertainment and instruction; and although the *Iliad* may be more generally read and admired, yet many persons, distinguished for their taste and judgment, do not scruple to give the preference to the former.

A Letter writ in the Year 1730, concerning the question, Whether the Logos supplied the place of a human soul in the person of Jesus Christ? To which are now added two Postscripts: the first containing an explication of those words, the Spirit, the Holy Spirit, the Spirit of God, as used in the scriptures. The second, containing remarks upon the third Part of the late bishop of Clogher's Vindication of the Histories of the Old and New Testament. 8vo. 3s. Noon, &c.

THIS letter is written in the name of Philaethes to Papi-
nian. In the preface we are assured, that though the
names are fictitious, (as they always were, and the same that
appear now) it is part of a real correspondence. * Papi-
nian, who

who was a man of mature age, of great eminence, and a diligent reader of the sacred scriptures, had long since accomplished his course in this world. Philalethes is still living. The letter sent to Papinian was never returned. But Philalethes kept a copy of it. Though writ almost thirty years ago, it has been hitherto concealed in the writer's cabinet. Nor has it, till very lately, been shewn to more than two persons, one of whom is deceased. Whether this will be reckoned full proof, that the writer is not forward to engage in religious disputes, I cannot say. This however is certain: he would have great reason to think himself happy, if, with the assistance of others, without noise and disturbance, in the way of free, calm, and peaceable debate, he could clear up a controverted point of religion to general satisfaction."

It is added in the same preface. "For better understanding the argument, it may be needful to observe, for the sake of some, that by divers ancient writers we are assured, it was the opinion of Arius and his followers, "That our Saviour took flesh of Mary, not a soul: and that the word in him, was the same as the soul in us, and that the word, or the Deity in Christ, was liable to suffering in the body." This was the opinion of Mr. Whiston, who says, "That our Saviour had no human soul, but that the divine *Logos*; or Word, supplied its place."

Against that opinion our Author argues in the letter. "Our Saviour, says he, is called a man in many places of the gospels. And every body took him for a man during his abode on this earth, when he conversed with all sorts of people in the most free and open manner. He frequently styles himself *the Son of Man*. He is also said to be *the Son of David*, and *the Son of Abraham*. Now, if Jesus be a man, he consists of a human soul and body; for what else is a man."

"And two evangelists have recorded our Lord's nativity. St. Paul says, *God sent forth his Son, made of a woman*, Gal. iv. 4. If it was expedient, that our Saviour should be born into the world, as we are, and live in infancy, and grow up to manhood, as we do, and be liable to all the bodily wants, weaknesses, and disasters, to which we are exposed, must it not have been as needful, or more needful, and as conformable to the divine wisdom, that he should be also like unto us, in the other part, of which we are composed, a human soul or spirit?"

"And the making the *Logos* to be the soul of Christ, does really annihilate his example, and enervate the force, which it should have upon us."

He also argues in this manner. "I do not apprehend it to be possible, that so exalted a spirit as the *Logos*, in the Arian scheme,

- being to take upon it a human
to fact, as represented in the I
is said to have *increased in wisdom*
hunger and thirst, and was *we*
the sinless infirmities of the human
death."

"Whatever advantages may
there are much greater inconveniences
before hinted, it deprives us of the
pleasures. We are common men. But
perfect spirit, next to God. How
the things of this world affect such
tempted in all respects, as we are
gether irrational."

"But there are many and great
Christ to be a man, consisting of
is then justly set before us in all the
which it now appears in the gospel
Testament."

"It is also upon the ground of this
pectation of attaining to a glory, like
be supported. For which, however,
ment in the doctrine of the gospel.
viii. 17. 2 Tim. ii. 12. Rev. iii. 21.

"These are the most glorious, the
can be conceived. They excite to faithful
expression. We may be like to Jesus
follow his example, and admit the

who are best qualified to judge concerning the point in debate, will choose to read the letter itself.

The first Postscript consists of three sections. In the first, is an argument, shewing the several acceptations of the words, *the Spirit*, and *the Holy Spirit*. In the second section, such texts are considered, as may be supposed to afford objections. In the third, divers other texts are explained.

The first section begins with a long citation from Maimonides, who says, ‘ That in the Scripture, (meaning the Old Testament) the word *Spirit* has several senses. 1. It signifies the *air*, that is, one of the four elements. 2. It signifies *wind*. 3. It denotes *the vital breath*. 4. *The incorruptible part of man*, which survives after death. 5. *The divine influence*, inspiring the prophets, by virtue of which they prophesied. 6. *design, will, purpose*.’

‘ It is evident, therefore, says he, that the word *Spirit*, when spoken of God, is always to be understood in the fifth, or the sixth and last acceptation of the word, according ‘as the coherence and circumstances of things direct.’

Whereupon our Author says, ‘ My design leads me to observe those texts only of the Old and New Testament, where the word *Spirit* is spoken of God, or such other, as may tend to explain those texts.’

And first of all he thinks, ‘ That in many places, *the Spirit*, or *the Spirit of God*, is equivalent to God himself. Secondly, by *the Spirit*, or *the Spirit of God*, or the *Holy Ghost*, is oftentimes meant the power, or wisdom of God, or his will and command. Thirdly, by those words is often meant an extraordinary gift from God, of power, wisdom, knowledge, and understanding. Sometimes hereby is intended courage, or wisdom, or some one particular advantage only. At other times hereby is intended a plentiful effusion of a variety of spiritual gifts. Fourthly, he observes, that in the epistles of the New Testament there are at the beginning, and elsewhere, wishes of peace from God the Father, and the Lord Jesus Christ, but none from the Spirit distinctly. Nor are there any doxologies, or ascriptions of glory, to the Spirit distinctly, though there are several such ascriptions to God, and Christ, or to God through Christ.’

The second section contains objections, with the Author’s answers; for which we refer to himself.

In the third section many texts are explained. We shall select this one only. 1 John v. 6, 7, 8. *This is he that came by water*

water and blood, even Jesus Christ: not by water only, nor by blood only. And it is the Spirit that beareth witness, saying the Spirit is truth. For there are three that bear witness in heaven, and the water, and the blood. And they agree in one.

* I have quoted this passage, says the Author, according to the *Alexandrian*, and other ancient manuscripts. Without respecting any modern printed copies, which, indeed, deserve not any regard.

* To me it seems, that the water, as emblem of purity, denotes the innocence of our Lord's life, which was without spot, and exemplary: and also the reasonableness, excellence, and perfection of his doctrine, which, after the freest examination, and the strict scrutiny, cannot be charged with any error or fallacy. The blood denotes our Lord's willing and patient, though painful and ignominious death, the utmost testimony that can be given of integrity. The Spirit attests our Lord's many miraculous works, wrought by the Spirit, the finger, the power of God, or God himself. This testimony is such, that it is, exceeding true, so that it may be relied upon. For it is unquestionable, and cannot be gainsayed. See John i. 32, 37. & 25. Acts ii. 22.

* Here are three witnesses. And they agree in one. They are harmonious, all saying the same thing, and concerning in the same testimony.

* The apostle adds, ver. 9. *If we receive the witness of men, the witness of God is greater*: referring to the appointment in the law of Moses, that by the mouth of two or three witnesses any matter might be established. Whatsoever was attested by two or three men, was deemed true and certain. In the point before us there are three most credible witnesses, one of whom is God himself. Refusing this testimony therefore, would be the same as making God a liar, or charging him with giving false evidence, and with a design to deceive, and impose upon his creatures. *He that believeth not God, hath made him a liar, because he believeth not the testimony, which God giveth of his Son.*

Near the end of this postscript is a pathetic exhortation to freedom of inquiry in the things of religion, and a diligent studying of the scriptures; the advantages of which are largely represented. The conclusion is in these words. 'As an unbiassed and disinterested love and pursuit of truth are of great importance, and would mightily conduce to the good ends and purposes which are so desirable; I cannot but wish, that we did all of us less mind our own things, the things of our own worldly wealth

wealth and credit, our own church and party, and more *the things of Jesus Christ*: to whom be glory and dominion now and ever. *Amen.*

The Author, whoever he is, manifestly appears to be of the same sentiment with Dr. Lowth, prebendary of Durham, who, in his late excellent sermon, speaks to this purpose, p. 14. 'Let no one lightly entertain suspicions of any serious proposal for the advancement of religious knowledge: nor, out of unreasonable prejudice, endeavour to obstruct any enquiry, that professes to aim at the farther illustration of the great scheme of the gospel in general, or the removal of error in any part, in faith, in doctrine, in practice, or in worship. An opinion is not therefore false, because it contradicts received notions. But whether true or false, let it be submitted to a fair examination. Truth must in the end be a gainer by it, and appear with greater evidence.'

We do not think it needful, to make any extracts out of the second postscript, which is not very long: it is properly a supplement to the foregoing letter. The Author no where particularly informs us, why this letter, which has so long lain concealed in his cabinet, is now brought forth; but we imagine, many may be of opinion, that the publication has been occasioned by the writings of the late lord bishop of Clogher.

At the end is a list of texts explained, and after that an alphabetical table of authors and matters; both which may be of use to assist the memories of inquisitive readers.

Memoirs of the Royal Academy of Surgery at Paris. Being a collection of observations and experiments, made by the most eminent surgeons of France, and others; and containing a great variety of very extraordinary cases in the principal branches of the art. Translated from the original, by George Neale, surgeon of the London-Hospital. In three volumes. 12mo. 12s. Rivington and Fletcher.

THE royal Academy of Surgery at Paris, to which the public is indebted for these Memoirs, owed its institution, in 1731, to the laudable zeal, and united endeavours, of the king's surgeons, Messrs. Mareschal, and de la Peyronie. Sensible of the great advantage that might accrue to surgery, from the establishment of a society, to whose critical examination every discovery and improvement in the art might be referred, in

in order, if approved of, to be afterwards communicated to the public, these gentlemen concerted a plan, which they presented to his majesty, for a society of this kind, to be honoured with the title of an academy, and placed immediately under the royal protection.

On this application, they were readily permitted to hold assemblies, to appoint officers, and to proceed according to the proposed regulations; but the grant of letters patent, to dignify the institution with the title of an academy, was deferred, until it should appear, that the benefit resulting from the scheme, should deserve so favourable a distinction.

This surgical society, as it was now termed, encouraged by the government, and assisted by the most learned men in France, published the first volume of its memoirs in 1743, which was translated into English about seven years afterward; and published in two volumes, 8vo. Of this work we gave a succinct account, in our Review for August, 1750.

In 1747, Monsieur de la Peyronie died, and bequeathed the greater part of a very large fortune in endowments for the use and advancement of this society; which was finally, in 1751, by letters patent from the king, erected into an academy, in which his Majesty's surgeon, for the time being, was appointed always to preside. About this period likewise, it was judged expedient to conform their plan more nearly to that of the academy of sciences, by adding what is termed, a history, to the memoirs. This history consists of four parts, namely, short and detached observations, to ascertain the dates of authors, or other such like purposes; secondly, the titles of, and sometimes extracts from, books published by the academicians; thirdly, eulogies on members deceased; and fourthly, an account of instruments and machines, which have been approved by the academy.

How useful soever such an enlargement of their plan may be deemed in some respects, none, we apprehend, but professed admirers of French eloquence, will be much pleased with the addition of eulogies, in which the academicians in general bestow an immoderate degree of praise on their deceased members, in the certain view, no doubt, of sometime meeting with an ample retribution; eulogies which are as seldom bestowed with sincerity by the author, as believed by the reader. We do not however mean, by this reflection, to detract from the merit and propriety of the few eulogies contained in the work before us; a little exaggeration, in favour of Mellis, Mareschal and de la Peyronie, to whom the academy is so highly indebted, is at least pardonable; and that on Mr. Petit the elder, is written
with

with modesty, abounds with curious anecdotes, and is interspersed with proper reflexions, and judicious practical remarks.

The academy being thus finally established on so advantageous a footing, continued to collect and digest materials for a second publication, which appeared in 1743, in 4to. This volume Mr. Neale has translated, in three volumes duodecimo. In a preface to the first of these we are informed of the motives which induced him to this undertaking, and the obstacles he surmounted in the execution of it. He has likewise prefixed a dedication to each volume; in the two last of which, besides the topics commonly insisted on in addresses of this kind, Mr. Neale expatiates on the great utility of the art of surgery, the means of its advancement, and the encouragement due from the public to those who profess it.

As Mr. Neale assures us, in the above-mentioned preface, that he had no motive for this undertaking, *but a desire of doing some service to the public*, he is, undoubtedly, on that account, entitled to applause. It must likewise be acknowledged that he has, in general, given, with tolerable exactness, the meaning of the original. Our respect for truth, however, obliges us to observe, that the translator does not seem to be sufficiently acquainted either with the French language, or with his own, to appear with great advantage as an author. He follows so closely his original, that though the words be English, the idiom is often entirely French. *Une commerce aimable* (for instance) *et une parfaite égalité faisoient son caractère*, an amiable deportment and evenness of temper *made his character*; or such an action *fait son éloge*, makes his eulogy; *M. Petit au contraire montrait son malade bien guéri marchant comme s'il n'en pas eu le tendon d'Achille cassé*; M. Petit, on the contrary, showed his patient perfectly cured, marching as if he had never had the *tendo Achilles* broken. *Il s'occupoit pendant l'été à faire des démonstrations sur les os*, he employed himself during the summer in *making demonstrations* on the bones. So literally does he adhere to the French expressions, that he terms Mr. Sharp's Critical Inquiry, *Critical Researches*; because, in a reference in the Memoirs, the title is there translated *Recherches Critiques*. But were a pupil to enquire for Mr. Sharp's Critical Researches, we are afraid it would puzzle the learning of many an eminent bookseller. We find also some expressions in the English, extremely incorrect, such as a bladder *inflated* with urine, &c.

By rendering the French in this servile manner, the translator is sometimes betrayed into inaccuracies of another kind. We are informed, for example, of a part of the body hitherto unknown to anatomists, viz. *the Linea alba of the left side*. In the eulogy

on M. de la Peyronie, we are informed, *Qu'il eu le bonheur d'être reçu pensionnaire chez M. Mareschal*; which is, as Mr. Neale translates it, that he had the good fortune to be received as a *pensioner* at Mr. Mareschal's.—But we imagine, if Mr. Neale admits a young country surgeon as a pupil into his house, he will expect to receive, not to bestow; not to entertain a *pensioner*, but to be paid for a *boarder*: which is the meaning, in this place, of the French word *Pensionnaire*. In another passage we are told, that Mr. Mareschal *having seen the King's ailment, made a sign with his hand, that it was necessary to make a circular incision*. Here perhaps, astonishment, at Mr. Mareschal's extraordinary modesty, prudence, and circumspection, who even dared not to give his opinion in an audible voice, lulled, on this occasion, our translator's attention; as we cannot suppose any gentleman of the profession not to know, that *une incision cruciale* is not a circular but a *transverse* incision.—We shall take the liberty to point out a very remarkable oversight, which, although it be found in the Paris edition, yet, as the translator ought to understand something of a science so essential to every surgeon as anatomy, we should have hoped to have seen it rectified in this publication.

In the explanation to the second plate, which represents the trunk of the body with the exterior integuments, and the abdominal muscles raised and turned back, &c. the *cartilago esophageus* is called the *ventricule*, or stomach (represented full); the stomach is mistaken for the *omentum*, or *epiploon*; a portion of the liver is erroneously called the *diaphragm*, no part of which appears; and K, which is the reference to that part of the figure said to represent the liver, is placed on the very middle of the *omentum*. These palpable mistakes, it is hoped, will be corrected in the next Edition.

We now proceed to give a short abstract of the different subjects treated of in the work itself.—We are presented first with an account of the rise and progress of the academy, the substance of which has been already given: to this is subjoined the new body of statutes, or regulations for the government of it; and next follow the eulogies on several eminent members deceased. We have afterwards a short review of the works published by different members of the academy, from its first institution in 1731 to the year 1741: among which are some valuable books, particularly *Le Dran* on gunshot wounds, and *Dionis'* operations in surgery, improved by M. de la Faye. There are two machines delineated in this work, the first for bleeding in the jugular vein, the other to stop the blood of the intercostal artery: neither of which, in our opinion, merit much attention.

The first memoir, by M. Verdier, contains a disquisition concerning the nature of the hernia of the urinary bladder, illustrated with
a great

a great number of observations. Some of these are extracted from authors, but the greatest part is furnished by different members and correspondents of the academy; many of which highly deserve the attention of practitioners.

2d Memoir contains an account of apostems of the liver, viz. Several observations by the late M. Petit the son; and a dissertation concerning the nature and cure of them, by M. Morand.

3. Several observations on limbs torn off. In the various instances here produced, the patients were all happily cured. Hence appears the manifest difference of the symptoms which ensue from a tendon slightly wounded, or partially divided, from those of a large tendon cut in two, or a more slender one intirely torn off. In the first case, the wound is attended with the most dreadful symptoms; in the second, there are none of any ill consequence: hereby confirming the old aphorism, *Difficilis toto nervo*, (to which is added, *aut etiam avulso*) *non fit spasmus*,—A hint of great importance in practice.

4. Mr. Petit the son, in the preceding volume, published an essay on extravasations; this memoir is a sequel to the former. It is divided into two parts, the first ingeniously traces the manner in which extravasations are formed in the abdomen, and the consequences which may be drawn from it; namely, the attempting the cure, by procuring a discharge to the fluid that happens to be extravasated. The second treats of the different signs of such extravasations. It is observed in a note, that what is published in the former volume, and in this, only completes a part of what Mr. Petit had projected on this subject; and that his death deprived the public of the remainder.

The next and last memoir in the first volume of the translation, contains a farther disquisition on the same subject with the preceding, by M. Garangeot. In this he proves, by arguments drawn from the animal oeconomy, from opening of morbid bodies after death, and from practical observations, that fluids, extravasated in the abdomen, have a tendency towards a determined place in this cavity, and in which they are liable to stagnate. On discovering an extravasation of blood only, which has subsisted for some days, an indication that it does not proceed from a very large vessel, to prevent inflammation, fever, and other mortal symptoms, that might be occasioned by such a stagnation, he advises to make a counter aperture to facilitate its discharge; this is to be done wherever the fluctuation is felt, which he demonstrates, from the structure of the parts, will generally be in the lower and anterior part of the abdomen.

abdomen: but he judiciously remarks, that this counter-aperture ought not to be practised, where the suddenness or violence of the symptoms afford reason to suspect, that the larger blood-vessels, or bowels, are materially wounded.

To this memoir is subjoined the description of an instrument, to prevent an hemorrhage from the intercostal artery, by M. Belloq.—This may, probably, be as well contrived as the situation of the part admits of; although we have great doubts, whether any instrument, that must necessarily irritate the *pleura* and the lungs, can be applied with much advantage.

The second volume of this translation opens with a memoir on calculous concretions of the uterus, by Mr. Louis. This gentleman observes, that the authors, who have taken notice of disorders arising from these, speak of them in so vague a manner, as to afford little instruction, their writings being chiefly copied from one another, and their doctrine not supported with any particular facts. The principal design therefore of this memoir, is to shew the various symptoms which stones in the matrix have occasioned, and to prevent our attributing to imaginary causes the disorders produced by such concretions.

Mr. Louis illustrates this subject, by the detail of a variety of cases, exhibiting their different effects. We shall briefly mention them. In the first case, a uterine stone occasioned an heavy

lous, and the curative indications so uncertain, that, in our opinion, no rule of practice, decisive or satisfactory, can be derived from what is here said upon the subject.

Memoir 2d. of this second volume, contains remarks, by the same gentleman, on the construction and use of the elevator, invented by Mr. Petit.

The 3d. by M. Moreau, treats of the resources of nature, in the case of luxations of the thigh, which have not been reduced. It is illustrated with two observations; in the first the thigh is luxated upward and outward; the second downward and inward, with a view of the different bones when laid bare.

Memoir 4th contains three essays. The first is an examination of the critical reflexions of M. Molinelli, published in the memoirs of the institutes of Bologna, on the memoir of M. Petit on the *Fistula Lachrymalis*, inserted in the memoirs of the royal academy of sciences, in the year 1734. In this dissertation M. Bordenave vindicates the propriety of Mr. Petit's comparing the *Puncta Lachrymalia*, the lachrymal sac, and the nasal duct to a syphon, whose office is to absorb the superfluous moisture of the eye. He likewise obviates other objections raised by M. Molinelli, against M. Petit's method of treating the disorder above-mentioned. The other two articles, by Messrs. de la Forest and Louis, relate to the same disease. In the last of these are mentioned the various methods of performing the operation, and completing the cure, as recommended by different practical writers. Yet after all, it may perhaps, as it is hinted by M. Louis, redound but little to the honour of surgery, if, with so many operations, and such a multiplicity of means for the relief of this disorder, there should be as few cures performed henceforward, as have been done for the time past.

5. The next observation exhibits an instance of the successful treatment of a gunshot wound by M. Guerin. The ball entered at the fore and lower part of the thorax, on the left side, fractured the last of the true ribs, and passed out at the hinder part of the same side. The patient was at length cured, after a train of dangerous symptoms, and two and thirty bleedings, by the extraction of a splinter hid in the proper substance of the lungs.

6. On a method of stopping the blood of the arteries, without the assistance of a ligature; by Mr. Morand. The method here proposed, is by means of the agaric, the insufficiency of which the translator of these memoirs has endeavoured to prove, in *A Letter to a Surgeon in the Country* *.

7. A memoir on the cases wherein Nephrotomy is performed with success, by M. Laffitte, illustrated with three observations by the author, and M. la Batte, which prove (as authors have already remarked) that the extraction of the stone in the kidney is impracticable, except when an abscess is formed therein.

8. Different memoirs on amputation; first, a new method of performing it in the articulation of the arm with the scapula, by M. de la Faye. Here this gentleman makes some improvements on Mr. le Dran's method, which he thinks render the operation much easier, more certain, and far less painful: we are of opinion, that the taking up the artery before the amputation is performed, must be the most safe, and would add very little to the pain.

In the next article of this memoir, Mr. de la Faye considers the inconveniencies which attend the different methods and instruments used in amputations, and proposes, as an improvement on those of Verduin and Labourin, a new instrument of his own invention.

In the third article Mr. de Garengot treats of the means of rendering more simple, and convenient, the amputation with the double incision.

In the fourth Mr. Veyret acquaints us of his amputating the thigh of a woman twenty-five years old, who had been afflicted with a *spina ventosa* of the leg; notwithstanding that he caused the flesh to be properly drawn back by a slit compress, the bone began afterwards to protrude. He dressed her for two months and twelve days, but perceiving that the exfoliation and cure would prove tedious, and that the stump would be inconvenient for the use of a wooden leg, he sawed off the protruding part of the bone, and in six weeks effected a cure without exfoliation.

The fifth article of this memoir is written by Mr. Louis. He inquires into the different causes of the protrusion of bones after amputations, and makes some remarks on the different methods used to prevent this inconvenience; observing, that in the amputation of the thigh, some muscles constantly protrude from the level of the other flesh, whilst others retract even in dead bodies, and that the quantity of skin conduces nothing to prevent the protrusion of the bone: he therefore proposes to cut the skin and muscles at once, then to draw back the flesh by a slit compress, and so, by these means, to saw the bone three fingers breadth higher than what is commonly practised.

The next, or 9th memoir, contains some remarks on gunshot wounds, complicated with fractures either at or near the articulation of the extremities, by Mr. Boucher. Here the author animadvert

on the practice of having too frequent recourse to amputations in these cases; intersperses some hints, which deserve to be carefully considered; and produces several cases, in which nature surmounted the greatest obstacles.

10. This memoir is the sequel of a dissertation published in the first volume of the memoirs of the academy, by Mr. Simon, on the Cæsarean operation. It consists chiefly of a detail of the different circumstances that render this operation necessary. They may be confined to the following:

The ill conformation of the bones of the pelvis in the mother.

Narrowness of the *vagina*, humours in this part, and callosities in the orifice of the *uterus*.

Lacerations of the *uterus*.

Ventral conception.

Hernias of the *uterus*.

This, however, is an operation which ought not to be attempted without extreme necessity indeed; and we believe there seldom occurs an instance, sufficient to justify so cruel an experiment.

11. Description of a new bandage for the Exomphalos, by Mr. Suret.

12. In this memoir Mr. Daviel gives an account of his new method of curing the Cataract, by extracting the Crystalline; and of the success which attends it. He concludes with intimating, that this memoir is only an abstract of what he proposes to publish on this subject, in a compleat treatise, of the disorders of the eye.

13. Remarks on the memoir of Mr. Daviel.

14. Here Mr. de la Faye describes a machine, proper to facilitate the transportation of those, who have the leg or thigh fractured, and very commodious for their dressing.

15. Mr. Coutevos, in this memoir, relates an instance of a labourer, who, by a fall, fractured his leg, with a wound. The man would not consent to have it amputated. After suffering a train of dreadful symptoms, a large portion of the Tibia came away; but afterwards the two extremities shot forth in such a manner as to meet, and form a compleat callous or boney substance.

The third volume of the translation begins with a memoir, in which the subject of amputation is farther considered by Mr. Louis. In a former memoir, he has made remarks on the different methods of performing amputations of the large extremities;

ties; and after shewing their defects, he proposes, as an improvement, as we have already noticed, a method of his own; but, as what he there advances, chiefly respects the amputation of the thigh, he has, in this memoir, particularly considered that of all the other larger extremities, namely, the amputation of the arm, of the leg, and of the fore-arm. Mr. Louis concludes the memoir, with remarks on the means of stopping the blood, and on the apparatus and bandages necessary after amputation. In regard to this article, he observes, that the common apparatus baffles the intention of preserving the flesh; he then proceeds to consider the different methods put in practice to stop the blood; gives an account of the invention and progress of the most approved of these, by means of the ligature, together with the improvement of it by Ambrose Paré, and later authors, as Professor Monro of Edinburgh, and others. He finally recommends the method of treating the stump, which his father, he says, used fourteen years before with success. I put, continues he, a long compress on the course of the vessels, and apply a bandage circularly, from above downwards, to draw together the flesh and skin toward the extremity of the stump. The last turns of this bandage ought to end within an inch above the level of the wound; he then applied uniting bandages to secure the whole.—We apprehend, however, that the advantages which may attend Mr. Louis's method, appear greater in speculation than they would in practice: for will not such a compression as he recommends, endanger a mortification? And are not these uniting bandages attended, in a great measure, with the same inconveniencies as the compresses and capeline bandage, which he rejects?

We are next presented with several memoirs and observations on encysted dropsies, and the schirrus of the *ovaria*; by Mr. Le Dran and others. We shall just mention the different cases. 1. An encysted dropsy, attempted to be cured by an operation from whence there remained a fistula. 2. An encysted dropsy, cured by incision, without remaining fistulous. 3. An encysted dropsy between the peritoneum and abdominal muscles. 4. An ascites of the peritoneum. 5. A dropsy of the ovarium. 6. A dropsy complicated with enormous schirri of both ovaria. 7. An ascites of the ovarium attempted to be cured by incision. This subject is concluded with remarks on the preceding observations, with an abstract of some others on the same diseases, by Mr. Morand.

The next memoir, by Mr. Hoin, exhibits an instance of a cataract, on which Mr. Hilmer, a Prussian oculist, performed the operation. By suffering the eye to be exposed to too much light immediately after it, the man was again deprived of sight,

the same evening, and was seized with a fever, which carried him off in three weeks. Mr. Hoin dissected the eye, and found the capsula of the crystalline opaque, and properly depressed: but the vitreous humour, in which the crystalline is placed, was found likewise covered with an opaque capsule or membrane. From the circumstance of the patient's seeing objects after the operation, Mr. Hoin justly concludes, that this secondary cataract was owing to the operation, and arising from two circumstances, namely, the use of a round, instead of a sharp-edged needle, and the omission of properly preparing the patient before the operation, which is seldom attended to by Itinerants.

This memoir treats of gunshot wounds, especially those complicated with fracture, and shivering of the bones. In a former memoir, in the second volume of this translation, Mr. Boucher produces several instances of gunshot wounds, in which nature had surmounted the most alarming appearances. Soon after this, Mr. Faure presented a memoir to the academy, wherein he endeavoured to prove, that in gunshot wounds, so complicated as to require amputation, we must, if we expect it should prove successful, wait till the concomitant symptoms abate. Mr. Boucher here considers the validity of this position, and proves, by Mr. Faure's observations and his own, that gunshot wounds, so considerable as those here treated of, being attended with a proportionable degree of fever, and other symptoms capable of destroying the animal œconomy, and of defeating the best concerted measures of art, in order to obviate the effects of such symptoms, all operations necessary cannot be performed too soon. He divides the periods for performing these into three, and gives a great number of cases and observations, to illustrate both Mr. Faure's method, and that practised by himself.

The remainder of this volume is composed of the following memoirs, viz.

On different kinds of the false Aneurism, by Mr. Faubert.

On a dropsy of the breast, cured by the operation practised in the Empyema.

An historical memoir on the inoculation of the small pox, as practised at Geneva, from the month of October, 1750, to the month of November, 1752, inclusive, by Mr. Guion.

On improving the new method of performing the operation for the cataract, by Mr. de la Faye.

And

And lastly, an account of the operations of the cataract, by the extraction of the crystalline, performed in the presence of the commissaries of the academy, by Mr. Poyet, surgeon, first pupil of the hospital of La Charité, by Messrs. Morand and Verdier.

We need not, on this occasion, attempt to give any general character of the original of these memoirs; the reputation of which is sufficiently established. We will, however, venture to remark, that, notwithstanding the merit of this work, upon the whole, were any gentleman, duly qualified, to select the best of these pieces, to abridge others, and place many of the observations in a closer point of view,—he would perform, perhaps, a more acceptable service to an English reader, than could be done by an entire translation, executed in the manner of the present, where the reader will often find his attention tired out with minute details, and his judgment perplexed with a prolixity of reasoning.

Memoirs of the Life of Robert Cary, Baron of Leppington, and Earl of Monmouth. Written by Himself, and now published from an original manuscript in the custody of John Earl of Cork and Orrery. With some explanatory Notes. 8vo. 4s. Doddsley.

WHEN private memoirs are presented to the public, it is expected that they contain some curious anecdotes relating to the hero of the piece, or disclose some new matter of information, with regard to cotemporary persons and transactions, which may interest the Reader either in the way of entertainment or instruction. If productions of this kind are only crowded with family concerns, and matters of a mere domestic nature, the public expectation is balked, and every Reader has a right to resent the disappointment.

As curiosity rises in proportion to the supposed importance of the object in view, so when a noble Author condescends to usher in biographical publications, the literary world may expect a present worthy of the Editor. How far their hopes with respect to the work before us are likely to be gratified, it will not, perhaps, be difficult to determine.

These memoirs are addressed, by the Earl of Cork, their Editor, to the Honourable Edmund Boyle, his Lordship's son. Whether the noble Writer thinks it beneath his dignity to dedicate to any but his own family, or whether he takes this public means to

the young gentlemen's genius, and prompt them, in rededicate to him, we shall not presume to say; but we in former instances, that it is his Lordship's custom to himself only to his children*.

dedication, if we may so call it, is decorated with a head-piece, representing, as we presume, the family coat supported by emblematical devices. On one side stands an ink, with a harp reclining against a number of votters, battered with studied negligence; and amidst the group, it rears its triumphant branches: on the other side, we see, shields, helmets, and swords, with the spreading of amidst those warlike trophies. These insignia, we are to denote, that the loyal family of the Boyles has been renowned for poets, philosophers, and warriors; and—have shone alike in arts and arms. Perhaps, however, emblematical pomp might, in a Writer of inferior rank, and vanity and affectation; but out of respect to his Lordship, forbear to give it a name.

A preface ensues, in the next place; and in a very long, which crawls to a full-point, supported by *copulative* and *relative*, discloses to us the reason of publishing these. 'An honourable Author †,' says the noble Writer, in a just piece of criticism has exhibited so spirited a style of writing, that he has given wit even to a dictionary, and acuity to a catalogue of names, AND has placed our royal English Writers in a more learned and eminent light than they have ever appeared before, having mentioned the Earl of Monmouth's memoirs as a manuscript fit to be made public; in concurrence with his judgment, AND from a desire to exhibit a picture of Queen Elizabeth and King James the first. The following memoirs are sent into the world, with such explanatory notes to the obscure and remarkable passages, as will sufficiently render those passages more intelligible and efficacious than they would otherwise have been.'

We are sorry to differ from the honourable Author, with whose opinion the noble Writer professes his concurrence; but in our opinion, the publication of these memoirs might have been avoided: since, except the Memorialist's journey to the Hebrides, Scots, with which History had before acquainted us,

The Lordship's translation of Pliny's letters, is addressed to his son Lord Boyle; and his Memoirs of Dean Swift, to his other son, John. The noble Writer, in this respect, follows the example of Lord Tully, who addresses his Offices to his son Marcus.

Richard Walpole, youngest son of Sir Robert Walpole, Knight of the Bath, afterwards Earl of Orford.

they contain little more than a detail of his domestic transactions, together with an account of his skirmishes with the Scotch borderers. As to the desire of exhibiting a new picture of Queen Elizabeth, and King James the First, we are so unhappy as not to perceive any alteration which these memoirs have made in a single feature of those portraits. With regard to the explanatory notes, with which his Lordship has honoured this publication, we must take the liberty of declaring our sentiments concerning them, in the words of Dr. Young.

Learn'd Commentators each dark passage shun,
And hold their farthing candle to the sun †.

In this preface, his Lordship takes an opportunity, on the authority of these memoirs, to controvert a passage in English history, with such a peremptory air of decision, as nothing but the clearest demonstration can warrant.

‘It is certain,’ says he, ‘that Queen Elizabeth could not bear the thoughts of a successor. The speeches made for her on her death-bed, are all forged. Echard, Rapin, and a long string of historians, make her say faintly, (so faintly, indeed, that it could not possibly be heard) “I WILL THAT A KING SUCCEED ME, AND WHO SHOULD THAT BE, BUT MY NEAREST KINSMAN, THE KING OF SCOTS?”’ A different

‘ On Wednesday the 23d of March,’ says the Memorialist, ‘ she (the Queen) grew speechless. That afternoone, by signes, she called for her councill, and by putting her hand to her head, when the King of Scottes was named to succeed her, they all knew hee was the man she desired should reigne after her.

‘ About six at night she made signes for the Archbishop and her chaplains to come to her, at which time I went in with them and sate upon my knees full of teares to see that heavy sight. Her Majestie lay upon her backe, with one hand in the bed, and the other without. The Bishop kneeled downe by her, and examined her first of her faith, and she so punctually answered all his severall questions, by lifting up her eyes, and holding up her hand, as it was a comfort to all the beholders. Then the good man told her plainly what she was, and what she was to come to ; and though she had been long a great Queene here upon earth, yet shortly she was to yield an account of her stewardship to the King of Kings. After this he began to pray, and all that were by did answer him. After he had continued long in prayer, till the old man’s knees were weary, hee blessed her, and meant to rise and leave her. The Queene made a signe with her hand. My sister Scroope knowing her meaning, told the Bishop the Queene desired hee would pray still. He did so for a long halfe hour after, and then thought to leave her. The second time she made signe to have him continue in prayer. He did so for halfe an houre more, with earnest cryes to God for her soule’s health, which he uttered with that servency of spirit, as the Queene to all our sight much rejoiced thereat, and gave testimony to us all of her Christian and comfortable end. By this time it grew late, and every one departed, all but her women that attended her.’

By comparing this last extract with the foregoing reflections of his Lordship, there does not, in our judgment, appear to be any foundation for the noble Writer’s conclusions. Not to insist wholly on the probability that the Queen might have the power of utterance, though the Memorialist might be too distant to hear her speak in her languid state, we shall first observe how greatly his Lordship has inadvertently misrepresented, and strained the memoirs to make them favour the construction he has harshly adopted.

The noble Author says, ‘ The Queen was speechless, and almost *expiring*, when the chief counsellors were called into her bedchamber ;’ that ‘ as soon as they were perfectly convinced that she could not utter an articulate word, and could scarce hear or *understand* one, they named the King of Scots to her.’

But

But the Memorialist says no such thing. On the contrary, he is so far from asserting that she could scarce hear, or *understand*, that he represents her as perfectly sensible. He tells us, that on the afternoon of the 23d of March, she herself, by signs, called for her council. He tells us further, that at six at night, of the same afternoon, she made signs for the Archbishop and her chaplains to come to her.—That she punctually answered all the Bishop's questions, by lifting up her eyes, and holding up her hand.—That when the Bishop ceased praying, she made a sign for him to continue.—That when he desisted again, she repeated the sign; and that she seemed to rejoice greatly at the fervency with which he prayed.

It is true, he says, that she grew speechless on the 23d of March, and that she was thought to intimate her approbation of the King of Scots for her successor, by putting her hand to her head. But this, and the other frequent signs the Memorialist takes notice of, do not prove her have to been absolutely speechless. They who have had the misfortune to attend persons in an expiring state, know, that through extream feebleness and languor they often chuse to express themselves by signs, when they have not totally lost the power of utterance: and after long silence, upon some very urgent occasion, they will make an effort of nature, and express themselves in words, though they cannot raise their voice so as to be heard at any distance.

There is, however, a farther objection to the noble Writer's reflections. In his note on this passage he says, 'The sign here mentioned is a true and indisputable fact, otherwise it would not have been inserted by the plain, sincere, and ingenuous Author of these memoirs, *who was present at the time the sign was made.*'

With all due deference to his Lordship, it does not appear that the Memorialist was present at that time. He tells us, indeed, that at six at night, of that afternoon, when the Queen called for her council, he went in with the Archbishop and her chaplains; but he no where pretends to say, that he was present in the afternoon, when the sign was made to the council on their naming the King of Scots. Through the whole of this inquiry, therefore, his Lordship seems to have been more ambitious to place this passage in a new light, than studious to consider it in a just one.

But the vivacity of the noble Author's spirit, often prevails over that correct judgment which every public Writer should be master of. He is too lively to endure the severity of reflection, and therefore is apt to follow the first impulse of thought, or to take his observations upon trust. Thus, speaking of the
Marches,

Marches, he says,—‘ The Marches were so denominated, because the inhabitants being in a perpetual state of variance and hostility, were always ready to MARCH, either to annoy the enemy, or to defend themselves.’

Upon whose authority his Lordship rests this definition, we are not concerned to enquire. What, except similitude of sound, could lead to such a puerile explanation, we are at a loss to conjecture. Had the noble Writer gone farther for a definition, he would have found that *marches* come from the German word *march*, which signifies bounds or limits; or, according to some, from the French *marque*, which signifies a sign, as being the notorious division of two countries or territories.

We shall not dwell any longer on this Preface, but proceed to the memoirs, where the Memorialist tells us, that he went into Scotland with Mr. Secretary Walsingham, who was sent thither Embassador from her Majesty to the King of Scots. In a note upon this passage, the noble Writer observes, that Walsingham was sent to give advice to James VI. ‘ A remarkable embassy,’ says he, ‘ in which the subtle Walsingham *effectually* discovered the temper and disposition of that King.’

But if we may believe the ingenious Author * of the History of Scotland, that subtle minister did not *so effectually* discover the King’s disposition. James, as the Historian observes, having talents rather shining than solid, made a figure in conversation, and by that means deceived Walsingham; who made a much more favourable report of his character, than it deserved.

The present Memorialist acquaints us, that he lost the Queen’s favour by marrying a lady of small fortune. He gives us an account of a family suit, in which he was successful; and then relates the manner of his coming to court again, wherein there are some circumstances which may serve to shew the spirit of those times.

‘ Having ended my business I meant to retourne to Carleil againe. My father wrote to mee from Windsor that the Queene meant to have a great triumph there, on her coronation day, and that there was great preperation making for the course of the field and tourney †. Hee gave mee notice of the Queen’s

* Dr. Robertson. See our account of his truly valuable work, in the last and present month’s Review.

† Plays, masks, triumphs, and tournaments, which the Author calls TOURNEYS, were small branches of those many spreading allurements which Elizabeth made use of to draw to herself the affections and the admiration of her subjects. She appeared at them with dignity, ease, grace, and affability.’

anger

of late by some daring poets, seem to have been owing to a presumption of their being able to perform almost equal wonders.

To think of versifying the uncouth jargon of metaphysicks, of harmonizing axioms, definitions, corollaries, and all the jarring links that compose the chain of argumentative demonstration, is, doubtless, as extravagant a thought as ever entered into the head, even of a poet. Indeed, nothing but the success of such an enterprize seems sufficient to justify the apparent absurdity of the undertaking. As it is the opinion, however, of some, who may be more competent judges than we can pretend to be, that Mr. Lichtwern has greatly succeeded in this difficult attempt, we have the less to say on the extraordinary nature of the design; but must esteem its difficulties surmounted, to be proofs of his great poetical abilities.

Our Author has dedicated his poem to the King of Prussia, in a short, but well-written and spirited ode. He has addressed the reader also in a preface, wherein he intimates his intention to inculcate, in the language of the muses, the most important doctrines of philosophy and morals. As to his philosophy, it is founded on the system of *Wolffius*; whose principles he has, with much art, transposed into his poem. We have ventured at the translation of a short extract, to give our readers some idea of the bold and animated manner of this German bard.

After having asserted the existence and general attributes of the Deity, he proceeds as follows:

But is there such a God?—Go, sceptic blind,
O'er hill and dale, go, seek him, till you find.
While yonder toiling bark, its port to gain,
Keeps its due course along the pathless main;
Thou doubt'st not some skilful pilot's hand,
Directs the helm, and guides her prow to land:
Say then, if mark'd the constant course of years
By revolutions of th' unerring spheres,
How canst thou doubt a God all-wise presides
At nature's helm, and all her motions guides?

Behold the various proofs creation yields;
Spring's verdant meads, and autumn's golden fields;
Each blooming flow'r that in the garden blows,
Or painted tulip, or the blushing rose;
The loaded bough, rich vine, and bending ear:
All speak his bounteous hand, who rules the year.
Thus from the earth, a God, all nature cries;
His image see, reflected from the skies;
Bid in the whirlwind, hear his voice aloud;
His thunder hush'd, his bow is in the cloud;
The rain, the snow, that skim the fields of air,
All teach us God to know; for God is there.

On the whole, the merit of this performance is, for the most part, merely poetical; we find little novelty in the sentiments; nor much to commend on account of the judgment, or perspicuity, of the philosopher. As such, indeed, Mr. Lichtwern is, in many places, superficial: but, as his principal design appears to have been that of recommending the knowledge of nature and its laws, to readers of taste and vivacity, by cloathing *truth* in a more engaging dress than the common garb it wears in tedious prose dissertations, the eulogies bestowed on him by the discerning part of his countrymen are, in a great measure, deserved. It must yet be acknowledged, that the character of an Ethic poet cannot be justly attained by the strongest efforts of mere poetic genius. Much more is required; acute penetration and solid judgment must accompany the powers of imagination, to reconcile poetry to the severe criterion of truth and good sense.

Abhandlung von der besten art zu predigen, &c. Or,

A Treatise on the Art of Preaching. By John Frederick Stapffer. 8vo. pages 56. Printed at Duisburg, for Gottiger. 1758.

The great reputation which Mr. Stapffer has already acquired, by his theological and moral writings, cannot fail to recommend the smallest tracts of so valuable a pen. The present little piece appears to be written with a most laudable design, to promote the interests of christianity and true religion, by exciting the clergy to such a discharge of their duty in the pulpit, as may best become the solemn office to which they are ordained, and the importance of the sacred truths they undertake to make known and recommend.

As the most distinguished preachers of the protestant communion, our Author has characterized Tillotson, Saurin, and Mosheim. The former, says he, constructed his sermons on a model, unknown before to his countrymen. He corrected the false taste of the age, as to the formal bombast, in which the truths of religion were delivered from the pulpit; introducing a noble simplicity and perspicuity of style, that carried with it all the force of conviction. He had always the discretion to suit the subject of his discourses to the times and the circumstances of his hearers, displaying and supporting the divine truths of revelation, in a manner, that reduced its adversaries to silence: whence it is no wonder that he met with so much success, and was honoured with universal approbation.

Saurin generally preached to a numerous and brilliant assembly: he adapted therefore his sermons to the taste of his audience, striving to conduct them to the truth, and to prevail on them,

by the force of his reasoning, to embrace it. At the same time, he equally addressed their passions, which he endeavoured to captivate by a glorious blaze of rhetoric, that fired his elocution, and animated all his compositions. The style of his discourses, indeed, resembles a torrent, that bears down all opposition: they are, for the most part, however, too philosophical for common hearers, for whose use they were not immediately intended.

Mosheim differed from both Tillotson and Saurin; in that he had the peculiar art of distinguishing and dividing the various matter of his discourses, with the utmost precision. It was the design and method of this celebrated preacher, to demonstrate the veracity of his doctrines, and send his auditors away, not persuaded, but convinced. To be able to succeed in this, it required a considerable share of knowledge and ingenuity in his hearers; and this he had a right to suppose them possessed of, as he preached chiefly on extraordinary occasions, and to polite and learned auditors. His diction rolls not, like Saurin's, with the rapidity of a torrent, but resembles a smooth, unruffled stream, that flows gently on without interruption.

After having thus distinguished these three admired preachers, he cautions young divines against a servile imitation of either. It is not, says he, from a mere imitation, though of the best preacher in the world, that excellence can be attained. I know some divines, who, by dividing their sermons into a variety of heads, and affecting peculiar precision, think they have arrived at the perfection of Mosheim; though not a grain of either the force or perspicuity, so essential to his method, enters into their discourses. There are also hundreds of Saurinists, who conceive they rival that admirable preacher, merely because they make the churches ring with their noisy exclamations.

Mr. Stapfer proceeds to lay down some judicious rules, to be observed in the formation of a good preacher. As we cannot, however, particularize all the several instructions given, we shall transcribe only a few maxims and precepts, relative to the composition of sermons in general.

In the first place, no doctrines should be delivered from the pulpit, but such as are necessary and useful to salvation and holiness of life; setting aside matters of vain curiosity, that serve more to amuse the head than affect the heart; and above all, avoiding captious controversy, and points, that tend only to embarrass the affections, and perplex the understanding.

It is necessary also, that the style and subject of the discourse be immediately suited to the capacity and turn of the auditors,
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that all may be plain and intelligible. Subtily of argument and energy of language are two rocks on which many a sacred orator hath miscarried; although, at the same time, it must be confessed, the fault hath lain in part on the weakness of their auditors; many of whom approve and admire only that which is above their comprehension. No preacher, however, should be influenced by the blind approbation of such hearers; or be mortified at finding his sermons censured by the ignorant and the vain, who know not the value of plainness and perspicuity.

It is, nevertheless, permitted to render both doctrines and precepts as agreeable to the hearer, as is consistent with the interest of truth. Every innocent art of elocution may be used, therefore, to enforce those great and sublime truths of religion, which, in the cold, insipid discourses of some preachers, lose (if we may so express ourselves) all their dignity and lustre. The perfections of the Deity, the works of creation, and ways of providence, the immortality of the soul, resurrection of the body, the last judgment, eternity, the joys of heaven, and pains of hell; these are all subjects that will admit of the strongest shades, and most lively colouring; while, to speak of them in a dry, unanimated manner, is the direct means to increase that coldness of heart, in the breasts of christians, which, alas! is too prevalent there, from the infirmities of nature, already.

The agreement of reason with revelation is another point, which, above all others, it is necessary to insist on. To be good christians, we ought to be fully convinced, that God requires us neither to do, nor believe, impossibilities. It is, therefore, a very dangerous and ill-judged practice, to declaim, with some, incessantly, against the efficacy of reason, in matters of religion. The true worship of God, both in heart and life, is a *reasonable service*; and, to acquit ourselves of that duty, agreeable to his divine will, it is needful we should consider it as such.

After all, adds our Author, those only are good sermons, of which an intelligent and attentive hearer can retain, through the whole, the scope, matter, and manner; and renew, by immediate contemplation thereon, those impressions on the heart and mind, which he felt during the pronounciation; for unless he can do this, he might as well have listened to the *sounding brass*, or *tinkling cymbal*.

La Règle des devoirs que la nature inspire à tous les hommes. Or, Moral Institutes, founded on natural Obligations. 4 Vols. 12mo. Printed at Paris for Briasson.

From the design and execution of this work, as a literary composition, we conceive its author to be an able and ingenious writer. His plan is well laid down, his method regular, and his manner of writing agreeable. In the first volume are explained, his general principles of moral duties: in the other three, he considers these principles as reduced to practice, and constituting those obligations which men lie under to *themselves*, to *society*, and to *God*.

There is nothing new, indeed, in our Author's subject, but his manner of treating it is perspicuous and masterly. He is, in our opinion, nevertheless, very indifferently qualified, notwithstanding his literary accomplishments, to examine the source of natural obligation, and the springs of moral action. Instead drawing his arguments from the fountain head; he tells us, to judge rightly concerning the duties of mankind, requires no abstract reasoning; it is sufficient, says he, to consult our inclinations, affections, sentiments, and natural perceptions; by doing which, we may discover, with a *coup d'œil*, as a fundamental and essential truth, that there are implanted in the breast

et vous interrompez celui des autres : on fait du bruit au dessus de vous, et vous en fait au dessous. A côté de vous, les domestiques et les enfans font un vacarme continuel ; et chez vous ce sont les chiens, les oiseaux ou des instrumens aussi désagréables qu'importans. Un ouvrier vous rompt la tête par le fracas de son metier, et vous l'empêchez par la mauvaise odeur de votre. Toute la vie se passe dans ces plaintes retorquées et de deux côtés également injustes.'

Tableau de la Petite-Verole, par M. Cantwell, Docteur-regent de la Faculté de Medecine de Paris, Professeur désigné de Chirurgie en langue François, Et Membre de la Société Royale de Londres. Or,

A View of the Small-Pox, by Mr. Cantwell, &c. 12mo. at Paris, for Herissant. 1758.

Though the clamours which superstition and ignorance set up against the practice of inoculation, are almost silenced in England, we find this salutary expedient gains ground but slowly in other European nations. In France we see it strongly opposed by many of the faculty, and by none so furiously as Mr. Cantwell, who published some objections to it in the year 1755, and has been ever since railing, in his lectures, at a practice so displeasing to God, and pernicious to society : for that it is so, he takes upon him roundly to assert. But it will be asked, perhaps, how he goes about to prove it? O, very scientifically, Reader, you may depend on it. As to the impiety of it, indeed, he appears, in the work before us, to rest his proof on the opinion of Mr. Haen, professor of physic at Vienna ; who, among other particulars, truly, requires to know, whether it be impious or not, before he will be concerned in the practice. As to inoculation's being a custom pernicious to community, Mr. Cantwell endeavours to prove it, by a number of bad consequences that attend it ; unluckily, however, for his argument, the facts he builds on are, for the most part, either known to be false, or do not at all answer his purpose ; and even those that have not as yet been disproved, are supported by no other evidence than *we are told, it is said*, and such like hear-say testimony. One very notable plea which he makes is, that the artificial small-pox is more contagious than the natural ; for proof of which, he gives both fact and argument, such as they are. The Reader will judge.—

A surgeon, says he, having opened some pustules with a lancet, in order to procure the variolous matter to make use of in inoculation, used the same lancet nine days afterwards to open a vein in a patient's arm ; and by that means, without inter-

it, gave the small-pox to the said patient. But what does this prove, supposing the fact true, more than that the operator, like many other French surgeons, was a little slovenly with regard to his instruments; and that the contagious quality of the virus was not dissipated in the space of nine days? Is it not well known that it may be retained for years?

On the supposition, however, that an extraordinary degree of infection is hereby proved to attend the small-pox, received by inoculation, our Docteur-regent goes on to calculate the havoc and destruction it is likely to make among the human species, in the manner following. But that we may not maim this curious specimen of our author's dexterity in the *haut calcul*, we beg leave to transcribe his own words. 'Le Docteur Wagstaffe assure, dans sa lettre a M. Friend, qu'une seule personne, qu'il avoit inoculé, en avoit infecté six autres, du même logis. Or, si un seul inoculé peut infecter six personnes saines, dix inoculés en infecteront soixante. Ceux-ci infecteront trois cens soixante, ce dernier nombre donnera celui de deux mille cent soixante, et celui-ci un nombre de douze mille neuf cens soixante, d'où l'on verra naître la somme de soixante dix-sept mille sept cens soixante, ensuite de quatre cens soixante mille cinq cens soixante, puis de deux millions trois cens quatre-vingt dix neuf mille trois cens soixante.'

Thus, from ten people, or even from one single person's being inoculated, may the whole universe be infected. O the wonderful power of numbers! Calculation is doubtless a fine thing, especially when so very accurate: but as the natural small-pox is epidemical too, might not mankind be as universally infected, even though inoculation were laid aside?

From some strictures, indeed, in Mr. Cantwell's work, it should seem, that this practice, dangerous as it is at present, might, under the direction of such able physicians as himself, be yet found salutary and expedient: and, perhaps, if the Duke of Orleans had employed our learned practitioner, instead of sending for Dr. Tronchin of Geneva, on a certain occasion, Mr. Cantwell would before now have been reconciled to the practice.

Histoire de l'Irlande, ancienne et moderne; tirée des monuments les plus authentiques. Par M. l'Abbé Ma-Geoghagan. That is,

The History of Ireland, ancient and modern. Volume the first.
4to. printed at Paris, for Boudet. 1758.

The author of this history is a writer very sensible of the qualifications necessary to constitute an Historian. How far he is possessed of them, we do not take upon us to say; the following

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ing sketch, of the first part of his work only, having been transmitted us by a correspondent.

Mr. Ma Geoghagan's history of Ireland is divided into three parts. The first begins with the establishment of the Scoto-Milesians in that kingdom, and extends to the fifth century, when the Irish first began to renounce the Pagan idolatry.

The second begins at the rise of Christianity, and comprehends seven centuries, ending about the year 1200.

The third will contain the more circumstantial relations of the different irruptions of the English, their establishment on that island, and, in short, all the remarkable transactions that have happened down to these times.

The present volume contains only two of these general divisions of the work. In the first, the author enters into a critical enquiry concerning the antiquities and fabulous history of the Milesians, their manners, religion, civil and political government, foreign and domestic quarrels, &c. He attempts also to give a natural history of this island; for which, however, he seems but little qualified: but though our Abbé appears to be no great naturalist, he hath many notable observations, and shrewd remarks, on the blunders and inaccuracies of preceding historians. He observes, that most authors, both English and foreigners, have depended implicitly on the antient accounts of Ireland, given by Gerard Barry, the Welchman, sent over thither by Henry the Second. These accounts, our Author endeavours to prove, were mostly false; having been only calculated to justify the usurpation of the King his master. This Historian, he says, wanted both knowlege and probity; and filled his book with such a heap of fables, that it was soon thrown aside, and had lain neglected near 400 hundred years, when Camden reprinted it in 1602. Since which republication its authenticity has been blindly and universally acknowledged.

Whether M. Ma-Geoghagan has drawn his materials from less polluted fountains, is a point not yet in our power to determine: we shall dismiss him for the present therefore, with observing, that, in speaking of the Irish language, he affirms it to have all the marks of an original tongue, and to resemble no other ever known in the world, from which it may be presumed to be derived. With respect to this observation, the public have been very lately informed, that the dialect of the Biscainers was nearly the same with that of the Irish; and that both therefore were derived from the same root, viz. the Celtic*. The truth of

* See Review, Vol. XIX. p 516.

this information has, indeed, been disputed; and we can further inform the reader, that the learned Professor Buttner of Göttingen, who has been some years employed in forming comparisons between all the known languages, both antient and modern, declares against the supposed affinity, affirming there are hardly any two languages that differ more, either in orthography or idiom, than those of the Biscainers and the Irish.

Usus Opii salubris & noxijs in morborum medellâ, solidis et certis principijs superstructus, a D. Balthasare Ludovico Tralles, M.D. & Acad. Cæs. Nat. Cur. Socio. Sectio prima. That is,

The Use of Opium in the cure of Diseases, established on experimental principles, by Mr. Tralles. 4to. at Breslau, for Meyer.

This volume contains only the first part of Mr. Tralles's ingenious work; of which we intend hereafter to give our Readers a more particular account.

Miscellanea Editæ, a Johanne Martino Sommer. That is, Miscellanies, published by Mr. Sommer. 8vo. at Copenhagen and Leipzig, for Petit. 1758.

Mr. Sommer is already known as an author, by his treatise on the general contempt for true and solid erudition; a work that has been well received by the learned. There is little, however, in these miscellanies, to interest the public in their favour.

Raccolta di Trattati di diversi autori concernenti alla religione naturale, e alla Morale filosofia de Christiani, e degli Stoici. That is,

A Collection of Dissertations, composed by several authors, on natural religion, and the moral philosophy of Christians and Stoics. 2 volumes 4to. at Venice, for Valvacenie. 1757.

The disquisitions here collected, are, for the most part, well wrote; their respective subjects are judiciously treated; and, though the argumentation is not always convincing, they afford a very considerable fund of speculative entertainment.

Questions sur la Tolerance, ou l'on examine si les maximes de la persécution ne sont pas contraires au droit des gens, à la religion, à la morale, à l'intérêt des souverains et du clergé. That is,

An Enquiry concerning Toleration, wherein is examined, whether persecution is not contrary to the law of nations, to the cause

cause of religion and morality, to the true interest of Princes, and to that of the clergy. 8vo. at Geneva, for Gossé. 1758.

However unnecessary a disquisition of this kind may appear to a protestant people, who look upon toleration as their birth-right, it may perhaps have its use in a nation where subjects are born slaves, and are accustomed to think only as they are directed; for we conceive this work, though printed at Geneva, is intended to be dispersed in France; where has lately appeared, though from what quarter is uncertain, an apology for, and justification of, Louis XIV. as to his revocation of the edict of Nantes. How lost to a sense of the common privileges of mankind, and unworthy to breathe in a land of liberty, must be the wretch who could publish an apology of this nature!—No more need be said of the work before us, than that its author appears, throughout the whole, to be a man of candour, moderation, and charity, and to have the interests of religion and humanity nearly at heart.

Histoire de Dannemarc. Tom. I. Contenant ce qui s'est passé depuis l'établissement de la monarchie jusqu'à l'avènement de la maison d'Oldenbourg au Trône. Par Mr. Mallet, Professeur Royal de Belles Lettres Françaises, & Membre des Académies de Lyon et d'Upsal. That is,

The History of Denmark, &c. by Mr. Mallet. 4to. at Copenhagen, for Philibert. 1758.

The specimen Mr. Mallet gave the public of his abilities for this work, in an excellent introduction published some time ago, having excited a general curiosity to see the execution of his plan, we take the earliest opportunity to mention its publication, though the volume not being as yet come to hand, we cannot determine how far it merits the advantageous character we have received of it.

MONTHLY CATALOGUE,

For MARCH, 1759.

POLITICAL.

Art. 1. *Observations on the Landing of Forces, designed for Invasion of a Country. With arguments on the safest and most expeditious courses to be taken on that occasion.* By Sir Clement Edmonds, Knt. Whereupon are added, some animadversions, with

with several examples and arguments, to manifest the great advantages of a good fleet in war, between nations divided by sea; and prove, that an army may be landed in an enemy's country, unless they have a naval power to oppose it. By Sir Walter Raleigh, Knt. 8vo. 1s. Pridden.

THE first of these discourses, as the present Editor acknowledges in his Introduction, is reprinted from Edmond's Observations on Cæsar's Commentaries. The second is taken from Raleigh's Digression of Historical Examples, and argument occasioned by the same, at the beginning of the fifth book of his History of the World. 'Wherein,' says the Editor, 'his allusions to, and animadversions upon the said arguments of St. Clement, in those Observations, render this connection more necessary, as it was never made before in print, for the reader and more commodious consultation of both, or either of them.'

Art. 2. *Considerations on the Bill for obliging all Parishes in this kingdom, to keep proper Registers of Births, Deaths, and Marriages: and for raising therefrom a fund towards the support of the Hospital for the maintenance and education of exposed and deserted young Children. In a Letter to a Member of Parliament.* 8vo. 6d. Cooper.

Against the Bill.

Art. 3. *A plain Disquisition on the indispensable Necessity of fortifying and improving Milford-Haven. Containing likewise an attempt to demonstrate the advantages that will arise from it to this nation. To which is annexed, an exact Map of the Harbour. Addressed to a Member of Parliament.* 8vo. 1s. Davy and Law.

Relates to an affair of very great consequence to the nation; and therefore highly worthy of the public attention.

Art. 4. *The Honest Grief of a Tory, expressed in a genuine letter to the Monitor.* 8vo. 1s. Angel.

The Writer of this Letter, who pretends to be a burges of — in Wiltshire, resents the Monitor's praises of Mr. Pitt, occasioned by the famous *Simile*: see *Monitor*, Feb. 17, 1739. This Letter writer seems very angry that the Minister should run away with the honour of all the great things done by a Keppel, a Boscawen, an Amherst, and a Wolf; and thinks, that we have unhappily fallen into a dangerous state of implicit confidence in a man, who may yet fail of answering all our just expectations. The Monitor has given a smart reply to this pamphlet, in which he roasts his antagonist for assuming the name of Tory.

Art. 5.

Art. 5. *Calculations and Observations relating to an additional Duty of 12 s. on every 112 lb. of brown or Muscovado Sugar, and proportionable higher duties on Sugar refined before imported.* By Mr. Massie. 4to. 1 s. Henderfon, &c.

Having already brought our Readers acquainted with Mr. Massie's talents as a political Writer *, and this being a subject of little curiosity to literary people, we shall say no more of the present tract: which, however, seems to contain some observations worthy the attention of the commercial part of the public.

* See particularly a large article relating to one of this gentleman's productions, in our Review for December last, p. 597.

Art. 6. *The Herald; or, Patriot Proclaimer. Being a collection of periodical essays on government, commerce, public credit, public debts, public virtue, public honour, on our national disposition and dangers, on theatrical management, and other interesting subjects.* By Stentor Tell-truth, Esq; 12mo. 2 vols. 6 s. Wilkie.

These papers were set on foot in Sept. 1757, and discontinued in April 1758. Many of those on public credit, and on commerce, are judicious, animated, and not ill written; those on theatrical subjects consist chiefly of violent declamation against the British Roscius, and probably sprung from some theatrical disappointment. An Author, whose play has been refused by a manager, very seldom forgives him: for he does not conceive the fault to lie in his performance, but in the want of discernment, or some worse defect, in the said Manager.

Art. 7. *Observations from the Law of Nature and Nations, and the Civil Law; shewing, that the British nation have an undoubted right, during the present War, to seize on all French property in neutral bottoms, and particularly every thing brought from the French settlements in America, or carried to them; as likewise to seize all such goods carrying to France, that might enable them to carry on the war against Great Britain, or to refuse or delay doing justice to the British nation. And shewing, that the treaty made between England and Holland in 1674, does not entitle the Dutch to any right to trade to the French settlements in America.*

Dedicated to those Ministers, who have protected and enlarged the commerce of Great Britain, who have made its fleets masters of the sea, and destroyed the naval power of France; who have secured to Great Britain the possession of North America, on which its very being, as a maritime power, depends. 4to. 6d. Doddsley.

From the exuberance of zeal which appears in the above dedication, the Reader, perhaps, will not entertain the most favourable opinion.

of the Writer's judgment. That our ministers have successfully exerted their abilities for the honour and interest of their King and Country, every impartial eye can perceive, and every grateful mind will acknowledge. Nevertheless our Dedicator is extravagant in his panegyric, and somewhat premature, when he compliments them on having secured to Great Britain the possession of North America. This is to boast of conquest by anticipation. We may hope that they *will* secure to us this valuable acquisition: but that they *have*, the Gazette has not hitherto informed us: and were we to ask the Writer to what ministers he addresses himself, we apprehend he would be at a loss to point out the persons who answer his description.

In the outset of his treatise, he tells us, that his observations 'are only a *sketch* of what may be said to justify the captures made by British ships of war.' But as it does not appear that he was under any necessity of publishing imperfect observations, we think it would have been paying proper respect both to the Public and his subject, to have deferred the publication, till he made his work as complete as his capacity could form it; for disputes of this important nature, are not to be debated in sketches. The Writer's confession, however, is extremely just and ingenuous. He has, indeed, only drawn the outlines of his subject, and they are too irregular and imperfect to serve for the foundation of a finished piece. He undertakes to prove these three points.

'1st. That by the law of nature and nations, Great Britain is entitled to seize on all French property, found on board neutral ships.

'2dly. That Great Britain is entitled to seize such goods carrying in neutral bottoms to France, or to or from French settlements, which might enable them to carry on the war against Great Britain.' This second proposition, we apprehend, is included in the first.

'3dly. That the treaty between England and Holland, in 1674, does not entitle the Dutch to plead any exemption from what is established by the said principles of the law of nature and nations, and particularly that they are not entitled by the said treaty, to carry any thing for the support of the French settlements in America, or to bring home to Europe the produce of these colonies for the benefit of France.'

In support of these propositions, he lays down some principles of law, acknowledged, as he says, by all Writers on the law of nature and nations, and the civil law; and then cites some positions contained in Monsr. Vattel's treatise, called *Le Droit des Gens, ou Principes de la Loy naturelle appliqués, à la Conduite des Nations, & des Souverains*: which book the Dutch themselves, he tells us, acknowledge to be of authority.

He then considers the present situation of Great Britain with regard to neutral powers; particularly with respect to Holland: and in the next place proceeds to shew, that Great Britain was forced into this war by France.

The Author injudiciously employs above three parts of his pamphlet, in stating the law of nature and nations, which has been clearly explained by former Writers on this subject, and about which there can be no doubt remaining. The only doubt, if any exists, is, whether by the treaty in 1674, between England and Holland, the contracting parties have not agreed to waive the benefit of the law of nature and nations; which agreement would certainly be binding. For it is a maxim in law, that *Pañum vincit legem*.

Upon this head our Author bestows scarce two pages, and those not properly directed to the point in dispute.

The argument he lays most stress upon, is one of Mons. Vattel's positions, "That the meaning of the parties at the time the treaties are made, is the rule by which they are to be interpreted." True: the meaning of the parties is to be the rule of interpretation, where the *expression* of the treaty is *dubious*; but the clause of the treaty, granting the neutral power liberty to carry the enemy's property, is as positive and explicit as words can make it: and we are afraid, that if there was no better justification of the captures we have made, than recurring to the meaning of the parties at the time of making the treaty, it would be difficult to support the equity of our national conduct.

But fortunately for us, among other pleas in our behalf, the clause in question stands in contradiction to other *subsisting* treaties; and what is more material, the Dutch not having performed the obligations on their part, cannot claim the benefit of any stipulations in their favour. By their non-performance, the treaty is actually dissolved, and we are at liberty to resume the original right we derive from the law of nature and nations.

Upon the whole, we are of opinion, that this is a crude inconclusive treatise, and it is with reluctance we observe, that reasoning is not our Author's talent.

Art. 8. *The Way to Wealth and Glory: or taxes odious only in name. Most humbly address'd to both houses of parliament.* 8vo. 6d. Buckland.

This writer of paradoxes points out a way to wealth and glory, which probably very few of his readers will be tempted to travel. If we believe him, the way to wealth and glory, is to part with our money as fast as we can. People of ordinary understandings might think this rather the way to beggary and contempt: yet if the Author has but good-nature equal to his ingenuity, there will never more be a beggar in the world; for he has found out—What think you? THE PHILOSOPHER'S STONE! Nay, don't be surprized, Reader, —You shall have his own word for it.

' Taxes, says this miraculous discoverer, are the perpetual motion, and the treasury, the bag that fills as it empties, the purse that will never be exhausted. Money, thus in motion for the use of the state, is like the rivers running into the sea, that can never be drained; and lastly, taxes are the PHILOSOPHER'S STONE, that has been so long sought.

sought for in all ages, that turns all it touches into gold, durable gold; that will multiply the wealth and raise the glory of England to its meridian of splendour, and continue its influence to the latest posterity, if we have wisdom enough to keep it.' This wonderful writer need not, in our opinion, be afraid of our parting with this precious stone, but how long it will keep us no man but himself can determine, he being the only one, as we believe, who is acquainted with its auriferous virtue.

Art. 9. *Populousness with Oeconomy, the wealth and strength of a kingdom. Most humbly addressed to both houses of parliament, in behalf of the poor.* 8vo. 6d. Buckland.

We are, probably, indebted for this piece to the Author of the foregoing treatise; who seems disposed to play at cross purposes with his readers. In *that*, he intimates, that the *wealth and glory* of a kingdom depends on the payment of liberal taxes; in *this* he tells us, that the *wealth and strength* (which last word, when applied to a kingdom, is but another term for glory) of a kingdom, consists in populousness with oeconomy.

Nevertheless, it must be confessed, that this little treatise contains many reflections, which, though not altogether new, are extremely just. The writer takes notice, that our laws for the relief of the poor, are, in some respects, perhaps, improper; he observes, that the restraining or confining them to the parish they belong to, tends to cramp industry, and often obliges the labourer to live upon parish allowance, when he might otherwise provide for himself and family in a comfortable manner.

He very reasonably exclaims against our partial and indiscreet charities; but he excepts hospitals for incurables, lunatics, small-pox, and infirmaries, from the weight of his censure: and he concludes in the following humble and devout strain—'If what has been offered is for the public good, may God of his infinite mercy add a blessing to it, and convey it to the hearts of those in power; and if the least evil can come of it, that it may be treated with contempt and sink into oblivion, is the prayer and wish of a friend to mankind.'

A writer of such good intentions cannot be a proper object of contempt: and however the strange fallies of his pen may now and then force us to smile, we cannot but applaud his zeal, and the apparent goodness of his heart.

MISCELLANEOUS.

Art. 10. *The Guardian, a Comedy of two Acts. As it is performed at the Theatre Royal in Drury-lane.* 8vo. 1s. Newbery.

This piece is said to be taken from the *Pupille* of Mons. Fagan, which is allowed to be the most compleat *petite piece* of the French theatre. A deserving young lady, of large fortune, rejects one of the handsome, giddy young tops of the age; and makes choice of her guardian,

guardian, a sober, modest gentleman, on the wrong side of forty, for her husband. This is the business of the little comedy now before us; which we judge, on the whole, to be one of the most decent performances of its kind. The reader will not, indeed, find any extraordinary pleasantry in the perusal, though it affords much entertainment in the representation.

Art. 11. *A succinct Account of the Person, the Way of Living, and of the Court of the King of Prussia. Translated from a curious manuscript in French, found in the cabinet of the late Field Marshal Keith.* 8vo. 6d. Reason.

This bears no marks of being what it pretends to be, a curiosity found in the cabinet of the late Marshal Keith. It rather appears to be collected from former printed accounts; particularly Mr. Hanway's; see Review, vol. VIII. p. 492. The compiler has made a pleasant blunder, p. 9. where he tells us, that his Prussian Majesty's music concert 'consists chiefly of wind instruments, namely, three eunuchs, a counter-tenor voice, and Mademoiselle Astra, an Italian.' What a genius!

Art. 12. *The Life and Actions of Frederic III. King of Prussia, &c. &c. Embellished with maps, plans, &c.* 8vo. 6s. Wilkie.

A poor compilation, from the common materials which have been so much hacknied in the magazines and news-papers.

Art. 13. *The English Pericles; or, Four Qualifications necessary to make a true Statesman, exemplified in the character and conduct of Mr. Secretary Pitt.* 8vo. 1s. Woodfall.

The four qualifications here instanced, are *Knowledge of Business, Elegance, Love of one's Country, and Contempt of Riches.* Flattery availed!

Art. 14. *Observations on the Account given of the Catalogue of royal and noble Authors, &c.* 8vo. 6d. Woodgate.

Some friend of Mr. Walpole has here smartly replied to the objections raised by certain critics, against the catalogue of Noble Authors, &c. The Observer shews great zeal for his friend, and equal resentment against the offending critics; whom, it must be owned, he has, in the main, justly, tho' severely, chastized.

Art. 15. *A Letter to Tobias Smollet, M. D. occasioned by his criticism on a late translation of Tibullus, by Dr. Grainger.* 8vo, 6d. Kinnerley.

Dr. Grainger has here (for the most part, fairly) answered the aspersions of his antagonist, who seems to have misread the Poet's translation, under the influence of malice and ignorance. In answer to a furious reply has appeared; and, as yet, the matter, we must say, is not settled.
Rev. March 1759

one side at
significant

st, a more illiberal, and, at the same time, a more in-
troverly never insulted the public attention!

Art. 16. *Genuine Account of the late secret Expedition to Mar-
tinico Guardeloupe, under Commodore Moore and General
Hopson. Written at Guardeloupe, by a Sea-officer, who went
out with Commodore Hughes. 8vo. 6d. Griffiths.*

Con- title more than was before communicated to the public
by th- ot is here added, to swell our
officer's. really enters - size. As to the authenticity of
the account - in - ince that the public is not im-
posed - has - letter seems to have been only
intend - and it certainly was not worth
printing - east: it would have made a
conspicuous - of a magazine.

Art. 17. *12 pronounced by the High Court
of J. - the Conspirators against the
Life of his most faithful Majesty; with the just motives for the
same; literally translated from the original Portuguese. 4to.
1s. E. Owen.*

Genuine.

Art. 18. *The Proceedings on the Trials of the Conspirators
against the Life of the King of Portugal; with their several
confessions. 4to. 1s. Cooper.*

Not genuine.

Art. 19. *An authentick Letter from Mr. Hughes, a gentleman
residing at Lisbon, to his friends in London; containing several
curious and interesting particulars, in relation to the late conspi-
racy against the King of Portugal, &c. 8vo. 6d. Wilkie.*

As the Punster said of the bad wine, 'This is not *Madeira*, but
Made-here-a.' Correct the title of this pamphlet thus;—'A Letter
from Mr. Hughes, a gentleman residing in the Old Baily, &c.'

Art. 20. *A full, clear, and authorized Account of the Conspiracy in
Portugal, &c. &c. 8vo. 1s 6d. Stevens.*

The purport of what is said of Mr. Hughes's Letter, may be ap-
plied to this anonymous account.

Art. 21. *A Letter from a Gentleman in the Country, to a Member
of Parliament in Town; containing remarks upon a book lately
published, intituled, 'The Conduct and Treatment of John Cru
shai*

Shanks *, Esq; late Commander of his Majesty's Ship the *Lark*.
8vo. 6d. No publisher's name.

This letter contains a friendly review of Mr. Crookshanks's pamphlet, and is designed to shew how unfairly the Captain has been dealt by; in which (as far as mere literary men may be allowed to judge) we cannot but concur with the Letter-writer, on the supposition that all facts have been justly stated, both in the Captain's narrative, and in the remarks of his present Advocate. Were the government to reinstate this officer, and put him upon some bold service, we are inclined to think the public might reap some advantage from the experiment.

Art. 22. *The Scourge of Pleasure*. 8vo. 1s. Fleming.

A bawdy catch-penny.

Art. 23. *Plain Reasons for removing a certain great Man from his Majesty's Presence and Councils for ever. Addressed to the People of England*. By O. M. Haberdasher. 8vo. 1s. Cooper.

An ironical compliment to Mr. Pitt; in which the Author has sometimes hit, and sometimes missed the true temper of that most delicate figure in rhetoric. For instance, one of the mock-articles of impeachment which he brings against the great person, is, *that he is an honest man*. This proposition is no better than a flat absurdity, an open contradiction to the common sense of mankind, and absolutely incapable of receiving any witty or humorous illustration. The ingenious writer appears to have sometimes forgot the distinction between irony and paradox. In other parts of his work, however, he comes nearer the mark of perfection in this kind of writing*: as for instance, where he objects, that the great man *barrasses the army beyond example*. Here the true meaning is delicately implied under the covert expression; and the author approaches somewhat toward that great master of irony, the exquisite SWIFT,

* Neither must it be forgotten, that his pamphlet contains a great deal of just and striking satire on other characters, and on those exploded measures and manners, which have produced consequences extremely different from the happy events that have distinguished Mr. P——'s administration.

Art. 24. *The Bracelet, or the fortunate Discovery. Being the history of Miss Polly ****. Translated, with some alterations, from a French work, entitled, 'Memoires de Cecile.'* 12mo. 2 vols. 6s. Noble.

The most we can do, with respect to those numerous novels, that issue continually from the press, is to give rather a character than an account of each. To do even this, however, we find no easy task;

since we might say of them, as Pope, with less justice, says of the ladies,

Most novels have no character at all.

A dull, insipid narrative, interrupted with trite observations, and hackney'd reflections, is common to much the greater part: which are distinguishable, in point of merit, only by the different capacities of their respective authors to write and read: and even in this, perhaps, the superior merit of some, is owing merely to the *genius* of the printer.

The best and worst that we are inclined to say of the *Bracelets* is, that the language is tolerable; and the story, as it is not the most affecting, so it is not the dullest we have been obliged to read.

Art. 25. *The History of Portia. Written by a Lady.* 12mo. 2 vols. 6s. Withy.

This performance, which is written chiefly for the use of the ladies, is confessedly the work of an *old woman*; and is allowed to contain not one single stroke of wit or humour throughout the whole. This concession may, perhaps, be only a trap laid to take in the good-natured critick; as when a lady, who is not so very old, or remarkably ugly, as to despair of a compliment, affects to suppose herself not young, or not handsome; and, by that means, lays a man under a necessity of saying a civil thing, which otherwise he would never have thought of. Politeness, however, must give way, in some measure, with us Reviewers, to truth; and our duty to the public must take place of our complaisance to individuals. We shall not, therefore, directly contradict the above assertions respecting this work; the plan and execution of which, indeed, are not unworthy an *old woman*. There are, also, no great talents of humour display'd throughout the whole: but that there is no wit to be found in it, we deny. On the contrary, there is more wit, good sense, and just satire in this old woman's novel, than in one half of those, which have been written for some years past. We apprehend, nevertheless, that the story is too little interesting, and the narrative too short, to make so considerable a quantity of good advice, and wholesome instruction, go down with the common run of female readers. Those of a sentimental turn also will, perhaps, find as little entertainment in the perusal of reflections that, however just, are neither new, striking, nor uncommon.

Art. 26. *The juvenile Adventures of Miss Kitty F—r.* Vol. I. 12mo. 3s. *sew'd.* Smith.

Miserable, lying, obscene trash; imposed upon the public for the genuine story of a noted young prostitute.

Art. 27. *An Essay to facilitate the inventing of Landships. Intended for Students in the art.* 4to. 1s. 6d. Boydell.

This is a collection of landscapes formed after a hint of Leonardo da Vinci; who observes, that if we look at some old wall covered with dirt, or the odd appearances in some streaked stones, we may discover several things like landscapes, battles, clouds, uncommon attitudes, humorous faces, draperies, &c. Out of which confused mafs of objects, the mind will be furnished with abundance of designs and subjects perfectly new.

The Author of this essay has endeavoured to improve upon the above hint, by making such imperfect forms, with some degree of design, on one page; with correct landscapes, drawn from them on the opposite ones. He informs us, a larger work is intended upon this plan.

Art. 28. *An Essay on Brewing. With a view of establishing the principles of the art.* 8vo. 3s. 6d. Dodsley.

Mr. Combrune, the Writer of this treatise, says, truly, in his introduction, 'The business of brewing formerly was, and now generally is, in the hands of men unacquainted with chemistry, and ignorant that their art has any relation to that science, tho' it is, in reality, a considerable branch of it: consequently, from the want of a due knowledge of the elements and instruments necessary in brewing, and from never once imagining, that there were certain fixed and invariable principles, on which they ought to proceed, the advances made in this art could not but be slow.'

He has defined the business of brewing to be, '1. To extract all the fermentable parts of the malt, in the best manner possible. 2. To add hops, in such proportions, as experience teaches them will preserve and meliorate the beer. And, 3. such a proportion of yeast, as to obtain a perfect fermentation.'

'The generality of brewers will be ready to alledge, that these three particulars are already sufficiently understood; and that it would be a much more useful work, to publish a remedy for those imperfections, or diseases, such as cloudiness, &c. that beer is naturally, or accidentally, subject to. But if the three designs, above laid down, be executed according to the known rules of chemistry, such a remedy will not be wanted; for beer brewed upon clear and evident chemical principles, is neither naturally or accidentally subject to cloudiness, &c. nor to any disorder whatever. Premiums have formerly been advertised for discovering a remedy for cloudiness in beer: I suspect no remedy can be found adequate to the disease; but am certain, from experience, that if beer is brew'd according to the rules laid down in this Essay, such disorders will be prevented.'

After this, we expected to have the process of brewing laid down, and justified from philosophical principles; but in this expectation we

were entirely disappointed, it being rather a treatise on malting than brewing. It may, indeed, be justly said of this book, that it is possible, an inquisitive brewer or baker may collect a smattering of natural philosophy from it—It will never make a brewer of a philosopher.

The following are the heads of the sections into which this book is divided.

SECT. I. Of fire. II. Of Air. III. Of Water. IV. Of Earth. V. Of the Thermometer. VI. Of the vine, its fruit and juices. VII. Of fermentation. VIII. Some further thoughts on fermentation. IX. Of the nature of barley. X. Some farther considerations on malting. XI. Of the different properties of malt. XII. Observations on defective malts.

The general properties and qualities of the various articles these contents enumerate, are philosophically considered; but if the reader enquires, what proportion of water to put to a given quantity of malt—at what degree of heat the malt is to be put to it—how long the malt should stand—the requisite quantity and quality of hops: how long they ought to boil in the wort—directions for cooling, working, tunning, and preserving the beer—under the various circumstances of the materials, or variations of the weather? if these things are sought, and something of the kind will naturally be expected under such a title as the book bears, we can assure our readers that they will meet with no satisfaction concerning these points.

MEDICAL.

Art. 29. *Observations on the Use of bathing warm and cold: and the diseases it will cure without a doctor, &c.* 8vo. 1s. 6d. J. Davis and M. Cooper.

This appears to be another link of that curious chain mentioned in the last article in our last Month's Review.

POETICAL.

Art. 30. *Ovid's Epistles translated into English verse; with critical essays and notes. Being part of a poetical and oratorical lecture, read in the Grammar-school of Ashford, in the county of Kent; and calculated to initiate youth in the first rudiments of taste.* By S. Barrett, A. M. Master of the said school. 8vo. 3s. 6d. Richardson.

An elegant translation of Mr. Pope's Pastorals into Latin verse, and a very judicious scheme for the improvement of Lily's Grammar, by reforming the order of the tenses agreeable to that of Varro, have sufficiently distinguished Mr. Barrett as a complete master of the Latin tongue: he appears, however, in common with many other professors of the learned languages, not to be equally master of his own. It was not therefore the most consummate act of prudence, perhaps,

to publish the present translation; which, in the opinion of many, is faulty enough. The minor critics have, indeed, dealt unmercifully with some passages, and in particular with the following:

O had, by storms, (his fleet to Sparta bound)
Th' adulterer perish'd in the *mad profound*!

The parenthesis in these lines, and the Translator's having termed a stormy sea the *mad profound*, have afforded much room for critical severity and ridicule. But, to say the truth, it is an easy matter, by the mean arts of verbal criticism, to make the best lines appear ridiculous; and Mr. Barret need not be ashamed of the above, while the following pass uncensured in Mr. Pope's translation of the *Iliad*.

Down plung'd the maid, (the parted waves resound)
She plung'd, and instant shot the *dark profound**.

We do not mean, however, to enter upon a vindication of our Translator's performance. This, were we ever so well inclined to it, the justice due to our Readers would prevent: for, indeed, we deem this translation, on the whole, so very indifferent, that unless Mr. Barret's own excuse, viz. 'its coming from hands too full of business to write correctly,' be admitted, we see not what can be offered in its defence; thinking the less that is said about it, and the sooner it is forgotten, the better.

* Book xxiv. l. 105.

Art. 31. *An Imitation of the Twenty-second Ode in the first book of Horace.* Folio, 6d. J. M. near St. Paul's.

This is wrote in the person of *one* Justice of Peace, and addressed to *another*. But who the said Justices are, or what they would be at, is quite a mystery to us.

Art. 32. *A Simile.* Folio, 6d. Cooper.

An ingenious little poem, (though it reflects on a truly great man) which every body has seen, as it has been copied into all the Chronicles, Monitors, Magazines, &c.

Art. 33. *Corinna vindicated.* Folio, 6d. Cooper*.

Wittily answers the foregoing. Another smart answer to the *Simile* was published in the Monitor, entitled *Doll Common*.

* Another Edition of *Corinna vindicated*, was published by Hooper; with the *Simile* annexed. Price 6d.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *An Answer to the Dissenting Gentleman's third Letter to the Reverend Mr. White, with some occasional Remarks upon what he had advanced against the Church of England in his first; especially where he has attempted to prove the Church of Jesus Christ, and the Church of England, to be constitutions of a quite different nature: shewing, the whole of what he has objected, to be founded either on misrepresentation or mistake, and supported by false and inconclusive reasoning.* By John Landon, Rector of Nustead and Ifield in Kent. 8vo. 2s. Robinson.

The Reader will find nothing in this piece, but what has been often repeated in the controversies between our Church and the Dissenters; controversies, indeed, on which nothing new can be expected. The principal subjects Mr. Landon touches upon are, Church Power, the Church's Authority in Controversies of faith, our Constitution in Church and State, the Sacramental Test, Sponsors in Baptism, Confirmation, and the Terms of Ministerial Conformity.

Art. 35. *A new History of the Old and New Testament, in a short, easy, and instructive manner.* Minimo. 1s. R. Davis.

We usually mention the *size*, as well as the price, of the several publications that come before us; but we were at a loss to determine under what denomination to class this little volume. By the shape it should be a sort of quarto, for it is two inches long, two inches broad, and three fourths of an inch thick.—However, leaving its reverend Author, Mr. John Hervey, to determine what *dimensions* he chuses to abide by, let us proceed to the more important article of *subject matter*, if Mr. Lancelot Temple will give us leave to use so offensive a phrase †. As this minikin book seems intended merely for children, some may think that it ought not to have been allowed any place in a Review of literature. Very true: and had the publisher's advertisement mentioned the real design, we should never have sent to him for a copy. But as other purchasers may, in like manner, be misled by the terms in which this *new history* is advertised, it will be expected that we should inform our Readers what kind of *instruction* it is likely to afford them.

This new history then, is no other than a kind of rhiming table of contents to the several books of the Old and New Testament: but they are such rhimes as we do not think good enough for the ears of children five years old. Indeed, one might be puzzled to determine, whether they are not intended to turn the sacred Scriptures into ridicule. If there be really such a person as Mr. John Hervey, a divine, and author of this production, what will the Reader think of him, after the perusal of the whole of his account of the book of Ruth? which may be given as a specimen of the rest.

† Vid. Sketches, &c. by Lancelot Temple, Esq;

According to the flesh, this woman Ruth,
Was antient grandame th' eternal Truth,
And since she from the Moabites doth come,
It shews th' Almighty in all lands hath some.

If the foregoing lines are curious for their uncommon stupidity, the following couplet is still more extraordinary: speaking of the indignities offered to our Saviour, after the Jews had laid hands on him, he says,

Thus was this Death, this Sin, this Satan-killer,
Amongst sinful wretches tost from post to pillar.

In short, Mr. Hervey seems to be such another genius as the noted Erskine, Author of *Gospel-Sonnets*, who mentions the spouse of Christ in these delicate terms,

Before his throne she spreads her filthy sore,
And lays her broken bones down at his door.

These mistaken people, who, with all their nonsense, may be truly pious in their intention, do more mischief than they are aware of. Their silly compositions fall into the hands of unthinking young readers, who hastily form their judgment of sacred things, from the mis-use that is made of them; and soon learning to be witty on the blunders of those who set up for their instructors, they at the same time neglect to distinguish between the truth, and such ridiculous mis-representations of it. Parents ought therefore to be more on their guard against such books than they generally are, it being a matter of great consequence to their offspring; what ideas are first stamped upon their ductile minds: for it either is with them, as the Poet remarks,

Children like tender ozers take the bow,
And as they first are fashion'd always grow:

Or they take a quite contrary turn, from a discovery of their having been mis-directed; and in that case the consequence is generally fatal.

Art. 36. *Apocalyptical History; or, a fair State and chronological Connection of the several Events referred to in the book of Revelations; with a view to evince, that, according to St. John, the grand event of our times is nothing less than the further downfall of Popery, in the reduction of the apostolic house of Austria, to a total incapacity of opposing the subsequent successful irruption of the Turks, and their associates, into the several kingdoms and states professing obedience to the decrees and ordinances of the see of Rome. Part I. By Theodore Delafaye, A. M. Rector of St. Mildred's, &c. Canterbury. 8vo. 1s. Ballard.*

We have endeavoured to penetrate into this learned gentleman's meaning; but, as yet, without success. Possibly (this being only the first, or introductory part) he may reveal himself more clearly to us in the sequel.

Art. 37.

Art. 37. *Dr. Free's Remarks upon Mr. Jones's Letter, and the affidavits relative to the composing, then publishing from the pulpit, and afterwards printing that scandalous forgery, the pretended Letter from the Mansions above.* 8vo. 1s. Sandby.

In our last we mentioned Mr. Jones's Letter to Dr. Free; to which article we refer for a more compleat idea of this controversy, than can be gathered from the little we have to say on the present occasion.—In these Remarks, Dr. Free first lays before his Readers the famous Letter upon which the whole is founded. Secondly, he examines Mr. Jones's account of the means by which he got possession of the miraculous letter, in order to prove, that it is not capable of being applied to the uses which he pretends; and therefore that Mr. Jones's real design must be of another sort, and suitable to the letter, which was to delude the people. Thirdly, he offers some remarks upon the credit of the affidavits, and their deficiency in discovering the late Mr. Hayward to have been the author or contriver of the letter. Fourthly, he endeavours to invalidate Mr. Jones's heavy complaints about the charge of forgery and imposture; and concludes with Mr. Stindra's * reflections on the temper and effects of enthusiasm, vid. p. 6—7. On the whole, however, the good Doctor seems rather too much heated by this debate, and to push the matter too far against Mr. Jones: who, in our opinion, is more chargeable with *folly*, than with any thing worthy the harsher terms here used by his zealous antagonist.

* See Review, vol. VIII. p. 485.

SINGLE SERMONS *since our List in the Review for January last.*

1. **B**EFORE the House of Lords, Jan. 30, 1759; by Philip Lord Bishop of Bristol. 4to. 6d. Whifton.
2. Before the Commons, Jan. 30, 1759; by John Ross, D. D. Preacher to the Rolls. 4to. 6d. Bathurst.
3. On the Death of the Princess of Orange. At All-saints, Hertford. By the Rev. Mr. Trufler, 8vo. 1s. Doddsley.
4. Before the Governors of the London Hospital, &c. At St. Laurence's, near Guildhall, March 16, 1758. By Thomas Lord Bishop of Norwich. 4to. 6d. H. Woodfall.
5. *The Righteous saved with Difficulty.* Jan. 21, 1759, at Horselydown, Southwark, on the death of Mr. Robert Muggeridge. By Samuel Fry. 8vo. 6d. E. Gardner.
6. *The Simplicity and Popularity of the divine Revelations, and their suitableness to the circumstances of mankind.* At the opening the Synod of Lothian and Tweeddale, at Edinburgh, Nov. 8, 1758. By Robert Dick, M. A. 8vo. 6d. Wilson and Durham.

7. *Christ.*

7. *Christ the only Foundation*—At the New Chapel, Margaret-street, near Oxford-market, Jan. 7, 1759; on the death of the Rev. Mr. James Harvey. By William Cudworth. 8vo. 4d. Keith.

8. *The Knowledge of Salvation precious in the Hour of Death*. Jan. 4, 1759; on the death of the Rev. Mr. James Hervey, Rector of Weston-Favel in Northamptonshire. By William Romaine, M. A. Lecturer of St. Dunstan's in the West, London. 8vo. 6d. Worral.

9. *The Necessity of actual Holiness—A Word in Season*. At St. Dunstan's in the West, Jan. 7, 1759. By Thomas Forster, Rector of Halefworth in Suffolk. 8vo. 6d. Bathurst.

10. *Encouragement for Sinners; or Righteousness attainable without Works*. At Christ Church, Spittle-fields, Jan. 21, 1759. By the Rev. Mr. Elliot, Chaplain of St. George's Hospital, Hyde-park-corner, and late of Bennet College, Cambridge. 8vo. 6d. Dilly.

11. *The Imputation of Christ's active Obedience to his People, and the Merit of it demonstrated*—Before the Society who support the Wednesday-Evening-Lecture in Great East-Cheap, Dec. 27, 1758. By John Brine. 8vo. 6d. Ward.

12. *The Knowledge of future Glory, the Support of the Saints in present Troubles*.—Occasioned by the death of the Rev. Mr. Clendon Daukes, at Hemel Hempstead, Dec. 7, 1758. By John Brine. 8vo. 6d. Ward.

On the late GENERAL FAST, Feb. 16, 1759.

1. Before the House of Lords, by Robert Lord Bishop of St. Asaph. 4to. 6d. Bathurst.

2. Before the Commons. By John Green, D. D. Dean of Lincoln. 4to. 6d. Dod.

3. *National Humiliation and Repentance, the only true Ground of Trust in Times of public Danger; or the Vanity of all human Dependencies*. At St. Laurence Jewry. By John Downes, Rector of St. Michael's, Woodstreet, and Lecturer of St. Mary-le-bow. 8vo. 6d. Rivington.

4. At Christ Church, Surry. By John Smith, Lecturer. 8vo. 6d. Hitch.

5. *An earnest Exhortation to persevere in Prayer and Thanksgiving on the Nation's Account*. By Richard Winter. 8vo. 6d. Buckland, &c.

6. *Zerab's Defeat; or the Lord is with us*—At Aysgarth. York, printed by Stabler. 8vo. 6d. Cooper.

7. *French Faith, and Austrian Gratitude*. Preached at Graffham in Suffex. By Charles Rose, L. L. D. 4to. 6d. Robinson.

Proposals

Proposals for printing by Subscription the Works of Plato; translated into English from the Greek Original, by the Author of this Synopsis: together with Notes explanatory and critical; as also a new Argument, prefixed to each Dialogue, giving a Summary Account of the Subject and of the Design of it, the Method and Order of its Parts, and the Genius and Character of its Composition, agreeable to the Distinctions laid down in this Synopsis or general View of them all; which is intended as an Introduction to the Works of Plato. 4to. 1s. Nourse, &c.

THE ingenious author* of this essay on the works of Plato, has taken a method to recommend his proposals, at once judicious, engaging and honest. If writers, who undertake arduous tasks, especially such as are to be carried on by subscription, would first exhibit specimens of their talents for the business proposed, it would be a great saving to the public, both in point of time and expence, and would prevent many a spotless sheet from passing through the press to waste paper.

To transfer the spirit of the divine Plato into English, is an attempt, which, to execute properly, requires a more than ordinary share of abilities. The translator, to understand the true meaning of that excellent academician, must be thoroughly versed in the Greek language; to comprehend the full force of his arguments, he must be master of great metaphysical knowledge; and to convey them to the English reader with strength and perspicuity, he must command a power of expression not inferior to his great original; upon whose lips, when he was a child and asleep in his cradle, a swarm of bees is said to have hung, in omen of his future eloquence.

Extensive as these requisite qualifications may appear, the author of the essay before us, need not despair of success in his undertaking. He seems to be thoroughly conversant with Plato; and has, with great judgment and analytical skill, exhibited a synopsis or general view of his works.

* The most general division of the works of Plato, he says, is into those of the SCEPTICAL kind, and those of the DOGMATICAL. In the former sort, nothing is expressly either proved or asserted: some philosophical question only is considered and examined; and the reader is left to himself, to draw such conclusions, and discover such truths, as the philosopher means to insinuate. This is done, either in the way of INQUIRY, or in the way of CONTROVERSY and DISPUTE. In the way of controversy are carried on all such dialogues, as tend to eradicate false opinions; and that, either indirectly, by involving them in difficulties, and EMBARRASSING the maintainers of them; or directly, by CONFUTING them. In the way of in-

* The Dedication, to Ld. Granville, is signed FLOYER SYDENHAM.
quiry

quiry proceed those, whose tendency is to raise in the mind *right* opinions; and that, either by **EXCITING** to the pursuit of some part of wisdom, and shewing in what manner to investigate it; or by leading the way, and **HELPING** the mind forward in the search.

‘The dialogues of the other kind, the *dogmatical* or didactic, *teach explicitly* some point of doctrine: and this they do, either by laying it down in the **AUTHORITATIVE** way, or by proving it in the way of reason and **ARGUMENT**. In the *authoritative* way the doctrine is delivered, sometimes by the speaker himself **MAGISTERIALLY**, and at other times as derived to him by **TRADITION** from wise men. The *argumentative* or *demonstrative* method of teaching, used by *Plato*, proceeds either through **ANALYTICAL** reasoning, *resolving* things into their principles, and from known or allowed truths tracing out the unknown; or through **INDUCTION**, from a multitude of particulars, *inferring* some general thing, in which they all agree.

‘According to this division is framed the following scheme, or table: which having been already explained, our readers, says the Author, it is hoped, will pardon any *new term* there made use of, or any *new meaning* given to words already authorized.’

DIALOGUES.	SCEPTICAL — {	DISPUTATIVE — {	EMBARRASSING
			CONFUTING
	DOGMATICAL {	INQUISITIVE — {	EXCITING
			ASSISTING
		DEMONSTRATIVE {	ANALYTICAL
			INDUCTIONAL
		AUTHORITATIVE {	MAGISTERIAL
			TRADITIONAL

Here the nice reader may observe a slight inaccuracy in the order of the first subdivision of the dogmatical dialogues. *Authoritative*, he will perceive, is placed after *demonstrative*; but, as demonstration is higher than authority, the latter ought certainly to have closed the enumeration. Indeed the writer himself seems to be sensible of the propriety of this arrangement; for in the explanatory introduction to this analytical table, he has observed the order we recommend.

The author having thus divided the works of Plato, with respect to that inward form or composition, which creates their genius; he proceeds to distinguish the external form or character which marks them, and which he divides into the *dramatic*, *narrative*, or mixed kinds.

In the next place, he considers their *design* or *end*; which, he observes, is the perfection and the *happiness* of man: the end of all true philosophy or wisdom. The philosopher, says he,

he, considers man as a compound being, consisting of body and of soul: the *superior* part of which *soul*, is *MIND*; by which he is intimately connected with, and of near kindred to, the *divine nature*; the *inferior* part is made up of *passions* and *affections*, reducible all to *two* kinds, having all of them either *pain* or *pleasure** for their object; by means of which, and also of his *body*, he is outwardly related to, and connected with, the fellows of his *own species*, and with all *outward nature*. He is moved by some commanding power within him, the principle of action, commonly called *will*; and when the *motion* given by it is *right*, and in *right direction*, moves him for his good. The motion and direction both are right, when the one is *measured*, and the other *dictated* by *right reason*. The *measure* and the *rule* of a man's actions, are agreeable to *right reason*, when his mind *sees* things as they *are*, and partakes of *truth*. By means of *truth*, is a man's *reason* empowered to govern him, and his *will* to move him for his good. Now the power of so governing and so moving is man's *virtue*: the *virtue* of every thing being its *power* to produce or procure some certain good†. Thus, he concludes, that *truth* and *virtue* are the two great objects of the *Platonic* philosophy: *truth*, the good of *all mind*; and *virtue*, the good of the *whole man*.

Truth, he continues to observe, that is, the *reality* of things, being eternal, absolute, and independant upon any particular mind, the *real essences* of things not only always *are*, but always have the *same manner* also of being; that is, uniform and invariable. Our ideas, when true, are the exact *copies* or perfect *images* of these: and when we *know* them to be so, and can resolve them into other *principles*, then we have true *science*.

The resemblances of those *real essences*, says our author, are also in outward *things*, serving first to excite in the soul those true *ideas*. But because of the ever changing and transient nature of such things, those resemblances being uncertain, they are no less apt to raise false *fancies*, and to give birth to erroneous *opinions*.

But besides these *natural representations* of things, he observes, that there are others which are *arbitrary*; invented by men, in order to express or signify to each other whatever they perceive or fancy, know or think. These are *words*, framed into propositions or discourses, which are delivered in three ways; either in the way of *reason*, applying themselves

* We cannot forbear thinking that there is a neutral state between *pain* and *pleasure*.

† This, in our judgment, is a good definition of *physical*, but not of *moral*, virtue.

to the *understanding*, with pretensions to *prove*; in the way of *oratory*, addressing the *passions*, in order to *persuade*; or in the way of *poetry*, engaging the imagination, with a view to *please*. The mind, therefore, says he, is in danger of being seduced into error by words in *four* different ways: either by *wrong names* attributed to things, disguising thus their real nature; by *sophistical arts of reasoning*, thus exhibiting falsehood in the dress of truth; by the adulterated colours of *rhetorick*, deluding us; or the fantastic figuring of *poetry*, enchanting us.

‘ As to the other object of *platonick* wisdom, says our author, VIRTUE, or the settled power in the soul of governing man rightly; considered as *adhering* to its divine principle, *truth*, it takes the form of SANCTITY; considered as *presiding over every word and action*, it has the nature of PRUDENCE; in controlling and ordering the *concupiscible* part of the soul, or the affections and passions that regard *pleasure*, it is called TEMPERANCE; in composing and directing the *irascible* part of the soul, or the affections and passions relative to *pain*, it assumes the name of FORTITUDE. And thus far it respects *private good immediately*, yet extending its *influence* to the good of *others*, through the connections of kindred nature and of social life.

‘ But since every man is a member of some *civil community*, is linked with the fellows of his *own species*, is related to every nature *superior* and *divine*, and is a part also of *universal* nature; he must always of necessity participate of the good and evil of every whole, greater as well as less, to which he belongs; and has an interest in the well-being of every species, with which he is connected. With *immediate* reference therefore to the good of *others*, to the *public* good, to the *general* good of mankind, and to *universal* good; yet *remotely*, and by way of *consequence* affecting *private* good; *virtue*, as she regulates the conduct of man, in order to these ends, has the title given her of JUSTICE, *universal*, or *particular* in all its various branches, FRIENDSHIP, PATRIOTISM, *humanity*, *equity* and PIETY, with every *subordinate* duty springing out of these.

‘ But since, in order to effect thoroughly, and fully to accomplish, the good of any *vital whole*, there must be a *conspiration* and *co-operation* of all the parts; there ought in every public to be ONE MIND or LAW presiding over, disposing, and *directing* all; that through all may run *one spirit*, and in all *one virtue* operate. To illustrate this, the idea is presented of a perfect COMMONWEALTH, and a just model is framed of public LAWS. And in this the nature of *virtue* is seen most godlike,

that

that is, of herself most diffusive, and of the most good productive, in her making *all happy*, as she is **POLITICAL** and **LEGISLATIVE**.

The writer, in the last place, considers the dialogues of *Plato*, with respect to their *subjects*, which he divides into the *speculative*, the *practical*, and such as are of a *mixed* nature: and has thus presented us with a distinct and comprehensive view of *Plato's* writings, under the just and natural distinctions of their **GENIUS**, their **CHARACTER**, their **SUBJECT**, and their **DESIGN**.

To this synopsis, is annexed a translation of the *prologue*; which is followed by an advertisement, wherein our author, with that amiable modesty peculiar to merit, declares himself conscious of the inequality of his powers to the due performance of the task he hath undertaken; and, expressing his earnest desire, that so useful a design may, by the joint aid of many, be secured from failing in the execution, he invites and intreats all that part of the learned world, who are versed in the writings of *Plato*, to contribute their assistance to a work, from which he apprehends the world may receive equal entertainment, and improvement: assuring them at the same time, that their remarks or comments, shall be inserted among his own notes, and with justice and gratitude ascribed to their proper authors; or shall have a distinct place by themselves at the end of those dialogues, to which their notes relate.

The author farther assures us in the conclusion of his proposals, that if his design should meet with a reception from the publick, favourable enough to encourage the undertakers to proceed in the execution of his plan, that he will present his readers the next winter with a map of all the countries, cities, &c. mentioned by *Plato*; and after the work is entirely completed, with a general preface, concerning his translation into English, as also concerning those which have preceded, in other languages: together with three dissertations; one, concerning the life and writings of *Plato*; another, concerning the platonick philosophy; and a third, concerning the connection of the dialogues, and the several methods of reading them, recommended by philosophers and critics, whether antient or modern.

This is the sum of our author's proposals. From the introductory specimen our readers will judge of his talents, which are, in our opinion, equal to his undertaking. We would recommend it to him however to shorten his periods, which by their prolixity, sometimes render the sense perplexed, and the stile inelegant.

T H E
MONTHLY REVIEW,

For A P R I L, 1759.

Plutarch's Lives, in six Volumes: translated from the Greek. With notes explanatory and critical, from Dacier and others. To which is prefixed, the Life of Plutarch, written by Dryden. 8vo. 1 l. 10s. bound. Tonson.

THE Public is here presented with a new edition of the Translation of Plutarch's Lives by several Hands, but much altered and improved. In the Preface, we are told, that the old translation has been diligently compared with the Greek; that those passages which appeared exceptible, with regard either to the sense or the expression, have been altered; and that two of the lives, those of Pericles, and Demetrius Poliorcetes, the version of which seemed to require more than a partial amendment, have been entirely translated. As to the merit of the work, we shall only say, that the translation, as far as we have been able to compare it with the original, appears to be sufficiently exact, and faithful.

From the many proofs which the Editor has given of his judgment, and acquaintance with the Greek language, we cannot help regretting that he has not favoured us with a translation of Plutarch *entirely* new; for though most of those passages of the old version, where the sense of the Author was mistaken, (and these certainly were not a few) appear to have been altered, yet, in regard to the *expression*, there are many passages retained, which by most Readers, we apprehend, will be deemed exceptionable: but we shall insert a specimen or two, and leave our

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Vol. XX. Readers

Readers to determine for themselves, concerning the merit of this edition.

The first specimen we shall give is taken from the life of Lycurgus. — When Lycurgus had appointed the thirty Senators, his next task, and, indeed, the most hazardous he ever undertook, was the making a new division of the lands. For there was a very strange inequality among the inhabitants of Sparta; so that the city was overcharged with a multitude of necessitous persons, whilst the lands and money were engrossed by a few. Therefore, that he might banish out of the commonwealth luxury and arrogance, and envy and fraud, together with those more fatal and inveterate distempers of a state, wealth and poverty, he persuaded the people to reduce the whole country to a common stock, to consent to a new division of the land, and to live all in perfect equality, allowing the pre-eminence to virtue only, and considering no other difference or inequality between one man and another, but what the disgrace of doing base actions, or credit of doing worthily, created.

* Having got their consent to his proposals, he immediately put them in execution. He divided the whole country of Laconia into thirty thousand equal shares, and the territory of the city of Sparta into nine thousand; and these he distributed to the inhabitants of the city, as he did the others to them who dwelt in the country. Some authors say, that he made but six thousand lots for the citizens of Sparta, and that King Polydore afterwards added three thousand more. Others say, that Polydore doubled the number Lycurgus had made, which, according to them, was but four thousand five hundred. A lot was so much as to yield, one year with another, about seventy bushels of grain for the master of the family, and twelve for his wife, with a suitable proportion of wine and other liquid fruits. This was thought sufficient to keep their bodies strong and healthy; and they had no occasion for superfluities. It is reported, that as he returned from a journey some time after the division of the lands, in harvest-time, the ground being newly reaped, observing the sheaves to be all equal, he smilingly said to those about him, "Methinks Lacedæmon is like the inheritance of a great many brothers, who have newly made a division of it among themselves."

* Not contented with this, he resolved to make a division of their moveables too, that there might be no odious distinction or inequality left amongst them; but finding that it would be very difficult to make them part with what they had directly, he took another course, and got the better of their avarice by this stratagem. First, he commanded that all gold and silver coin
should

should be cried down, and that only a sort of money made of iron should be current, whereof a great weight and quantity was but very little worth: so that to lay up ten Minæ, there was required a pretty large closet, and to remove it, nothing less than a yoke of oxen. By this invention, many vices were banished Lacedæmon. For who would rob or cheat another of such a sort of coin? Who would receive as a bribe a thing which a man could not conceal, and the possession of which no one envied him? Nay, even when cut in pieces it was of no value; for when it was red hot, they quenched it in vinegar, which rendered it so hard and brittle as to be unfit for any other use.

‘In the next place he banished all useless and superfluous arts. But most of these would have declined of themselves, after the prohibition of gold and silver; the money which remained being not so proper payment for curious pieces of workmanship: nor would it pass among the other Grecians, who were so far from valuing it, that they despised and ridiculed it. Thus there was no trafficking in any foreign wares, neither did any merchants bring in their goods to any of their ports. Nor were there to be found in Laconia any teachers of rhetoric, any fortune-tellers or magicians, any of those who feed the wanton appetites of youth, any goldsmiths, engravers, or jewellers, because there was no money: so that luxury being by degrees deprived of that which nourished and supported it, was quite starved out, and died away of itself. For the rich had no pre-eminence here over the poor, and their riches not being allowed to be shewn in public, necessarily remained useless at home. Hence the Spartans became excellent artists in those things which were necessary; so that bedsteads, chairs, tables, and such like utensils in a family, were admirably well made there; particularly the Laconic cup, called Cothon, was very much prized by soldiers, as Critias reports; for the colour of the cup hindered the muddiness of the dirty water (which, though shocking to the sight, yet must upon marches often be drank) from being perceived; and the figure of it was such, that the mud was stopped by the swelling of the sides, so that only the purest part of the water came to the mouth of him that drank it. And this skill of theirs was owing to their lawgiver; for the artisans being disengaged from every thing useless, were at leisure to shew their utmost skill in those things which were of daily and indispensable use.

‘In order more effectually to suppress luxury, and exterminate the desire of riches, he contrived another most excellent institution, which was that of public tables, where they were all to eat in common, of the same meat, and of such kinds as were

specified in the law. They were expressly forbid to eat at home upon rich couches, and magnificent tables; to suffer themselves to be pampered by their butchers and cooks, and to fatten in private like voracious beasts. For such intemperate gratifications not only corrupt the manners, but enfeeble the bodies of men; so that they need long sleep, hot baths, much rest, and the same care and attendance as if they were continually sick. It was certainly an extraordinary thing to have brought about such an enterprize as this; but a greater yet to have effected, by this eating in common, and using a very frugal diet, that their riches should be privileged from the hands of rapine, nay rather, as Theophrastus observes, should be utterly degraded, losing almost their very nature, so as no longer to be the objects of envy. For the rich being obliged to partake of the same fare with the poor, they could not use or enjoy their riches, nor make a show of them to the world. So that the common proverb, that Plutus is blind, was no where so literally verified as in Sparta: for there he was kept not only blind, but rather like a mere image, senseless and motionless. Nor could they take any refreshment in private before they came to the public halls; for every one had an eye upon those who did not eat and drink at the common table, and reproached them as luxurious and effeminate.

The rich men were so exasperated by this regulation, that they made an insurrection against Lycurgus, and proceeded so far at last, as to assault him with stones; so that he was forced to run out of the assembly, and fly to a temple to save his life. He out-run all the rest, excepting one Alcander, a young man otherwise not ill disposed, but very hasty and choleric, who came up so close to him, that, whilst he turned about to see who was near him, he struck him with a stick, and beat out one of his eyes. Lycurgus, undaunted by this accident, stooped short, and showed his face streaming with blood to his countrymen. They were so strangely surprized and ashamed to see it, that they immediately delivered Alcander into his hands, to be punished as he should think fit, conducting him home with the greatest concern for this ill usage. Lycurgus having thanked them for their care of his person, dismissed them all, excepting only Alcander. He took him into his house, but neither did he say any thing severely to him; only dismissing those who place it was, he ordered Alcander to wait upon him at table.

The young man, who was of an ingenuous disposition, without murmuring or repining, did as he was commanded. Being thus near Lycurgus, and having an opportunity of observing the natural mildness of his temper, his extraordinary sobriety and insatiable industry, he became one of his most zealous adherents, and told his friends and companions, that Lycurgus

was not a morose and ill-natured man, but of the sweetest and most gentle disposition. And thus did Lycurgus, for chastisement of his fault, render a wild and passionate young man, one of the discreetest citizens of Sparta.

‘ In memory of this accident, Lycurgus built a temple to Minerva, surnamed Optilete, from a word which in the Doric dialect, used in that country, signifies the Eyes. But some authors, of whom Dioscorides is one, who wrote a treatise of the commonwealth of Sparta, say, that he was wounded, indeed, but did not lose his eye by the blow ; and that he dedicated that temple in gratitude for the cure. After this misfortune, the Lacedæmonians never brought a staff into their public assemblies.

‘ Their public repasts had several names in Greek ; for the Cretans called them Andria ; the Lacedæmonians called them Phiditia, that is, changing *l* into *d*, the same as Philitia, or feasts of love, because by eating and drinking together, they had an opportunity of making friends ; or else from Pheido, which signifies parsimony, because they were so many schools of sobriety. But perhaps they were, by the addition of a letter, called Phiditia, instead of Editia, from a word which signifies *to eat*. They met by companies of fifteen, or a few more or less, and each of them was obliged to bring in monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and an half of figs, and a little money to buy flesh and fish withal. Besides this, when any of them sacrificed to the Gods, they always sent a dole to the common hall ; and likewise when any one of them had been a hunting, he sent thither a part of the venison he had killed. It was an allowable excuse for supping at home, if a man had been sacrificing or hunting ; in all other cases he was bound to appear. This custom of eating together was observed strictly for a great while afterwards ; inasmuch, that King Agis himself, having vanquished the Athenians, and sending for his commons at his return home, because he desired to eat privately with his Queen, was refused by the Polemarchs ; which refusal, when he resented so much as to omit the next day to offer the sacrifice which was customary upon the happy conclusion of a war, they imposed a fine upon him.

‘ They used to send their children to these public tables, as to schools of temperance. Here they were instructed in political affairs, by the discourse of men of dignity and experience. Here they learned to converse with cheerfulness and pleasantry, to jest without scurrility, and to take no offence when the raillery was returned. To bear raillery well, was thought a character

exceedingly becoming a Lacedæmonian; but if any man was uneasy at it, upon the least hint given, there was no more to be said to him. It was customary also for the eldest man in the company to say to each of them, as they came in, pointing to the door, "Not a word said in this company must go out there." When any one had a desire to be admitted into any of these societies, he was to go through this manner of probation. Each man of that company took a little ball of soft bread, which he was to throw into a pitcher that a waiter carried round upon his head. Those who liked the person proposed to them, dropped their ball into the pitcher without altering the figure; and those who disliked him, pressed it flat betwixt their fingers, which signified as much as a negative voice. If there were but one of these flatted pieces found in the pitcher, the candidate was rejected; for they were desirous that all the members of a society should be perfectly satisfied with each other.

' Their principal dish was a sort of black broth, which was so much valued, that the elderly men sat by themselves, and fed only upon that, leaving what flesh there was to the younger. They say, that a certain King of Pontus sent for a Lacedæmonian cook, on purpose to make him some of this black broth. Upon tasting it, he found it extremely disagreeable; which the cook observing, said, "Sir, to make this broth relish, you should have bathed yourself first in the Eurotas." After having drank moderately, every man went home without lights: for they were utterly forbidden to walk with a light, either upon this, or any other occasion, that they might accustom themselves to march boldly in the dark. And such was the order of their common tables.'

By comparing the above specimen with the old translation, the Reader will see how far it is altered and improved: and the following, from the life of Pericles, will enable him, in some measure, to judge of the Editor's abilities as a Translator.

' The person who was most conversant with Pericles, and from whom chiefly he acquired that dignity which appeared in his whole address and deportment, and that strength and sublimity of sentiment, which gave him such an ascendant over the minds of the people, was Anaxagoras the Clazomenian, whom his contemporaries called Nous, or Intelligence, either from admiration of his skill in philosophy, and his deep insight into nature, or because he was the first that ascribed the order of the universe, not to chance or necessity, but to the operation and energy of a pure unmixed Intelligence, distinguishing and separating the constituent principles of the various parts of nature, which before were mingled in one confused mass.

* This Philosopher Pericles held in the highest esteem; and being fully instructed by him in the sublimest sciences, acquired not only an elevation of mind and loftiness of stile, free from all the affectation and buffoonry of the vulgar; but likewise an easy composed gait, a gravity of countenance seldom relaxed by laughter, a firm and even tone of voice, together with such a modesty and decency in his dress, that when he spoke in public, even with the greatest vehemence, it was never put into disorder. These things, and others of the like nature, raised admiration in all who saw him.

* Being once reviled and insulted in public, for a whole day together, by an impudent profligate fellow, he made no reply, but continued to dispatch some important business, in which he was then employed. In the evening he retired, and went home with great composure, the other still following him, and loading him with the most abusing language. When he arrived at his house, it being then dark, he ordered one of his servants to take a light, and wait on the man home. The poet Ion, indeed, says that Pericles was haughty and insolent in his behaviour, and that the sense he had of his own dignity produced in him an arrogant contempt of others; and he highly extols the civility, complaisance, and politeness of Cimon. But little regard is due to the judgment of a man who thinks that softness of manners, and the minute refinements of delicacy, are necessary to temper the majesty of virtue, just as the humour of satirical scenes is to be blended with the solemnity of tragedy. When Zeno heard the gravity of Pericles represented as mere pride and ostentation, he advised those who censured it to assume the same sort of pride themselves; being of opinion, that by counterfeiting what is excellent, a man may be insensibly led to love and practice it in reality.

* But these were not the only advantages which Pericles reaped from the conversation of Anaxagoras. From him he learned to banish those superstitious fears which distress the minds of the vulgar, who are terrified when any extraordinary appearances are seen in the heavens, because they are unacquainted with the causes of them; and who, from their ignorance of religion and the nature of the Gods, are upon such occasions tormented with the most extravagant and dismal apprehensions. For philosophy cures these disorders of the mind, and instead of the terrors and frenzy of superstition, produces a rational and cheerful piety.

* It is said, that the head of a ram with only one horn, was once brought to Pericles from his country seat. Lampo the diviner observing, that the horn grew strong and firm out of the middle of the forehead, foretold, that as there were then two

parties in the city, that of Thucydides, and that of Pericles, the whole power would shortly center in him on whose land the prodigy had happened. But Anaxagoras having opened the head, showed that the brain did not fill up the whole cavity, but that it had contracted itself into an oval form, and pointed directly to that part of the skull whence the horn took its rise. This solution procured Anaxagoras great honour from the spectators; but some time after, Lampro was no less honoured for his prediction, when the power of Thucydides was ruined, and the whole administration of the republic came into the hands of Pericles. But I see no reason why the philosopher and the soothsayer may not both be allowed to have been in the right; the one having discovered the cause, and the other the design of this phenomenon. For it was the business of the one to find in what manner, and by what means, this effect was produced; and the business of the other was to shew what end it was designed to answer, and what events it portended. And those who maintain, that no prodigy, when the cause of it is known, ought to be regarded as a prognostic, do not consider, that if they reject such signs as are extraordinary and preternatural, they must also deny that common and artificial signs are of any use; for the clattering of brass plates, the light of beacons, the shadow upon a sun-dial, have all of them their proper natural causes, yet each has a peculiar signification besides. But perhaps this point might be more properly discussed elsewhere.

Pericles, when young, stood in great fear of the people, because in his countenance he was thought to resemble Pisistratus; and the old men were not a little alarmed when they discovered in him the same sweetness of voice, and the same volubility of speech, which they remembered in the tyrant. And as he was besides of a noble and wealthy family, and had the friendship of the most considerable men in the state, he was afraid of being banished by the Ostracism; he therefore abstained from all political business, but not from war, in which he shewed great courage and intrepidity. But when Aristides was dead, Themistocles in exile, and Cimon for the most part employed in military expeditions at a distance from Greece, Pericles assumed a public character. He chose rather to solicit the favour of the multitude and of the poor, than of the rich and the few; putting a constraint upon his natural temper, which by no means inclined him to court popularity. But being apprehensive that he might fall under the suspicion of aiming at the supreme power, and observing that Cimon was attached to the party of the nobles, and was highly esteemed by men of the greatest eminence, he studied to ingratiate himself with the common people, as the most effectual means for his own security, and

and for strengthening his interest against Cimon. From this time he entirely changed his ordinary course of life; he was never seen in any street but that which led from the senate-house to the Forum; he declined all the invitations of his friends, and all social entertainments and recreations; so that during the whole time of his administration, which was of long continuance, he never supped with any of his friends, except once at the marriage of his nephew Eurypolemus; and then he retired as soon as the libations were performed. For dignity is not easily preserved in the familiarity of conversation, nor a solemnity of character maintained amidst surrounding gaiety and cheerfulness. Real virtue, indeed, the more it is seen, is the more admired; and a truly good man can by no action appear so great in the eyes of strangers, as he appears in private life to those who daily converse with him. But Pericles chose not to cloy the people by being too lavish of his presence; he therefore appeared only by intervals; he did not speak upon every subject that occurred, nor constantly attend the public assemblies, but reserved himself (as Critolaus says) like the Salaminian galley, for extraordinary occasions. Common business he transacted by means of his friends and certain orators, with whom he had an intimacy. Among these, they say, was Ephialtes, who destroyed the power of the Areopagites, and *so intoxicated the people*, according to Plato's expression, *with this full draught of liberty*, that from their impatience of restraint, and mad desire of conquest, they were compared by the comic writers to an unruly pampered steed,

Who champs the bit, and bounds along the plain.

* Pericles made use of the doctrines of Anaxagoras, as an instrument to raise his stile to a sublimity suitable to the greatness of his spirit, and the dignity of his manner of life, rendering his eloquence more splendid and majestic by the rich tincture it received from philosophy. For it was from the study of philosophy as well as from nature, that he acquired that elevation of thought, and that *all-commanding power* (as the divine Plato calls it) by which he was distinguished; and it was by applying his philosophy to the purposes of eloquence, that he gained so great a superiority over all the orators of his time. Upon this account, it is said, he obtained the surname of Olympius; but some are of opinion, that it was on account of the public buildings and ornaments with which he embellished the city; and others say, that he was so called from the great authority he had in the republic, in affairs both of peace and war. It is not improbable, indeed, that all these circumstances might concur in procuring him this splendid title. It appears, however, from
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the comedies of that age, in which there are many strokes of satire, both serious and ludicrous, upon Pericles, that the appellation was given him chiefly on account of his eloquence; for in them he is represented as thundering and lightening in his harangues, and as carrying a dreadful thunder-bolt in his tongue. Thucydides, the son of Milesias, is said to have given a very pleasant description of the force of Pericles's eloquence. Being asked by Archidamus, King of the Lacedæmonians, whether he or Pericles was the best wrestler; he answered, "When I have thrown him, he still gets the better of me; for he denies that he has had a fall, and persuades the spectators to believe him."

* Such was the solicitude of Pericles about his public orations, that before he addressed the people, he always offered up a prayer to the Gods, that nothing might unawares escape him, unsuitable to the subject on which he was to speak. He left nothing behind him in writing, except public decrees; and only a few of his sayings are recorded; some of which are these: he said, "That the island of Ægina should not be suffered to remain as the eye-fore of the Pyræus." On another occasion he said, "That he already beheld war advancing with hasty strides from Peloponnesus." Once as he was sailing from Athens, upon some military expedition, Sophocles, who accompanied him, and was joined in the command with him, happened to praise the beauty of a certain boy, Pericles replied, "It becomes a General, Sophocles, to have not only pure hands, but pure eyes." Stesimbrotus has preserved the following passage from the oration which Pericles pronounced in honour of those who fell in battle at Samos. "These," said he, "like all others who die for their country, are exalted to a participation of the divine nature, being, like the gods, seen only in the honours that are paid them, and in the blessings which they bestow."

We shall conclude this article with acquainting our Readers, that the notes in this edition are much fewer than those in the edition of 1727, but much more judicious and pertinent; and that the useful chronological table, adapted to Plutarch's Lives, by M. Dacier, is here prefixed. The life of Plutarch, written by the great Mr. Dryden, the original publisher of the translation by several hands, is also retained.

Sir Isaac Newton's Æther realized: or, the second Part of the subtle medium proved, and electricity rendered useful. Being a vindication of that essay, in answer to the animadversions made thereon by the Monthly Review; whereby the electrical fluid, and the subtle ætherial fluid of philosophers are, from the Newtonian principles, clearly demonstrated to be one and the same thing. By R. Lovett, of the cathedral church of Worcester. 8vo. 1s. Sandby.

IN our Review for December 1756, we mentioned Mr. Lovett's former performance; and, as far as we thought it worthy of our suffrage, recommended it to public notice. This, however, he complains, we did in such a manner, as to prejudice the sale of it, by undervaluing his abilities. To be even with us therefore, he has, in the present pamphlet, reflected back the imputation of incapacity on the authors of the Review; who would never, he infers, have censured him, had they known any thing about electricity themselves. If our *Electrician* had been a play-wright, we should be apt to think he had stole the touchstone of Mr. Bays, who always judged the talents of others by the opinion they had of his writings. 'You tell me these [Reviewers] are men of genius and parts, *and all that*; let me hear what they have to say to my performance, and then I shall know what to think of them.'

We have done our author injustice, it seems, by intimating that he was a stranger to some of the common principles of the Newtonian philosophy. This intimation of ours, behold, two years afterwards, he denies to be true; and attempts to give proofs of his being versed in the said principles: but suppose we had, at that same time, told a young fellow of *twenty*, that he was under age, would he not give a whimsical proof of the contrary, should he come *now*, and deny our assertion? We doubt not but there may be many geniusses, who, two years ago, understood perhaps less of Sir Isaac Newton's *Principia* than Mr. Lovett, and who yet, at this present writing, may know (for any thing, at least, that appears in his book to the contrary) full as much of the matter as he. We would not, however, be too severe on a writer, who confesses his want of literary accomplishments, and appears to be a well-meaning and ingenuous enquirer; but to oblige him, shall *condescend to correct* some of his errors in a candid and good-natured manner. One great mistake of which Mr. Lovet is guilty, particularly, indeed, concerns ourselves. As we inferred, from his apparent ignorance of the Newtonian philosophy, that he was not the most fit per-

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son to explain the phenomena of electricity; he supposes therefore that we are also of opinion, that those phenomena are explicable by Newtonian principles. But this does not follow. All the words that may be form'd from the several combinations of the letters in our alphabet, are not intelligible to us merely from our knowledge of the power and use of each of those letters: and yet, without a previous acquaintance with the alphabet, words in general will not be at all intelligible. The principles of Sir Isaac Newton, form the alphabet of nature's language: and though even the most perfect knowledge of them doth not enable us to read at once the various theorems, written in the volume of the universe, yet, without our being initiated into physiological mysteries by an acquaintance with those elementary characters, we can hardly proceed one step without blundering. True indeed it is, that from the principle of universal attraction, and the mechanical action of inert bodies, we can, in no satisfactory manner, account even for the common cohesion between the parts of solid bodies, or their various and most palpable modes of resistance. The reality of such a principle of attraction, however, and the *vis inertiae* of bodies, is, nevertheless, indisputable; and the laws of mechanism are no less just: so that whoever would proceed in physiological enquiries, with any well-grounded hopes of success, must build on Newtonian principles; for, though all phenomena are not explicable thereby, yet it is to these principles we must occasionally recur, to know whether natural appearances are justly explained or not. To illustrate our meaning farther, let us suppose a modern philosopher, intent on the discovery of a principle, or principles, still more simple and general than those of attraction, the inactivity of matter, &c. certain it is now, that no mechanical experiments, or reasonings from the known laws of motion, will help him forward a jot. He must proceed on experiments merely physical *, and on reasonings strictly mathematical; and should these lead him to discover a cause productive of universal attraction, or the existence of a power, whose modes of action would constitute those laws of motion which bodies are known to follow; in this case, it may be justly concluded, that such an enquirer is *right*. But if, by any mistaken sophistry, or confused method of argument, he should be led to conclude that there is, among bodies, no such general principle as attraction, or that the laws of motion are not such as Sir Isaac Newton and others have experienced them to be,

* Mechanical experiments are also undoubtedly *physical* ones; but, as in the former the theory is so well known, that their apparent effects are, in a great degree, determinate and commensurable, we consider them as a distinct species of physical experiments.

we may be very certain that, notwithstanding the greatest ingenuity in his schemes and projections, such enquirer is absolutely *wrong*. We do not think, as Mr. Lovett supposes, that natural philosophy was carried to its highest pitch of perfection by that great man we have so often mentioned; but on the contrary, that even his Herculean labours were barely sufficient to clear our way to the temple of true *physical science*; and to throw open the door for the entrance of his successors: while these, alas! have been ever since so taken up in admiring the beauty and harmonical disposition of the exterior parts of the building, that scarce a man of them has had curiosity or courage enough to set his foot over the threshold, with design to go in. If any of the electrical gentlemen are disposed to make so bold an attempt, we give them a caution not to rush in too hastily. The recesses of this scientific tabernacle, form a labyrinth, wherein they will be bewildered for ever, unless they hold fast the clue, they receive at the entrance. It is *a posteriori* only that we can proceed in investigations of this nature, with any certainty of making improvements. To this, we doubt not, but all practical *electricians* will agree; but then the misfortune is, they look upon all propositions and conclusions, founded on their experiments, to be as true as mathematical demonstrations, without considering how liable physical experiments (and perhaps electrical ones, of all others) are to be misunderstood and misapplied. For instance, as another error of Mr. Lovett's, he talks of proving the existence of an æthereal fluid by *ocular demonstration*. We have made many electrical experiments, and have attended those of the most celebrated professors; and yet we could never *see* this æthereal fluid so much talk'd of. We have seen, indeed, what is called the electrical *fire* or *effluvia*, which, with our author, is the same thing; but we could never be sure whether those identical particles of the fire, or effluvia, which appeared to us, passed through the internal parts of the wire, or other body, as *a fluid might do through a pipe*; or whether that appearance of fire was not some kind of motion, propagated along the parts of bodies, or generated in their surrounding medium. No motion, indeed, was observable in the constituent parts of those bodies; but, at the same time, the passages, or canals, through which the supposed fluid is *supposed* to pass, were equally imperceptible: and as to the appearance of flame issuing from the ends of the divided wires, might it not be the effect of some kind of motion, propagated through the intervening medium, whose particles might vibrate with such velocity, as to affect us with a sense of light? The medium of electricity may, indeed, be the medium of light, for aught we know or suspect to the contrary; but then this medium never appeared to us as a perceptible fluid; nor do the rays of light

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give us ocular demonstration of its existence as such. To help, however, Mr. Lovett out; the most that can be said in favour of his argument is, that the substance composing the flame of fire, when applied to the palm of the hand, gives a *sensation* like to that of a cool blast of wind. But if we are to consider this as the current of the electrical fluid, which passes, as he says, through bodies like water, how are we to account for the sense of that resistance, which we perceive reciprocally between the hand and the parts of this same fluid? Mr. Lovett might, indeed, as well say, that when the wind blows in his face, the current of air goes directly through his head, as to suppose this phenomenon to be a part of the electrical fluid; and that it pervades the hand, or any other bodies, in like manner: besides, in feeling this electrical effluvia seemingly rush against the palm of the hand, we can judge, in some measure, of the velocity with which the particles composing it actually move; and this is infinitely less than that of the velocity of the electrical power, whose most distant effects appear to be almost instantaneous. Now if the electrical power out-runs the apparent current of this supposed fluid, the palpable appearance of that current does *not* prove, to ocular demonstration, the existence of any fluid at all, whereon the electrical power directly depends. We do not, however, deny the existence of an electrical *medium*, nor, indeed, that it is similar to the *æther* of Sir Isaac Newton. We have long conceived it to be so; and the experiments of Messrs. Hoadly and Wilfon seem to confirm it*: but we are not therefore to conclude, by the apparent flame of fire, or blast of wind, that we have experimental proofs of its existence as a fluid.

We could point out some farther errors in Mr. Lovett's performance; but as they are his, in common with most of his electrical brethren, we shall dismiss this subject for the present, with observing only, that as the nature of our work requires we should treat many things very concisely; so, if we do not always give the explicit reasons that determine our judgment of authors and their works, it does not thence follow, that we have no good reasons to give.

* The ingenious paper also of Mr. Euler the younger, which obtained the prize given by the royal academy of Petersburg, seems to ascertain the truth of Sir Isaac Newton's supposition, respecting the existence of *æther*.

Reasons for an Augmentation of at least twelve thousand Mariners, to be employed in the Merchants Service, and Coasting-trade, with some thoughts on the means of providing for a number of our seamen, after the present war is finished; also to support a constant additional marine force, in order to the cheaper and more expeditious decision of our future quarrels, and to render pressing necessary in a less degree. Also to promote the benefit of ship-owners and under-writers; to extend the navigation of these kingdoms, and to take care of the poor who incline to a sea-life. Likewise to make provision for the boys fitted out by the marine society when they shall be discharged from the king's ships. With some remarks on the Magdalen-house. In thirty-three letters to Charles Gray, Esq; of Colchester. By Mr. Hanway. 4to. 2s. 6d. Doddsley, &c.

HAVING formerly given our opinion of Mr. Hanway's abilities, as a writer, we shall here only observe that, in this respect, he neither seems capable, or ambitious of improvement. In the work before us, he begins in his usual diffusive, moralizing strain, and then goes on to inform us, in about an hundred and thirty pages, of what might have been well enough contained in ten or twelve. He appears, however, to be pretty well acquainted with the nature of the subject, on which his pen is, in the present case, employed; a qualification, of which, however necessary it may be for every writer, this gentleman has not always had the advantage. As a philosopher, physician, and divine, (for our Author has occasionally figured in all these characters) very little could with justice be said in his praise: but, as a *speculative merchant*, we have ever looked on him with due respect; and thought his suffrage of much weight, on those particular subjects, of which he might be reasonably supposed to have acquired a competent knowledge. It is from men of this class, indeed, that, next to mathematicians, we have reason to expect the most satisfactory account of the objects, and success, of their enquiries; since, however mistaken they may sometimes plume themselves on vain projects, and buoy themselves up with chimerical expectations; yet the balance of profit and loss, to which they must necessarily recur, rectifies all mistakes in speculation, and seldom fails, in the end, of conducting them to truth. There is this defect, however, in all reasonings, founded on private practice, without a view to the general system of things: the conclusions, drawn from the premises, are partial; and whatever success may often attend particular experiments, it does not always afford a sufficient foundation, on which to raise the capital pillars of national œconomy. The celebrated marquis of Worcester

is said to have contrived a machine, which, once set a going, he conceived, would necessarily continue to revolve with a perpetual motion. Others have done the like, with the same false assurance of success; not considering that no scheme or device, however subtle or cunning, can possibly be hit upon, to effect what, in the nature of things, is impossible. The like observation may be made with respect to political projectors, and their schemes to remove errors in government: for it is as true in polity as in physics, that, lay the burthen how we will, in proportion to its weight, must be the strength that supports it; and that, if ever we would increase any part of our executive power, we must necessarily take up *time*, in proportion to such increase.

Our Author would, indeed, have matters so contrived, that, at the beginning of a war, there should be always a competent number of seamen, ready at hand, to man the King's ships, without distressing the merchants service. At present, he observes, such a number cannot be got together, notwithstanding the disagreeable method of pressing, till three years after a war commences: during which time, and even till the war be ended, the merchants are distressed for want of hands. Such is, and such undoubtedly will be, in a greater or less degree, the case, so long as we are subject to that political evil, a war; and our government hath so much wisdom and œconomy, as to think the maintaining such a number of seamen, in time of peace, an unnecessary burthen to the state. For supposing that 50,000 men are employed, in time of war, more than are required in peace; and that, at all times, the merchant-service requires about the same number, it is evident, that, at the commencement of a war, the merchants must be distressed, in a direct proportion as the British navy is mann'd; unless such measures are taken, that, by gaining time, such an additional number of seamen shall be rais'd, or form'd: and this, under proper regulations and encouragement, might probably be much sooner effected, and with less inconvenience to the purposes of both government and commerce, than it now is by means of a *press*; which, as Mr. Hanway justly observes, deters men from entering into the sea-service, instead of encouraging them to it. As to those seamen, who may have served in a former war, and, during the interval of peace, betaken themselves to other employments, there is little likelihood that many such will be found so public-spirited as to attend the call of government, under the present discouragements which attend the service. Out of young and inexperienced landmen then it is, that the greater part of these 50,000 mariners must be formed. Time is here necessarily required. But though we do not think that seamen

HANWAY's Reasons for augmenting *Mari*

are almost as soon made as talked of, yet we are six month's practice would make most able-bodied landable sailors: and therefore, we conceive the chief difficulty the want of inducements to get men to sea. Mr. Hanway quartering 12 or 15000 seamen, at the conclusion of the year on the merchant-ships, which should be obliged to take in one, two, or three in each ship, according to a scheme he drawn up for that purpose; and, as their being obliged to more hands than their usual compliment may be objected, as a great draw-back on the profits of freightage, which in our country are little enough already; he would have a bounty allowed, such supernumeraries, to all masters of ships employed in the several trades where foreigners may interfere. It is, however, greatly to be questioned, even though we suppose the bounty allowed would indemnify the master, whether we stand a good chance of increasing much the number of our seamen in this way. Whoever has conversed with any of our masters in foreign ports, in times of general and profound peace, has heard them justly complain of the little they were capable of doing, as mere carriers; many of them, indeed, lying whole months for want of freight, while the ships of Hollanders, Danes, and Swedes have accepted those offers of the merchants, which our countrymen could not afford to take. The poor wages and miserable food, with which the common people of most other nations are content, differ much from those required by the English. Mr. Hanway enumerates, indeed, some advantages which we have over foreigners; but, though it should be granted that we make our voyages sometimes quicker, and, in general, more sure than others, yet the thrifty merchant, who takes care to insure himself, and is concerned in a regular trade; that admits not of great profits, will make every possible saving in expences, and therefore always employs the cheapest carrier. In voyages of great risque, indeed, and schemes of enterprize, where the profits in view are equal to the danger and expence, English ships, masters, and men, are, for the most part, chosen in preference to others; but these are comparatively few: and if, in fact, they were much more, we know not whether it would be advisable, on this account, to wish our seamen employed in the service of foreigners; who, by these means, get footing in certain profitable branches of trade, which, from the less enterprizing disposition, or inferior skill of their own people, they would never have otherwise attempted.

It is quite a common saying, we know, with the merchants in Holland, that the English vessels in general sail *deep*; by which they mean, their expences run high. But, says Mr.

* Of 40s. per Month for each man, wages and victuals included.

REV. April 1759.

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Hanway,

Hanway, were there to be bred a greater number of seamen, their wages would fall as their number increased; and the English might navigate their vessels cheaper, and be more able to cope with foreigners. Admitting this; may it not be, at the same time, justly doubted, whether such a reduction of wages would co-operate with the breeding a greater number of seamen? That indeed it would not, Mr. Hanway appears to be sensible; when he allows that this reduction must be *small*, because, if men can get as much, or more, by almost any employment on shore than by going to sea, they will hardly be prevailed on to think the latter more eligible: nor is it reasonable to think that many mariners, merely because they are such, will bring up their sons to an occupation, by which they themselves get so indifferent a livelihood; when they might be as well, or better, provided for on shore. It is true, we find many seamen strangely attach'd to their peculiar way of life; nor, considering the known force of custom, is it to be wondered at: and yet we do not conceive this attachment so forcible, or general, as is frequently imagined. There are times, at least, *navim jactantibus austris*, when the mariner prefers even the worst situation on shore to his own: and we may venture to say, that disappointment and necessity wed more men to the sea, than any inclination to that boisterous element. Indeed, from what we, Reviewers, know of this matter, we conceive that, so long as our manufactures maintain themselves on a respectable footing, and our improvements in agriculture and husbandry go forward, so that every man, who is able and willing to work, may find some employment on shore; while this is the case, and while the meanest subject in Great-Britain may uninterruptedly possess the reward of his labour, and eat, drink, or throw it away, like a true son of liberty, as he pleases, we conceive it improbable, that the number of English seamen in the merchants service should ever increase, but in proportion to our own actual trade. In truth, if we reflect on the concurrent causes, that only can so far augment their number, as to make us capable of carrying on the navigation of other nations as cheap as themselves; we hope never to see Britons reduced to so low an ebb by sea, as to the inglorious necessity of getting hardly bread, on such terms as they must do, ere they will be able to boast themselves the common carriers of Europe; for this never can be the case, in our opinion, till Britons on shore are reduced still lower. As our national strength and security, however, depend so greatly on our naval force, the expediency of a good nursery for seamen is apparent; nor have we any general objection to a scheme for preventing our sailors from being driven into foreign service at the close of a war. As to the former, Mr. Hanway hints at our *fisheries*. These indeed

deed (we mean particularly the *herring* and *white fisheries*) might be made noble nurseries and reservoirs for seamen, provided they were put entirely into the hands of the *government*; and the men and boys employed therein were actually in the king's service. If what was hinted also to our Author by his friend, of the government's employing a certain number of ships in time of peace, to transport Portland stone, were put in execution, it might keep many sailors on foot, at a small expence. If the scheme also, in which the late *Aaron Hill* was concerned, of cutting timber in the highlands of Scotland, and transporting it to London, and other ports, either for the king's or private use, were undertaken, in like manner, at the expence of the government, it might employ a number of those useful hands which we are obliged to look out for at the beginning of a war. That the government will clear nothing by any of these schemes, is no objection to their being adopted. Nay, if any thing of consequence might be gained by them in a mercantile way, it might, with reason, be thought injurious to particulars, that the administration should meddle with them at all: but as, for more reasons than we here chuse to give, there is little likelihood of profit arising to private adventurers, from any of the projects above-mentioned, we see no cause that should hinder the government, at the end of the war, from keeping a considerable number of seamen in its service, and breeding up others, by these and other means of the like nature which might be pointed out.

Whether, indeed, if a foundation be laid for an *honourable* and a *lasting* peace, it may be thought worth while to keep any supernumeraries on foot, is another question: but in case it be, that the government must lay its account with losing some thousands annually, is certain: for, as Mr. Hanway justly observes, without *some* money we do not conceive any thing can be done; and we might add, that much of the late national ill-success was, perhaps, primarily owing to our ministry's having been *œconomists* at the wrong season. A hundred thousand pound might be better employed (and that in more ways than one) to the nation's general advantage in time of peace, than a million sometimes can be in that of a war. At least we know, from indubitable authority, that such, or more, would have been the difference between money properly employed, in one way, a year before the present war broke out, and a year after.

As to the number of our seamen, who are driven into foreign service at the close of a war, we do not think it so great as Mr. Hanway would insinuate. He observes, indeed, that out of 60,000 of those seamen which the national parsimony discharged

in the year 1748, not one in forty could be *commanded* * five years after. This he seems to attribute to their being dispersed abroad, for *want of employment* at home. Now we conceive it to be owing to the greater part of them having, as above-hinted, found some *better employment* at home; and therefore, though they might be wanted in their capacity of seamen, they were no longer willing to serve as such. A fifth part of them were probably dead, and of those that were living, it is as probable, that five years reflection, on their former experience at sea, would little tend to make them break their intervening connexions, and return thither again. Some, doubtless, particularly mates and other inferior officers, who might expect preferment, betook themselves to foreign service; but can it be expected, these should give up their emoluments, and immediately return to serve their country, with all those disadvantages (we had almost said cruelties) which sailors on board the king's ships confessedly labour under? On the whole, we do not see how the king may be, at any time, certain of any great number of seamen, without keeping them actually in his service, or distressing trade by a press. The expence of maintaining 12 or 15,000 supernumeraries, however, to do little or nothing during a peace, will hardly be thought adviseable; and, to lay a heavy tax on one part of our trade, while we are to allow a bounty of 60,000*l.* a year on the other, for this purpose; and, after all, to have these seamen to look for when they are wanted; this, we say, though it be our Author's scheme, we conceive will be thought as little adviseable. The evil of *pressing* is, indeed, so great, and reflects so much dishonour on the boasted liberty of our constitution, that we sincerely wish some scheme could be hit upon, to supersede or soften the rigours of this practice: but, as to a scarcity of seamen at the beginning of a war, we are persuaded, though all the wise men in England should, with Mr. Hanway, lay their heads together, in a committee, to prevent it, they would never succeed, in any considerable degree, without saddling the nation with a burthen, as heavy and troublesome as the evil removed.

* To talk of *commanding* Englishmen (though seamen) not actually in the King's service, is an inaccuracy of expression, of which, we wonder, Mr. Hanway did not see the impropriety.

The Analysis of Trade, Commerce, Coin, Bullion, Banks, and foreign Exchanges. Taken chiefly from a manuscript of a very ingenious gentleman deceased, and adapted to the present situation of our trade and commerce, By Philip Cantillon, late of the city of London, merchant. 8vo. 5s. Lewis.

OF the many writers on *trade*, that have lately taken up the trade of writing, Mr. Cantillon does not appear to be possessed of the greatest share of literary abilities. He seems, however, to have been a man of business, and therefore the less to seek in the laudable manufacture of book-making, his work being in a good degree a compilation from other writers. We must do him the justice, nevertheless, to own he has consulted the best of them, and appears to be well acquainted with the several subjects he treats of, so far as they concern the private interest and particular information of the merchant; but when he comes to speak of the general interests of the community, and the political œconomy of nations, he displays no very great proofs of his sagacity.

He frequently, indeed, quotes Mr. Hume in justification of his own sentiments; but does not appear always to comprehend the arguments, or see clearly into the design of that masterly writer. His views are, in reality, very confined; hence he bears a mortal antipathy to *excise, customs, and taxes*, while, on the contrary, he holds *bounties* in the highest degree of veneration. But how the charges of government are to be born, our trade protected, and bounties allowed, without our paying a due proportion of excise, customs, or taxes, we do not readily conceive.

Of our author's ignorance in history and geography we might point out several instances. His puerility of method and poverty of language also, intermixed with the concise and elegant touches extracted from the writings of Swift, Hume, and others, afford so striking a contrast, and give so motley an appearance to the whole, that the reader cannot fail of being alternately pleased and disgusted.

In his first chapter, which treats of *riches*, we are informed, that 'the earth (by which is evidently meant the soil) is the source or matter from whence all riches are produced: that land produces herbage for all sorts of cattle, corn, flax, timber, coals, *mines* of gold and silver, minerals, and *mulberry-trees*.' Nay, though 'it be true that the seas abound with fish, yet the seas belong to the adjoining lands:' whence we are led to conclude, that fish are also the product of the earth, as well as

mines and mulberry-trees. We are then told, that 'labour and industry employed in cultivating the earth, is the greatest of all worldly advantages'—that, as 'power and government were obtained by the superior force of genius, or the power of the sword, its solidity and duration is not to be depended upon farther than the interest, love, and fidelity of the subjects carry them'—that 'justice, generosity, and humanity are the rudders by which government ought to steer; and that the equal ballance of power, between king and people, ought to be most religiously observed.'

These, with a few passages more, respecting Oliver Cromwell, and our author's opinion of population, make up all he has to say on the subject of *riches*. A very considerable part of what is advanced, concerning other subjects, is also equally important and to the purpose; much of the reader's time being taken up with such unnecessary and self-evident propositions as these. 'One acre of land produces more corn, and feeds more sheep, than two acres of less goodness.'—'Land produces more or less, according to the goodness and fertility of its soil, or in proportion to the expence and pains taken in its culture and improvement.'—'All mines of lead, coals, copper, tin, silver, &c. produce more or less according to the goodness and richness of the veins.'—'Gold and silver are metals found in mines.'—'It is of gold and silver money is made,' &c.

But notwithstanding our author's defects as a writer, we must acknowledge his merit, in having treated the articles of money and bullion with much plainness and perspicuity; and though few of his observations are new, they are laid down in a more familiar manner, than is usual with writers on such subjects.

The clamours which have been lately raised, on account of the scarcity of silver coin, have set many on making inquiry into the cause of such a general want of that metal, and proposing a remedy. Among the rest, our author hath some strictures on that subject, and gives entirely into the opinion of those, who allow the scarcity complained of to be owing to the disproportion of the nominal value of our gold coin to that of our silver; from whence it is, that money-dealers find their interest in exporting silver coin rather than gold*. The remedies proposed for this evil are a new coin-

age,

* Their profit in this trade is thus explained by our Author. A pound weight of standard gold, reckoning the guinea at one and twenty shillings, is worth, here and in Spain, upwards of fifteen pounds of standard silver; but in France, Holland, and Germany, it

age, the raising the denomination of silver, and the lowering that of gold; one of which, says Mr. Cantillon, must necessarily take place.

As this has been, for some time, a very popular topic, we shall submit to our readers the sentiments that occur to us on so interesting an occasion.

About a year ago Sir John Barnard proposed to remedy this grievance by a new coinage of base metal, which should not be deemed legal in payment, unless with the consent of the receiver; leaving its currency at the option of the public. This worthy magistrate hath also, in lately recommending the same scheme, professed a firm opinion, that no other method will so well answer the end proposed. It has been, however, very justly objected * to this scheme, that it will not be effectual, as there is no making bad money and good go current at the same price: and certain it is, that this advice, concerning the coinage of a base metal, widely differs from what the most judicious writers have occasionally given us †. But authorities are in this case of no weight: the reason of the thing should determine. All are pretty well agreed as to the cause of this grievance: but, says Sir John Barnard, 'I believe no one can think it right, at this time, to settle a nearer equality between our gold and silver coins, when both our weighty gold and silver coins are carried abroad, or put into the melting pot.' May it not be asked, however, why not? Why

it is worth but fourteen and a half: whence it is plain, that if a pound of gold be imported from Germany, Holland, or France, the dealer will get, by exchanging it for silver, half a pound of the latter. Others have estimated this profit at two and a half *per cent*.

There is another circumstance also little attended to, regarding the transport of our silver coin to Holland; which, though it may not greatly affect such exportation in general, drains us, more than is commonly imagined, of our crowns and half crowns: and this is, that an English crown is worth a silver more, in Dutch currency, at Amsterdam, than five English shillings. This makes near two *per cent* difference to those who carry over silver coin: and hence it is, that frequently very large payments are made in Holland entirely in English half crowns.

* By Mr. W. Shirley.

† Sir Robert Cotton, a member of parliament, in the time of Charles I. was of opinion, that the corruption of money was a sure sign of the corruption of a state; and that while kingdoms flourish, they will maintain their standard of coin: but, as by degrees the majesty of empire decays, the steps to such a decay are seen by the depravation of their coin.

Should it be thought wrong, which from so doing we are to apprehend greater quantities of both gold and silver coin must necessarily be melted down, or carried out of the kingdom? which, though it appears to be inferred, we do not conceive will be really the case; for though both our heavy gold and silver are now carried abroad, it is presumed we do not give either away; or that the balance of trade is universally against us; and while it is not, let whatever money be sent abroad, there is no fear but it will soon find its way back again*: and as to the melting down of our heavy coin: this will only be done, in any considerable quantity, when the market price of bullion is greater than the standard price at the mint; a circumstance, which, Mr. Castillon observes, would be a sure sign that the general balance of trade would be turned against us. It is not, however, the scarcity of money in general, but that of silver coin in particular, that is the grievance for immediate consideration.

Another proposal that has been made to remedy this evil is, to make 'a new coinage of gold and ten shilling pieces, instead of guineas and half guineas, with six-penny worth of gold in proportion less to the former than there is now in the guinea; which would be at once to sink the difference, prevent fractions, and bring our gold and silver to a nearer proportion to their respective estimations in the other countries of Europe.' This scheme (provided the evil removed would answer the expences and loss attending the recoinage) is a very plausible one; and perhaps is, on several accounts, as good an expedient as can be resorted to. Sir John Barnard, indeed, insists that no time can possibly happen, wherein it will be prudent to make any alteration in our lawful coin; which ought to be kept invariably on the present footing: his reasons for which affirmation appear to be the following.

1st. If the nominal value of our silver coin (which is settled by act of parliament) be raised, it will be a breach of faith, and prove a prejudice to all foreigners, to whom the nation owes money.

2d. If the nominal value of our gold coin (which is made lawful money by the king's proclamation, in pursuance of an address from the house of commons) be fallen, it will be a great injury to the nation, by making a present to all foreigners, to whom the nation is indebted, of so much *per cent* as the lessening the nominal value of the gold coin will amount to on their capital debt, together with the interest for the same, until the debt be discharged.

* See Hume, on the Balance of Trade.

3dly. It will likewise add to the distress of the nation, by lessening its current coin, which is already too much diminished in quantity, by our necessary drains and the melting down our weighty money.

Now, with respect to the two former of these reasons, they are not strictly just. As to the first, it will be no breach of our faith with foreigners, unless the government hath promised to pay them in what coin soever they chuse, which is not the case. The debt we owe them is neither so many *guineas*, nor so many *shillings*, but *pounds sterling*; which we do not know whether we received of them in silver or in gold; nor did we engage to pay them exclusively in either.

There are, however many reasons against raising the nominal value of our silver, and as many more why such a step will not be taken; for, though it would not impeach the public faith, as to our foreign creditors, it would affect all those natives, who should claim the principal or interest of the money they have themselves lent to the government; since to these it would be the same thing whether they were paid in current gold or silver, and as the rise of the nominal value of the latter must decrease that of the former respectively, they would be entitled to less silver in reality, and to less current value of gold, than they now are *. All placemen and pensioners also would suffer, by increasing the nominal value of our silver coin. We are much mistaken, therefore, if, instead of injuring foreigners by such a measure, those are not, of all the public creditors, such as would be least hurt by it; as, if paid in gold, they would suffer only so far as they would be deprived of the profit they can reap at present, by receiving back their stock in silver. What injury is this? If a foreigner lent us a pound of gold and we give him a pound back again, how is he wrong'd? What right has he to expect we should give him fifteen pounds of silver in the stead of it, when he can get but fourteen pounds and a half for it at home? Should we, indeed, oblige foreigners to take silver so much advanced, that, instead of paying them fourteen pounds and a half, we give them only fourteen, this would be

* For though a shilling would not, after the advance of its nominal value, buy more of any commodity than it now does, yet a guinea would buy less, on account of its being at present rated as bullion, the standard of all other commodities, more than six-pence too dear. Hence a guinea buys now one and twenty shillings-worth of merchandize, only because it is held equivalent to, and will buy, one and twenty shillings; and not because it is, in the general estimation of things, as much worth such merchandize as one and twenty shillings in silver would be.

injustice; they might with reason complain, and public credit might be endangered.

With respect to lowering the value of our gold coin, if we reverse the terms of the above argument relating to silver, it will be seen clearly how far Sir John Barnard's second objection is valid. We are no more obliged to pay foreigners in gold than in silver; but let these metals be made to bear the same proportion to each other in England as they do in Holland, France, and Germany; and then if foreigners are paid in either, their gain will be in reality nothing: they lent us so much gold, or so much silver, and must have the like quantities back again. The loss to the nation, indeed, will appear to be all that *nominal* value, which we have set upon their gold, at the mint, more than it was intrinsically worth: an imaginary loss, we presume, hardly equivalent to the real one we have so long sustained by the exportation of our silver! As in the advance of silver also, placemen and publick creditors at home would really suffer; so, on the contrary, in diminishing the nominal value of gold, they would apparently grow rich, if their title to a greater number of guineas than they were before worth would make them so. The actual possessors of gold coin will indeed be real losers; but these might be indemnified at the public expence; as it is but reasonable, since the proposal is intended for the public service. Our Portugal trade will also suffer something for a while; but particular profits must always give place to the general, and the national interest be preferred to that of individuals. On the whole, therefore, it appears to us, that the lowering the value of our gold coin is the most advisable method by which to remedy the grievance complain'd of. A new coinage of gold, such as above hinted, will indeed answer the same end, and prevent fractions in accounts; but the query will be, whether, for such a convenience only, it may be worth while to be at the expence and loss attending the coinage? As to what is further apprehended, that any alteration in our coin will diminish its quantity, and distress the nation, we do not conceive why such should be the consequence of the proposed alteration; which to us seems highly expedient, and in some degree necessary. We do not, however, implicitly subscribe to the opinion, that the scarcity of silver is altogether owing to the disproportion between that and gold. Money, in general, may be scarce; and though the balance of trade be not against us, there may not be sufficient coin to supply the necessary channels of circulation. But to what may this be owing? It is said to the heavy coin's being melted down, or carried beyond sea. Certainly if any is transported, or put into the melting pot, it is the heavy and not the light: but is the fact so generally true, that the

the supposed cause is equal to the effect? If it be, the balance of trade is against us: let us seek therefore some other cause. It is justly observed, by Mr. Hume, that in proportion to our inland trade, will be the quantity of money required in circulation; and that while the balance with foreigners should not be against us, we could not be without the quantity required, had we not substituted *paper* in the room of a great part of it: in consequence of which, so much of our coin as amounts to the sum circulated in paper, must, if not hoarded, be naturally drained from us. Suppose now this quantity to have been some time ago, twelve millions; and that since that time, paper-money has sunk so much in its credit, as not to circulate at present in a greater quantity than ten millions; certain it is, if our inland trade is not also proportionably diminished, we shall feel a want of two millions in circulation, which may readily account for a scarcity of money*. So that, on the whole, the apprehension that any alteration in our coin, will be attended with destructive consequences†, doth not appear to us sufficiently well grounded. But to return to our Author, the importance of whose subject hath led us, insensibly, farther than we intended from his book.

In his eighteenth chapter, he treats of inland and foreign exchanges with much perspicuity and judgment: and in his last, where the subject is again resumed, he gives us many just and pertinent remarks, relative to the negotiating, acceptance, and payment of bills.

In short, Mr. Cantillon's performance may, with all its faults, prove a valuable acquisition to such as are unacquainted with, and desire easily to acquire an idea of, these matters: in treating of which, certain it is, that literary merit is less to be expected, and, indeed, much less necessary, than an intimate acquaintance with the subject.

* We do not, however, take upon us to say this is really the case.

† To make an alteration, indeed, by base coinage, or setting a greater value on our silver or gold coin than it is worth, may be destructive; but to reduce either to the proper standard, can, in our opinion, be attended only with salutary consequences.

A General View of the Stage. By Mr. Wilkes. 8vo. 5s.
Coote.

IT cannot but have been often observed, by those who have possessed a general knowledge of the world, when they have viewed human life from the distance of retirement

how many separate and distinct circles compose the number of little worlds that are contained, affording a speculative mind an infinite variety and amusement. Climates and countries, the greater divisions of mankind, but the physical, are not near so numerous as the moral. The world of letters, that of business, and the world of pleasures, are universally known and distinguished; and are confined to nation or soil, are of that kind circumscribed of all; there being thousands of inhabitants of great cities, who, so far from having any beyond their own walls, have scarcely any such as are imbibed within the precincts of the city, and are common to their little round of per-

Hence it is, that in this well-peopled metropolis, the inhabitants formed into distinct bodies, divide their conduct, according to their several situations and inclinations. Thus have we the trading world, the theatrical world, and many others, the constituents of which regulate their whole manner peculiar to themselves, and look upon the world as moving in a different sphere, as persons with nothing to do; in short, as persons out of their element, without the jealousy and formality of the Spaniards, and the Dutch, what might not be the consequence among the inhabitants of so populous a city? It is possible, but that in time they would acquire facility, and diversify their language so much, that a stranger might no more be able to converse with a Dutchman, than a Frenchman, or a critic at the Bedford, than a philosopher from China, or an inhabitant of the moon. It is, that the good people of London and Westminster have a more open and communicative disposition; and that the intercourse is kept up by the changeability of the world, and the daily advices received, by means of the news, the state of the several worlds in town.

We were led into this train of thinking, on the title-page of the work before us, by our conjecture, that the most considerable part of our Readers would consist of near three hundred and fifty pages, and would be sedulously employed on such a subject. We judge it therefore to observe, that this performance appears to be written entirely for the use and amusement of the theatre, and is not improbable also, that it may answer the end, and afford entertainment to those whose attention is

up with the transactions, revolutions, and politics of the Theatre.

If any of our Readers, who are men of business or retirement, should doubt of the existence of this class of beings, they may be satisfied any evening, after the play, by the conversation held at the coffee-houses and taverns about Covent-garden, or the Temple; where they may find hundreds of sprightly companions, who evidently appear to have no ideas about any thing in life, but what they have acquired from the Drama. Mankind may, indeed, be said in general to admire theatrical representations; as we find but very few who are not, in their early days especially, extremely fond of such exhibitions: there are comparatively, however, but few who enter so far into the spirit of this amusement, as to give themselves the trouble, when they are pleased, to consider the *quomodo*; or enter critically into the manner how, or reason why, such representations are in themselves pleasing. To dwell on the *minutiæ*, and explore the hidden secrets of theatrical merit, is the business only of those critics for whom our Author has apparently written his book: What merit these may be willing to allow Mr. Wilkes, on the score of the present performance, we know not; but must acknowledge, for our own parts, that we found very little to entertain or interest us in the perusal: and, indeed, we think they must have a very great passion for every thing that relates to the stage, who can, with pleasure or patience, peruse a parcel of hacknied quotations, and such trite remarks on them, as are generally known, or obvious to the least attentive observer. A repetition also of florid encomiums on Shakespeare and Garrick, appear to us extremely needless and disgusting. Mr. Wilkes might almost as well have told his Readers, that Homer was the greatest poet, and Rôcius the most admired actor of antiquity, as to have launched out into futile and worn-out eulogies, on the most celebrated bard and comedian among the moderns. Had he discovered any latent beauties in the writings of the one, or the acting of the other, his Readers might have been obliged to him: but we find little of any such discovery, the whole being such a kind of rambling, rhapsodical, dissertation about the stage, stage-plays, and players, as might easily be gathered from the daily conversation of our coffee-house criticks. It must be owned, nevertheless, that, setting aside some few expressions that border on affectation*, our Author writes in an easy, agree-

* Mr. Wilkes tells us, that Mr. Sheridan 'is happy in conveying horror and terror, and that when he remains *at home*, he must be allowed excellence.' A Reader acquainted with Mr. Sheridan, and not versed in the jargon talked behind the scenes, might be apt to ask here.

account of the ancient
Roman costume, and
the like.

The masks are of
solid wax, and the
best kept of the
horrenda comas. They
had the long, flowing
wigs, which the sculptors
were also sometimes com-
pelling to be in the broad
Roman fashion, and the
ancient masks served only
the theatre were a kind of
head, and represented not
hair, beard, and ears, ac-
cording to the orna-
ment of the head-dress. The different
were so strongly depicted
handed at first sight for whom
no other explanation: so fit
that a particular cast of coun-
tenance and passion, that whenever
the authors also gave a dra-
matic, a complete draught of
a true copy of Terence, in
sketches of them in Dacier's

‘ There were tragic, comic, and satyric masks, all which had exaggerated features, a wide gaping mouth, and seemed, according to Lucian, ready to devour the spectators. A fourth sort has been also found, the features of which were very regular, and the deformity of the others did not enter into their composition; these probably belonged to the dancers.

‘ We have reason to apprehend there were three other kinds in use with the antients, though they have neglected to mention them, viz. 1. Those which represented men naturally as they are. 2. Those which were for shades and ghosts, and had something frightful in their appearances. 3. Such as characterised furies, gorgons, &c. these were the most terrible of all. Pausanias tells us, Æschylus was the first who introduced the hideous and frightful mask, and that Euripides made use of some with serpents on their heads. Lastly, the satyric masks, which were the most ridiculous and extravagant of all, and founded only on the imagination of the poets; for, besides the fauns and satyrs, (from whence they had their name) they had those also of cyclops, centaurs, and all the monstrous animals which fable has created, and here it was they were most necessary.

‘ These masks, it must be allowed, were of the greatest advantage to the antient actors, as thereby they could play a variety of characters, without any inconvenience from age or sex, and saved the spectators the tiresomeness of seeing always the same faces; they could also by this method multiply their actors at pleasure, as every piece had its peculiar cast of countenance, and besides could make the appearance of those pieces more perfect, whose intrigue depended on a resemblance of persons, such as *Amphytrion* and the *Menechmæ*; whereas with us, those characters can never acquire a sufficient probability, and imagination must be called in to supply the defect.

‘ It is not improbable, that as the antients were so skilled in painting and sculpture, the utmost care was taken to make the mask conformable to the poet’s idea: thus, *Hercules*, *Ajax*, *Ulysses*, &c. were furnished with masks denotive of their several characters of strength, courage, fortitude, and sagacity. *Niobe*, *Electra*, &c. appeared weeping; and the masks of comic characters were of a pleasant cast. If there was a variety of passions included in the same character, the actor had either different masks, or a different passion painted on each side; and according to the passion wherewith he was supposed to be influenced, he shewed the corresponding profile to the spectators.

‘ As the antient theatres were of far greater extent than ours, those masks were probably coloured much stronger than the life, that they might have their proper effect at a distance; they

were likewise hollow and lined with brass, or some other sonorous substance, which greatly assisted the voice, gave it a deeper tone, and carried it to a greater distance. This is one principal reason why they admitted the use of masks; for as some of the spectators were upwards of one hundred yards distant from the stage, they could not discern the variable play of the softer passions in the countenance; and for the same reason the natural voice would have died away, and been lost, before it reached the ear.

‘ These masks were further necessary to them, because as they were not only very careful in distinguishing particular characters, but even sometimes copied exact likenesses, they also gave the same air of majesty, fury, and terror to their heroes and demi-gods, which they supposed them to possess when living. This gave their representations the strongest appearances of truth and reality, as they were in all respects conformable to the commonly received opinions of the times.

‘ The principal inconvenience of the antient masks was their want of motion to express the transitions of the passions; but the structure of their theatre, and the great distance of the stage, even from the nearest part of the audience, as has been observed before, would have deprived the actor of all merit in the exhibition, had he appeared in his own countenance.

‘ Notwithstanding all the perfection which they had attained in this art, it is obvious, that the use of masks made every thing much easier to them than to us. The passion being ready drawn, there was no need of straining the features to their semblance; and they had nothing more to do than to study and imitate propriety of voice and action; the same person might at different times represent a youth, an aged man, a young damsel, &c. and all without any apparent impropriety: but with us it is quite otherwise. The different appearances and dress of each passion, as they are expressed by the countenance, voice, and gesture, must be closely studied, and every help introduced, which will vary the representation as much as possible. According to this mode of acting, to recite judiciously and melodiously, was an actor’s greatest merit; whereas with us, these are but assistant perfections, and a man can never hope to excel, that has not a marking countenance, strong feeling, and the power of altering his features, so as to express his feelings.

‘ I think it a pity, however, that the masks should be totally laid aside; they would be of admirable service, even at this day, to many of our players, who assume parts to which their abilities are not at all adapted. Thus might that vacancy of countenance, that total absence of sentiment, which they sometimes dis-

display in parts that require the utmost energy of passion, be happily concealed.

‘The mask, sock, and buskin, constituted the most material differences between the antient and modern players. The sock and buskin were the antient appendages of tragedy and comedy; the former is described by some to be a kind of a high shoe, reaching above the ankle; others say, it was only a low common shoe, the use of which on the theatre was confined to comedy. The buskin was a purple-coloured boot, of a quadrangular form, which reached above the mid-leg, tied under the knee, and richly ornamented with jewels. The thickness of the sole gave a considerable elevation to the ordinary stature; it was the peculiar distinction of tragedy. It is said to have been worn promiscuously by either sex; and that the Roman ladies used it to raise their height; however, the sock and buskin have ever since been the characteristics of comedy and tragedy.’

Miscellaneous Tracts, relating to Natural History, Husbandry, and Physic. Translated from the Latin, with notes by Benjamin Stillingfleet. 8vo. 3 s. sewed. Doddsley.

THE study of natural history is at once so delightful to the speculative, and so advantageous, in its consequences, to the busy part of the world, that instead of wondering, with some, how persons can employ their whole lives in minute researches into animal and vegetable nature, we are surprized, on the contrary, that it doth not still more forcibly attract the attention of the sensible part of mankind, and meet with more general encouragement from those who are the guardians of the æconomical interests and political happiness of nations.

‘I can scarcely condemn mankind,’ (says the ingenious translator of these tracts) ‘for treating with contempt a virtuoso whom they see employed in poring over a moss or an insect day after day, and spending his life in such seemingly unimportant and barren speculations. The first and most natural reflections that will arise on this occasion, must be to the disadvantage of such pursuits. Yet were the whole scene of nature laid open to our view, were we admitted to behold the connections and dependencies of every thing on every other, and to trace the æconomy of nature through the smaller as well as greater parts of this globe, we might perhaps be obliged to own we were mistaken; that the Supreme Architect had contrived his works

in such a manner, that we cannot properly be said to be unconcerned in any one of them; and therefore, that studies which seem upon a slight view to be quite useless, may, in the end, appear to be of no small importance to mankind. Nay, were we only to look back into the history of arts and sciences, we must be convinced, that we are apt to judge over-hastily of things of this nature. We should there find many proofs, that he who gave this instinctive curiosity to some of his creatures, gave it for good and great purposes, and that he rewards with useful discoveries all these minute researches.

‘It is true, this does not always happen to the searcher, or his contemporaries, nor even sometimes to the immediate succeeding generation; but I am apt to think, that advantages of one kind or other always accrue to mankind from such pursuits. Some men are born to observe and record, what, perhaps, by itself is perfectly useless; but yet of great importance to another, who follows, and goes a step farther still as useless. To him another succeeds, and thus by degrees; till at last one of a superior genius comes, who laying all that has been done before his time together, brings on a new face of things, improves, adorns, exalts human society.’

If any apology were necessary for engaging in so pleasing and beneficial a pursuit, we presume that of Mr. Stillingfleet is unexceptionable: nor is his motive for translating the tracks before us, less laudable; as they were not before so generally known in England, as to give much hope of their being useful.

The pieces themselves are selected from the justly-esteemed publications of the learned members of the University of Upsal; of which the celebrated Linnæus is president.

The first is an oration, concerning the necessity of travelling in one's own country, delivered by Dr. Linnæus, at Upsal, Oct. 17, 1741, when he was admitted to the royal and ordinary profession of physic. In this piece are many curious particulars, relating to the natural history of Sweden, in which consists its greatest merit: for, as an oration, though it be declamatory enough, it carries little of the force of genuine elocution.

The second is a treatise on the œconomy of nature, by Mr. Biberger, published in 1749. By the œconomy of nature is meant, the all-wise disposition of the Creator in relation to natural things, by which they are fitted to produce general ends, and reciprocal uses. Under this head are considered the means of propagation, preservation, and destruction, through the fossile, vegetable, and animal kingdoms. There is little advantage,

however, on any of these subjects, that is new, to those who are familiarly acquainted with the writings of our own countrymen, on natural history. The following observations, indeed, relating to the migration of birds, are particular and curious.

‘ What I have observed, says Mr. Biberg, in a few words concerning the migration of birds into foreign countries, gives me an opportunity of illustrating this subject farther by instances.

‘ The Starling, finding with us [our Readers will remember it is a Swede that speaks] after the middle of summer, worms in less plenty, yearly goes into Scania, Germany, and Denmark.

‘ The female Chaffinches every winter, about Michaelmas, go in flocks to Holland; but as the males stay with us, they come back the next spring, unless such as choose to breed no more. In the same manner, the female Carolina Yellow-hammer, in the month of September, while the rice on which she feeds is laid up in granaries, goes towards the south, and returns in the spring to seek her mate. Our aquatic birds are forced by necessity to fly towards the south every autumn, before the water is frozen. Thus we know that the lakes of Poland and Lithuania, are filled with Swans and Geese every autumn, at which time they go in great flocks along many rivers as far as the Euxine. But in the beginning of spring, as soon as the heat of the sun molests them, they turn back, and go again to the northern pools and lakes, in order to lay their eggs. For there, and especially in Lapland, there is a vast abundance of gnats, which afford them excellent nourishment, as all of this kind live in the water before they get their wings.

‘ The Woodcock lives in England in winter, and departs from thence at the coming on of spring, after they have paired.

‘ The swallow-tailed Sheldrake crosses Sweden in April, and does not stop till she has reached the White Sea.

‘ The Cocker’s Owl goes every autumn into Italy.

‘ The arctic Diver goes into Germany every spring and autumn.

‘ The mistle Thrush fills our woods in the spring, but leaves us in the winter.

‘ The pied Chaffinch during the winter, being obliged to leave the Alps, hastens into Sweden, and often into Germany.

‘ The Gulls visit Spain and Italy.

‘ The Raven goes into Scania.

* By these migrations birds also become different countries, and are distributed over all. I cannot forbear expressing my admiration he exactly observe the times of coming and going, not mistake their way.*

The third tract relates to the foliation of when they put on their leaves. Written by M. published in 1753. It contains, among other things relating to husbandry, a table expressing many trees begin to put forth their leaves in Sweden, on which, our judicious Translator, expressive also of the time of the leaf and shrubs in England, agreeable to his observations in Norfolk, in the year 1755*.

The fourth is a declamation on the use of Gedner, published in 1752. This is an interesting written piece, recommending the most early the secrets of nature, however insignificant at ever apparently trifling they may appear, to be judicious.

The fifth concerns the obstacles to the improvement, written by Mr. Beyerstein. This is a severe censure on the present practitioners in physic; it contains hardly any thing but what is also the case of every judicious and conscientious person of the age.

The sixth piece, entitled the Swedish Pantheon, Hasselgren, and treats of different plants as

* 1 Honey-suckle	Jan. 15	19 Marsh elder
2 Gooseberry	March 11	20 Whychee
3 Currant	11	21 Quicken-tree
4 Elder	11	22 Horn-bean
5 Birch	April 1	23 Apple-tree
6 Weeping-willow	1	24 Abele
7 Raspberry	3	25 Chestnut
8 Bramble	3	26 Willow
9 Briar	4	27 Oak
10 Plumb	6	28 Lime
11 Apricot	6	29 Maple
12 Peach	6	30 Walnut
13 Filbert	7	31 Plane
14 Sallow	7	32 Black Poplar
15 Alder	7	33 Beech
16 Sycamore	9	34 Acacia rosea
17 Elm	10	35 Ash
18 Quince	10	36 Carolina-pine

different animals. To this the Translator has added a tract of his own, relating to the several different species of grasses; and their propriety for the meliorating the turf, for the use of cattle. He appears to have treated the subject in a very methodical and judicious manner, summing up the whole with the following remarks upon grasses in general.

‘ As to grasses in general, I must observe, says Mr. Stillingfleet, first, that those grasses only which throw out many leaves from the root, seem to be worth propagating for hay or pasture, for a reason given in one of the foregoing treatises, viz. that cattle will not touch the flowering stems, as every one must have observed, who has observed anything about grasses.

‘ Secondly, I am sensible that we cannot have what grasses we please on every ground. But it does not follow, because we cannot have the best, that we must have the worst. I saw the last summer, at Lhanberis in Carnarvonshire, the poor inhabitants, with infinite labour, mowing grass for hay, which consisted chiefly of the purple hair grass, genus ninth, which was of so hard a nature, that it required a stroke like what would have felled a small tree to mow it, and this not ripe till the latter end of August. Now had these people the practice of getting good grass seeds, they might be furnished with a grass much sooner ripe, which is of great consequence in a place where there is very little fertile ground, and where the sun never reaches for full three months in the year; for they would procure a better after-math, have more nourishing fodder for the cattle in winter, and not be at the tenth part of the pains in mowing.

‘ Thirdly, it is surprizing to see almost all over England, that the lands which the farmer pays the most for, are the most neglected. I mean grass lands, which are generally filled with rubbish. This happens, I believe, in part, because the farmer thinks it is the nature of some lands to run to bad grass. This I have heard many times asserted, and the assertion is thus far right, that if ground be not properly drained and cleaned, the grass most natural to a bad soil will prevail, let him sow what grass he pleases; but this will likewise be the case of his corn-fields: if he neglects them, they will no doubt be over-run with weeds, and his crop will come to nothing. I have seen fields of barley so full of corn-marygold, that the crop was not worth cutting.

‘ Fourthly, I have known a gentleman deterred from new-laying with grass the grounds about his house, where the turf was but ordinary, because the farmers told him, it would take seven years to get a good turf. I agree with them in part, but I am against limiting the time to seven years. They might have said seventy times seven, for in their way of going to work

they will never get a good turf at all. And therefore till there is a better way practised, I think it would be right to bear with an indifferent turf, rather than run the risque of a much worse for many years, viz. till at last the grass, such as it is, prevails in part over the weeds, which will always happen by mowing and feeding. But if they mean that it will take seven years to get a good turf with good and proper seeds, I totally dissent from them, for I have seen such a turf procured in one year on land properly laid down with the Suffolk grass seeds. I will not say this will be the case with all hay seeds, for this grass spreads remarkably by the roots. I have counted forty-three flowering stems besides a great number of radical leaves from one root of this kind without particularly searching for a vigorous plant, and this plant was not above three weeks growth. It is supposed by Linnæus to be an annual; but I have some doubt of this, because I never observed its leaves withered. However it has one property that would incline me to think it an annual, which is, that if the flowering stems be cut down it will flower again the same year, and this continually, which is, I observe, the case of all annuals, and which I have not observed in grasses, that are perennial.*

We shall take leave of this work with observing, that the first, second, and sixth of these tracts are taken from the *Ammat. Academ. Upsal.* vol. II. the fourth and fifth from vol. III. of the same work: the translation, on the whole, being judicious and correct, and, for the most part, perfectly expressing the meaning of the originals.

A Discourse concerning the residual Analysis: a new branch of the algebraic art, of very extensive use, both in pure mathematics and natural philosophy. By John Landen, inventor of the said Analysis, and author of Mathematical Lucubrations. 4to. 2s. 6d. Nourse.

THIS small piece is only a specimen of a larger work, proposed to be published by subscription, 'wherein will be considered a great variety of articles, which are here designedly omitted; and such as are here but slightly touched upon, will be there more fully explained. In particular, that treatise will contain a general theorem for the resolution of the celebrated isoperimetrical problems; and several dispositions relating to equilibriums; the powers of machines or engines, moved by the wind, water, or otherwise; the solids of least resistance; the

* See our account of the *Lucubrations*, Review, Vol. XIII. p. 377.

curves of swiftest descent, and the motions of bodies affected by projectile and centripetal forces, &c.'

This new method of computation is called the *Residual Analysis*, because all the conclusions are obtained by residual quantities; and in the application of it, 'a geometrical or physical problem is naturally reduced to another purely algebraical; and the solution is then readily obtained, without any supposition of motion, and without considering quantities, as composed of infinitely small particles.

' It is by means of the following theorem, viz.

$$\frac{\frac{m}{x^n} - \frac{m}{v^n}}{x - v} = \frac{\frac{m}{x^n} - 1}{x^n} \times \frac{1 + \frac{v}{x} + \frac{v^2}{x^2} + \frac{v^3}{x^3} + \dots + \frac{v^{m-1}}{x^{m-1}}}{1 + \frac{v}{x} + \frac{v^2}{x^2} + \frac{v^3}{x^3} + \dots + \frac{v^{n-1}}{x^{n-1}}} \quad (m)$$

(where m and n are integers) that we are enabled to perform a the operations in our said Analysis; and I am not a little surprised, that a theorem so obvious, and of such vast use, should so long escape the notice of algebraists.'

By this method of computation, Mr. Landen proposes to solve all the problems that can be done by the fluxionary calculus, which has long been considered as the apex of mathematical learning, and the discovery of it as the greatest work of genius that ever appeared in any age of the world.

But short-sighted mortals should never pronounce absolutely on any point of science; for what appears impossible at one period of time, some future genius proves to be easy; and what is considered as the bounds of the human understanding in one century, is often removed, and an extensive prospect opened in the regions of science, in another. The mathematicians of the present age thought they had sufficient reason to assert, that many problems could be solved only by fluxions; but Mr. Landen has now shewn that they were mistaken, as these very problems may be easily solved by the residual analysis.

It is, however, very difficult, if not impossible, to determine, from this short sketch, the merit of Mr. Landen's discovery, and how far it may be preferable to the doctrine of fluxions. Perhaps it will appear, when this ingenious gentleman's intended treatise is published, that, in some cases, the residual analysis is preferable to the fluxionary calculus, and that in others the latter is more useful than the former.

We are the more inclined to think that this to be the case, because something of this kind even in this specimen. The binomial theorem certainly much easier, and more naturally in residual analysis than by fluxions: and, on the fluxionary method of drawing tangents is preferable to that by the residual analysis. We exhibited both methods of investigating the binomial, and we shall add those of drawing tangents to be performed by the residual analysis in the following

‘ I consider, says Mr. Landen, the curve as without any regard to its generation, and find a certain line, (terminated by the curve and its asymptote) which algebraic expression I observe, from the property of the line it is found to denote, must have the property with respect to being positive or negative. I therefore assume that expression equal to a known value to have that very property; and from the theorem mentioned in page 5. readily find the value of x .—This the following process will make plain,

/ If Nr Pr

pression, viz. $\frac{y \times \overline{x-v}^m}{s} \times Q$; m being an even positive number, or a positive fraction whose numerator is an even number, and denominator an odd number; and Q an algebraic expression so composed of v and other quantities, that (q) its value, when v is equal to x , is finite and positive. It is obvious therefore, that (supposing m and Q to be as just now specified) if

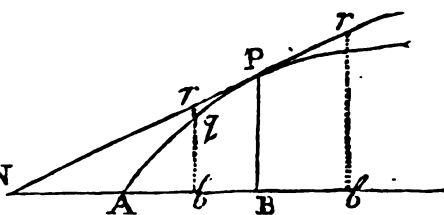
$$\frac{y \times \overline{x-v}^m}{s} - y-u \text{ be assumed } = \overline{x-v}^m \times Q,$$

such assumed equation must hold true let v be what it will, and the value of s from thence determined will be the sub-tangent corresponding to the tangent at the Point P .

‘ When the convexity of the curve is upwards, as in Fig. 2.

$$\frac{y \times \overline{x-v}^m}{s} - y-u$$

(the value of $bq-br$) N will be always negative, when, x being of any value whatever, v is either greater or less than x ; and our assumed equation must be the same as above, except that q must be negative instead of positive.



‘ To find s , let each side of the assumed equation be divided by $\overline{x-v}$; by which means we get

$$\frac{y}{s} - [x|y] = \overline{x-v}^{m-1} \times Q,$$

$[x|y]$ being put for the quotient of $y-u$ divided by $\overline{x-v}$.

Now, when v is equal to x , the expression $\overline{x-v}^{m-1} \times Q$ or its reciprocal will vanish, according as m is greater or less than 1.

—By supposing such reciprocal to vanish, we have in general $s=0$, which is absurd: therefore m must be greater than 1; and, consequently, by taking v equal to x , and writing $[x \pm y]$ for the value of $[x|y]$ in the particular case when v is so taken, we have $\frac{y}{s} - [x \pm y] = 0$, and $s = \frac{y}{[x \pm y]}$.

‘ If, now, this value of s be substituted above, we shall have

$[x \pm y] - [x|y] = \overline{x-v}^{m-1} \times Q$; in which equation, it is easy to prove, (but I shall not stay to do it here,) that, q and its reciprocal being finite, m will in general be equal to 2: which being agreeable to our supposition, it follows, that s is rightly determined; and q must of necessity be positive or negative, according

according as the convexity of the curve is downwards.

‘ Therefore, if from the assumed equation of the curve, the value of q be computed thence, without farther enquiry, know whether any point thereof, be convex or concave towards. Now, by what is said above, we have

$$[x \pm y] - [x|y] \quad (= \overline{x-v}^{m-1} \times Q) = \overline{x-v}$$

from whence we have $Q = \frac{[x \pm y] - [x|y]}{x-v}$

Consequently q will be equal to the value of $[x \pm y] - [x|y]$ divided by $x-v$, in the part v is equal to x . Now, putting $[v \pm u]$ for the results by writing v and u instead of x and y the expression denoted by $[x \pm y]$; it is easily method pointed out in page 8. that such particular quotient will be equal to *half* the quotient $[v \pm u]$ divided by $x-v$, when v is therein. Which last-mentioned quotient will be more than the quotient of $[x \pm y] - [x|y]$ divided

‘ EXAMPLE I. *Let it be proposed to draw parabola whose equation is $ax = x^2$*

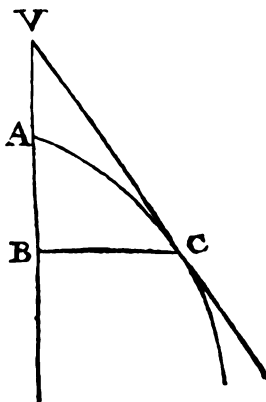


And from hence the following general rule for drawing tangents to curves is derived.

Find the fluxionary value of the abscisse, from the equation expressing the nature of the curve; multiply this fluxionary value by the ordinate, and divide this last product by the fluxion of the same ordinate. Or, which is the same thing, in the room of the fluxionary value of the subtangent, substitute the fluent itself, and the result will be the value of the subtangent in the terms of the equation first given.

Let it, for instance, be required to draw a tangent to the point C in the parabola AC.

Put $AB = x$, $BC = y$, $BV = t$, and the parameter $= 1$, and because from the nature of the parabola $x = yy$, by taking the fluxions of the quantities on each side of the equation, we shall have $\dot{x} = 2y\dot{y}$, whence $\dot{t} = 2y\dot{y}$; and substituting x in the room of yy , to which it is equal by hypothesis, we shall have $t = 2x = VB$; wherefore making $AV = AB$, or $VB = 2AB$, we shall have the point V in the produced axis of the parabola, to which if a line, as VC, be drawn, it will be a tangent to the curve in the point C, as was required.



And universally, if n represent the exponent of the power of BC, then $1x = y^n$, will express the nature of all parabolic curves; whence $\dot{x} = ny^{n-1}\dot{y}$, and $t = \dot{x} \times \frac{y}{\dot{y}} = \frac{y}{\dot{y}} \times ny^{n-1}\dot{y} = ny^n$, and putting x in the room of y^n , to which it is supposed equal, we have $t = nx = BV$. Wherefore, universally, as $1 : n :: x : t$, that is, as unity is to the index of the power of the ordinate, so is the abscisse to the subtangent.

As we hope soon to see Mr. Landen's treatise on the Residual Analysis, we shall say nothing farther of it at present; but cannot conclude this article without expressing our desire, that so ingenious a gentleman may meet with the success his discovery deserves; a discovery that escaped the sagacity of his predecessors, and which few, besides himself, are now capable of carrying to perfection. May it never be said, that a mathematician of the first class published proposals for printing a treatise on a new branch of the algebraic art, but did not meet with proper encouragement!

The

*The History of the Popes, from the foundation of
to the present Time. Vol. IV. By Archibald
Heretofore Public Professor of Rhetoric, History,
in the Universities of Rome, Fermo, and in
the latter place, Counsellor of the Inquisition. 4
boards. Sandby.*

MR. Bower desires that his Readers would
ness of this volume, (which contains
as he has published it at this time to satisfy the
as he could, that he is determined to pursue the
dertaken. Ample amends, he says, shall be in
volume, for what is wanting, as to size, in this
be comprised, the Public may depend upon
lumes more.

As Mr. Bower's abilities as an Historian are
known, we shall only make one very obvious
History of the Popes; it is this, He is diffuse
those parts of his work which are dry and unint
according to his promise, he comprises the whole
lumes more, he must necessarily treat the most
interesting parts of his subject, in a very slight
manner. A judicious Historian would have in
one volume what Mr. Bower has spun out into
deed, the HISTORIAN OF THE POPES seems re
lified for writing upon those subjects where fiction
are required, than upon those where integrity
impartiality are indispensibly necessary.

His fourth volume contains the history of the
year 757, to the year 867, and has little in it tha
tant or entertaining. Those, indeed, who are
history, will find, in the pontificate of Hadrian,
count of the council of Nice, and of the various a
diculous notions, concerning the doctrine of
But we shall, for the amusement of our Readers,
with some extracts from Mr. Bower's account of

* After Leo IV. and before Benedict III. is c
the famous Pope Joan, by those who believe th
ever existed. But before I enquire whether c
existed, or not, the reader will expect some acc
of the education, of the various adventures, of
a woman, before, as well as after, she attained
dignity, as it has been delivered down to us by
speak of her as a real, and not as a fabulous pe

according to most of those writers, the daughter of an English missionary; who, leaving his own country, went over to Germany, with great numbers of his countrymen, to instruct the Saxons, whom Charlemagne had converted with his victorious army to the Christian religion. The missionary carried over his wife with him, which obliged him, as she was big with child, to stop at Ingelheim; and there she was delivered of a daughter, whom some call Joan, and others Agnes, Gerbert, Isabel, Marguerite, Dorothy, and Jutt. As Joan (so I shall call her, as she is most commonly known by that name) shewed from her infancy a strong inclination to the study of letters, and her father, who was a man of great learning, indulging that inclination, took upon him to instruct her, she made under him such astonishing progress in the different branches of literature, that she was looked upon by all as a prodigy. Her passion for learning did not render her insensible to a passion of a different nature. As she was no less famous for her beauty and address, than for her genius and her learning, a young monk, of the monastery of Fuld, in Germany, fell violently in love with her; and his flame kindling one no less violent in her breast, it was agreed between them, that, to enjoy more freely the company of each other, she should privately withdraw from her father's house, should disguise her sex, and, in that disguise, apply to the abbot to be admitted into the same monastery. She was then only twelve years old; but her passion inspiring her with a resolution superior to her age as well as to her sex, she forsook her parents unaffected, and dissembling her sex, presented herself to the abbot, and so imposed upon him by an assumed modesty, and a pretended desire of consecrating herself from her tender years to God, and avoiding the temptations of the world, that might, in confederacy with her passions when they grew stronger, rob her of her innocence, that he embraced her with great joy, and received her, as a most promising youth, amongst his monks. And now the two lovers had, to their inexpressible satisfaction, opportunities every day of seeing one another, of conversing familiarly together, and expressing to each other the violence of their passion, undisturbed and unsuspected. However, they are said to have kept, notwithstanding the violence of their passion, within bounds in indulging it; but within what bounds we are not told; and to keep any bounds in indulging a violent passion, is a task to which few, if any at all, are equal. The lovers did not long continue in that happy state; but eloping together, for what reasons we are not informed, from the monastery, they came privately over to England, the young monk being a native of this country. Here they pursued their studies together with uncommon application. From hence they went to France, from France to Italy, and from Italy to Greece;

stopping wherever they found masters or professors capable of improving them in the knowledge they had already acquired. In Greece they chose Athens for the place of their abode, to perfect themselves there in the knowledge of the Greek tongue. They had not been long at Athens, when the monk was taken ill, and died in a few days, in spite of all the care that could possibly be used to save his life. How deeply the surviving lover was affected with so fatal a blow, no words can express. Not able to bear the sight of any thing or place she had ever seen with him, she resolved, in the same disguise, to repair to Rome; not to visit the holy places there, but to divert her mind from dwelling too intensely upon the irreparable loss she had sustained, and alleviate her grief with the sight of so many great objects as would offer themselves there to her view. She had no occasion to repent of that resolution: her extraordinary talents made her soon known in that metropolis; and her modesty, her address, her engaging behaviour, gained her the esteem as well as the affection of all who knew her. To display her talents, she opened a school; and had the satisfaction of seeing it frequented by persons of the first rank and distinction, by the most learned men at that time in Rome; nay, and by the public professors themselves, not ashamed, nor thinking it any sort of disparagement for them to become her disciples. Thus she continued gaining daily new reputation and credit, not by her knowledge and learning alone, but by a conduct, in appearance, quite blameless, and an outward shew of extraordinary sanctity, being ever the foremost in all public exercises of piety and devotion.

* In the mean time died Pope Leo IV. and though men of extraordinary merit were not then wanting in Rome, yet was a woman preferred to them all, and as of all the best qualified for so high a station, raised with one voice by the people and clergy to the pontifical throne. Thus did the world behold a woman sitting in the chair of St. Peter, and the keys, with the power of loosening and binding, fallen to the distaff. How long she was suffered thus to impose on the Christian world, is not agreed amongst authors; but in this all agree, that neither the people nor the clergy had occasion, till she was discovered, to repent of their choice; for she was discovered in the end, and the discovery of her sex was owing to the same passion that first prompted her to disguise it. Had she been as chaste as many other women, who are said to have disguised their sex before her time, as well as after it, she might have continued undiscovered, as well as they, to the hour of her death; but chastity was a virtue that she had been an utter stranger to ever since her infancy, and opportunities now offering daily to gratify

tify an inclination that she never had the resolution to withstand, she yielded to it at all adventures, discovered herself to one of her domestics, on whose secrecy she knew she could rely, and disclosing to him all her secrets, took him in the room of her former lover. He was true to his trust; and to none was their intimacy known, till the consequences naturally attending it, betrayed it to the world. Her holiness proved with child; and we are told, that having presumed, in that condition, to exorcise a demoniac, and command the devil to tell her when he was to quit the body he possessed, the evil spirit answered, "Tell me first, you who are Pope, and the father of fathers, when a she-pope is to be brought to bed, and I will then tell you when I am to quit the body I possess." That answer was understood, by those who heard it, as importing no more, than that the devil never would depart from that body; and no notice was therefore taken of it.

‘ In the mean time her holiness advanced in her pregnancy; but not thinking herself so near her time as she really was, she unluckily ventured to assist at a procession, the annual procession of the rogation-week. In that week, the week preceding Whitsuntide, extraordinary devotions were performed to preserve the fruits of the earth, yet tender and liable to be blasted; and the Pope walked in solemn procession, with all the clergy, from the Vatican Basilic to the Lateran. She might have excused herself; and a woman of her art and address could not be at a loss to find pretences to excuse herself from attending so long and so fatiguing a ceremony: but she chose to attend it, not apprehending that she was so near her time, say some Writers; while others gravely tell us, that, touched with remorse, she sincerely repented of her wickedness; and that an angel being thereupon sent from heaven, to offer her the alternative, to be either eternally damned in the other world, or endure in this the confusion that was due to her sins, she chose of the two evils, the least. However that be, she set out in procession from the Vatican, attended, according to custom, by the clergy in a body, by the senate, and immense crowds of people, and walked with great ease till she came to the street between the church of St. Clement and the Amphitheatre. There she was suddenly seized with the pains incident to women in her condition; fell, overcome by the violence of those pains, to the ground: and, while all about her were striving to help her up, and afford her some relief, not knowing what had befallen her, she was, in the public street, and in the presence of the whole multitude, delivered of a son, or, as a monkish poet expresses it, of a little Pope. Some say, that both the mother and the child died on the spot; and others, that the child died; but that the mother

ther was preserved by a kind of miracle, to in a dungeon, for her wickedness. They ad-
tuate the memory of such an extraordinary
chapel was built, and a statue erected, in t
happened, both to the mother and the child;
testation of the fact, the Popes and the Rom
since, in their processions from the Vatican
turned off from that street, chusing rather t
about, than to pass through so infamous a pl
with thus shewing their detestation and abl
scandalous imposition, to prevent their being
for the future, they introduced the immodest
the new Pope on a perforated stool, before
and obliging the youngest deacon to satisfy
that the person they had chosen was not a
cried the deacon, and the clergy answered, *L*

* Such is the account they give us of the
adventures, and unhappy end of the celebrated
it is to be observed, that of none of the var
and incidents, with which they have embell
the least notice been taken by Marianus Scot
two hundred years after her time, and is sup
the first that mentioned her. All he said of

who wrote after him, we are told, as has been observed above, that the She-Pope was delivered of a son in the public street, between the church of St. Clement and the Coliseo, or the amphitheatre of Titus; that thenceforth the solemn processions have ever avoided the same street; that a marble statue was erected there, in detestation of such an event; and that the perforated chair was, from that time forward, made use of, to prevent the like mistake in the election of the Pope. But it does not appear, that the solemn processions ever passed through that street; and if they did, it was for other reasons, perhaps because it was too narrow, that they afterwards took another way. We cannot doubt that a statue was to be seen in the place where Joan was supposed to have been delivered of her son, being assured by Theodoric of Neim, who passed the best part of his time in Rome, and was secretary to two Popes, that it was still extant at the time that he wrote, that is, in 1413. But from thence we cannot conclude the story to be true, but only that it was believed when the statue was erected; as it was believed when the statue of the She-Pope was placed in the cathedral of Siena, among those of the Popes from St. Peter to Pius II. and placed between Leo IV. and Benedict III. with this inscription, *Joan VIII. an English woman*. In Baronius's time this statue was still to be seen in the cathedral of Siena; but Cardinal Tarugi, Archbishop of that city, applying to the Grand Duke, at his request the features were altered by his royal highness, and the statue of Pope Joan was metamorphosed into that of Pope Zachary; but as all knew that it had once represented the female Pope, it was broken or removed, before the year 1677, to abolish her very memory. As for the perforated chair, three chairs were formerly made use of in the installation of the Pope: the first was of white marble, stood in the porch of the Lateran church, and was not perforated; the other two were of porphyry, were both perforated, and they stood before the chapel of St. Silvester, in the same church. In the first of these chairs the new Pope was placed, after he had been acknowledged by the Cardinals; and while he rose from it, the seventh and eighth verses of the 113th Psalm were sung in Latin, *Suscitatus de pulvere egenum, et de stercore erigit pauperem, &c.* and from thence the chair took the name of *Stercoraria*. From that the Pope was attended by the Cardinals to the two other chairs, was placed in the second; and while he sat in the one, the keys of the Lateran church were delivered to him by the Prior of St. Laurence, and he returned them to him while he sat in the other. The reader will find this ceremony described in verse by a cardinal, in a poem he wrote on the coronation of Boniface VIII. At what time, or by whom, the use of these chairs was first introduced, we know not. Certain, who wrote

in the twelfth century, is the first who mentions it. It is not certain that notice was taken by any of the fifteenth century, of the use that was then made of them, viz. to know whether the person was a man or a woman. The chairs, perforated ones, are thought by learned antiquaries to be used by the Romans (for they are ancient) and they are said to have been discovered in the baths. As the placing of the new chosen confirmed the ignorant people in the belief of the Pope, it was thought advisable to abolish this custom, and it was accordingly abolished in the sixteenth century.

The female Pope owes her existence and the Roman Catholics themselves; for by this custom invented, was published to the world by their fathers before the reformation, and was credited, up to the present time, even by those who were most zealously attached to the reformation, and among the rest by St. Antoninus, archbishop of Florence, nor did they begin to confute it till Protestants began to do so, as reflecting great dishonour on the papacy. Æneas Silvius, afterwards Pope Pius II. in the sixteenth century was the first who questioned the truth of the story, but the story was not certain. After him, Aeneas Silvius, absolutely denied it, and

now generally, not to say universally, rejected by men of learning, whether Protestants or Papists, as an event first mentioned by Writers who flourished two hundred years at least after the fact in question, and absolutely irreconcilable with indisputable facts related by cotemporary Historians.'

A Treatise of Fluxions. By Isaac Lyons, * junior. 8vo. 7s. Millar.

FLUXIONS being found very commodious for the discovery of new theorems in the mathematics, as the Author in his preface observes, he has endeavoured to facilitate the knowledge of this method, by proving it in an easy and concise manner, and applying it to the different problems concerning curve-lines. His performance is, in general, a very good one, and deserves the perusal of the curious Reader, especially with regard to the application of fluxions to the several problems relating to curve-lines; some of which are treated with a clearness and perspicuity to be met with in no other Writer. But as we conceive that the Author has not equally succeeded in the demonstrations of the principal propositions on which the evidence of this method depends, we cannot help taking notice of some few blemishes to be met with in them; and this not with a view to depreciate the Author's knowledge, which he has so well manifested throughout the whole work, but to endeavour, as far as we are able, to set the principles of this noble science in the clearest light.

The Author's first and fundamental proposition runs thus, 'The indefinitely small spaces described in equal indefinitely small times, are as the velocities.' The phrase *indefinitely* small is too vague to convey a distinct idea to the reader's mind; and does not admit a determined sense, such as is required in a demonstration, where no word is to be used but what conveys a positive idea: and that this proposition is not strictly true, but only nearly so, appears from what Sir Isaac Newton observes, in his introduction to the quadrature of curves; where, after the definition of fluxions, he says, that they are nearly as the contemporary increments, or, to speak more accurately, in the *nascent ratio* in which their increments begin to exist, or in the *evanescent ratio* in which the decrements vanish. The ratio of the velocities, or fluxions, can, therefore, not be expressed by the increments or decrements themselves, let them be ever so small.

▪ An ingenious young Gentleman of the University of Cambridge

It is a matter of surprize, notwithstanding Sir Isaac so carefully avoided all ambiguous terms, and equivocal expressions, that most Writers on this subject, and even those of the greatest reputation, have yet been guilty of the erroneous expressions, *to express the fluxions by infinitely small spaces, and taking an infinitely small arc of a curve for a right line*, by which they render Sir Isaac's strict demonstrations liable to the same exceptions as the method of *infiniment petits*, used by foreigners. We are, indeed, so far from thinking that the commentators on Sir Isaac's works have explained or illustrated his concise manner of reasoning, as they pretend, that we conceive, on the contrary, they have neglected his accuracy, and substituted unintelligible phrases, by which the elements of this sublime science have been censured as obscure, and ungeometrical.

Our Author's method of drawing tangents, and finding the fluxions of areas, surfaces, solids, and of curve-lines, are liable to the same exceptions as his first proposition. For in article 108, fig. 12, he says, 'Let op be an ordinate infinitely near OP , and draw Pn parallel to AO ; then the triangles TOP , Pnp , will be similar.' Here he takes it for granted, that np expresses the increment of OP , although it is evident by inspection, that np is either greater than that increment, when the curve bends inward, or less when it bends outward: and in article 116, 230, he takes the part Pp of the tangent for the increment of the arc AP ; although it is greater or less than that increment, according as the curve bends inward or outward. In art. 202, fig. 58. he takes the rectangle $opqw$ for the fluxion or space opw , without the least proof; the same thing is supposed in article 271.

'Proposition VI. Having the relation of the fluents, to find the relation of the fluxions.' Here the Author, by way of preparation, says, 'Let all the terms of the equation expressing the relation of the fluents, be brought to one side, and made equal to nothing;' by which the Reader is led to believe, that the fluxions cannot be found without this preparation: whereas the fluxion of the equation $x^3 - ax^2 = y^3 - axy$ is found with equal ease without it: and the same thing is true in all other cases; nor can the Author shew any instance, wherein it renders the operation easier. In art. 24, it appears quite needless to multiply the equation $x^3 - ax^2 = y^3 - axy$ by $x^n y^n$, in order to find the various forms of the relation of its fluxions; since all those given in article 25 are not in the least shorter, nor more commodious, than that found before, without this long and tedious operation. The same thing happens in all the examples given upon that head. As to the example in article 28, there needs
not

not the trouble to multiply the equation $xy + yz - xz = 0$, by $x^m y^n z^p$: in order to change it into this form $z^{-1} + x^{-1} + y^{-1} = 0$; since it appears by inspection, that if it be divided by xyz , it gives that very form which the author takes so much trouble to find.

The author does not consider, that a long series of algebraic computation, without an absolute necessity, discourages beginners more than any thing else; and therefore it is prudent to avoid them as much as possible, especially at the beginning of a work: but if it be necessary afterwards, it is better first to lead them, as it were, gradually, from the most simple expressions to those which are more complex, the better to proportion the labour of learning to the extent and improvement of the learner's capacity.

Having thus briefly taken notice of what is most excellent in this work, as well as of some few inaccuracies, which seem to be owing more to the examples given by former authors, than to any want of judgment in Mr. Lyons. We must acknowledge, to sum up the merit of the whole in one word, that the present performance is preferable to most that have appeared since Sir Isaac Newton published his discoveries and improvements on this subject.

The first fifty psalms. Set to music by Benedetto Marcello, Patrizio Veneto, and adapted to the English version, by John Garth. Folio. Publishing by Subscription, to be completed in Eight Vols. at 1 l. 1 s. each. Johnson's Music-shop, Cheap-side.

OF this curious work three volumes are already completed. They are published independently, by subscription, at one guinea each;—a volume every year.

As that ingenious master of harmony, Benedetto Marcello, may not be generally known here, we shall give a few anecdotes relating to him, from his life prefixed to the first volume.

‘Benedetto Marcello, patrician of Venice, was born at Venice on the 24th of July, 1686. He gave very early indications of his peculiar talent, which improving and displaying itself, rose at length to a great excellence in poetry and music. His genius for the latter of these studies was first awakened by a

little incident in his own family, which roused in him a high spirit of emulation: the affair was this.

The Princes of Brunswick happened to be at Venice; and as Alessandro Marcello, his elder brother, used to hold regularly, once in the week, at his own house, an academy of music, in which his own compositions, both vocal and instrumental, were performed; the princes being at one of these assemblies, and understanding that Benedetto, who was present, at that time very young, was Alessandro's brother, they took notice of him in a manner, in what study he employed himself, and with an air of banter, which suits well enough the pleasantry of his brother's letter: he was piqued, and from a point of honour, gave up from that time wholly to music, and he succeeded in it with admiration.

He published several of sonnets, with various other compositions on sacred subjects. The fifty psalms of David, set to music by him, were received with the highest applause. One of these psalms was performed every week at the palace of cardinal Ottoboni at Rome, where the principal nobility, both ecclesiastical and secular, were assembled. When the news of the death of Benedetto, in the year 1739, was brought thither, his eminence did him the honour to give a public testimony of the esteem and affection which he had for him.—He ordered that on the day appointed for the usual assembly, a solemn academy should be held in mourning: the room where they met was hung with black; Father Santo Canal, a jesuit, made the oration; and the most eminent of the learned of that time, rehearsed their respective compositions upon the occasion in various languages, in the presence of the many considerable personages there assembled.

As it is impossible for us to exhibit any specimens of our Author's musical abilities, we thought proper to shew in what esteem they were held in his own country. His reputation, however, was not to be confined within such limits; the Germans translated part of his psalms: and with powers, similar to those of Orpheus, he captivated even the rude Muscovites; who translated the Italian paraphrase into their language, for the sake of the music.

Mr. Garth of Durham has undertaken to bestow an English dress upon the psalms of this admired Italian, by adapting them to our version, and has obtained a patent for that purpose: a task of no small care and extent, since the agreement between the expression and the melody is with difficulty transferred into another

another language, with any degree of success. In this point he has, however, succeeded so far, as to gain encouragement for publishing three of the volumes; and it is to be hoped, that he will be enabled to complete his labours, in presenting to his country so admired a collection of harmony entire, and thereby farther enriching the powers of British melody. In this he will, undoubtedly, be countenanced by the lovers of his own science; and it will be laudable for the opulent, who have even no particular taste that way, to concur in so patriotic a design. For if we cannot urge much on the plea of *utility*, yet no friend to his country would willingly see it behind-hand with others, even in matters of elegance and curiosity; especially when applied to religious purposes, consistent with our own established mode of worship.

Our approbation of this work will not appear in a singular light, when we can produce the concurrent testimony of the ingenious Mr. Avison * of Newcastle; from whose remarks, printed in the first volume, we shall produce an extract, which will supersede any thing we might farther say concerning the merit of these pieces of music.

‘ Let the general design of the whole be first considered; let the just expression of every particular part be attended to; let the whole have an adequate performance; and then the genius and talents of Marcello will appear in their full lustre; these psalms will then be found so excellent, and the great and affecting strokes, both of nature and art, so numerous, that few subjects of censure will be found. But these beauties may not, indeed, be so easily comprehended from any partial, desultory, or imperfect performance; nor yet from the nicest examination of them in writing: since many very singular beauties entirely arise from certain contrivances in the composition, which can never be fully tasted and known, if not effectually performed; of which many remarkable instances will be observed in this work.—Such are the changes from lively movements to pathetic; and *e contra*, in their various degrees.—The breaks and pauses which mark the bounds of the passions.—The extreme modulations, which denote some elevation or enthusiasm in the sentiments.—Such also, in a particular manner, is the noble contrast between the *Solo* and the *Chorus* of many voices; which fulness is intended, not only for enforcing some peculiar expression, but also as a general aid, for relieving the ear by every possible variety.—To these we may add, the *imitation of thunder*, the *raging of the sea*, and of *floods and tempests*, &c. by the accompa-

* Author of an *Essay on musical Expression*. See Review, Vol. VI. p. 246.

nying bases, while the vocal parts are employed in some awful and correspondent expression. And this is also the case, where expression alone is required; as in the sublimity of praise—the chearfulness of devotion—and the sorrow of contrition: each of which are expressed in their respective styles, and can be fully felt in the performance only.*

The prefaces of Marcello are translated, and prefixed to these three volumes; wherein he compares the antient and modern music, and handles the various styles of composition, in a critical manner; which will scarcely fail of giving pleasure to students in so enchanting a science.

The History of England, under the House of Tudor. Comprehending the Reigns of K. Henry VII. K. Henry VIII. K. Edward VI. Q. Mary, and Q. Elizabeth. By David Hume, Esq; In two volumes. 4to. 11. 1s. in boards. Millar.

THIS learned and liberal writer, who has already obliged the publick with the History of Great-Britain during the reigns of some of our later kings*, has, in the volumes before us, traced the history of England further back; and with great diligence and ingenuity, recorded the transactions of more remote, though not less interesting periods. Whether choice or accident induced the author to write backward, we are at a loss to determine; but we may venture to say, that it is by no means the most natural or intelligible method of connecting historical matter.

The writer, however, is to be commended for having confined himself to detached reigns, instead of venturing at once upon a general history. The annals of seventeen or eighteen centuries, compiled, perhaps, in little more than as many months, can expect little credit or favour from the judicious. A work of such extent, if properly executed, is sufficient to engage almost all the years of mature judgment, with which nature has indulged the strongest faculties.

In selecting detached periods of history, the historian has leisure to be particularly copious and accurate in his narrative. He is supposed to examine the facts he relates, as far as possible, by

* Mr. Home has published the History of Great Britain, in two Vols. quarto. Containing the Reigns of James I. Charles I. the Commonwealth, Charles II. and James II. See Review, vol. XII. p. 206. and vol. XVI. p. 36.

original vouchers, which alone is a work of great labour and time. It is expected, that he should endeavour to investigate the causes of the events he commemorates, but more especially to trace their effects; and by the acuteness and solidity of his reflections, to explain, illustrate, and adorn the passages of history.

The reigns comprized in these volumes, are of the utmost importance to those who would gain a thorough knowledge of our government; and it requires an intimate acquaintance with the antient Constitution of this kingdom, that is, the feudal system; to treat of them with judgment and perspicuity. Within this period, Henry the seventh laid the basis of civil liberty; and in our review of the history before us, we shall take occasion to controvert the writer's insinuation to the contrary.

This shrewd prince first undermined that barbarous system, under which brutal violence had so much the ascendancy in civil administration, that mankind, during that time, can scarce be considered as connected in a state of society. The alterations which he made in civil polity however, though they were the foundation of the freedom we now enjoy, were, nevertheless, as we shall shew in the course of our animadversions, the occasion of that tyranny, which was exercised by his more immediate successors.

The reformation, which dawned in the reigns of Henry VIII. and Edward VI. with the violent measures taken by the former in the abolition of the religious houses, and the conversion of the sacred plunder, contributed greatly to enlarge and improve the popular plan of freedom, which his predecessor concerted, perhaps, without foreseeing the consequences. Though the bloody disposition and blind bigotry of Mary, endangered a fatal change, yet the spirit and prudence of Elizabeth in completing the reformation, rekindled the smothered sparks of political liberty; and even the tyranny of that princess, served to strengthen the hands of the people, by abasing the nobility.

It is but just to acknowledge, that the historian, in recounting the revolutions of this period, has, upon the whole, proceeded with great freedom of inquiry, and impartiality of judgment. He has occasionally done justice to all sects, and all parties: he does not appear to be in the least tinctured with that bigotry, which disposes men to adopt particular received tenets and opinions in religion and politics. But though he is free from all slavish zeal for the systems of others, he is not exempt from a frailty scarce less dangerous, which is a passion for singularity. If, in the course of this history, he has inadvertently fallen into inconsistencies and improprieties, his errors are to be
imputed

imputed to this source : and it should be considered, that though the reputation he has deservedly acquired in the literary world, may hide his defects from those who are content to take facts and sentiments upon trust, yet by such means they become more striking and observable to men, who are detached from personal prepossessions : and it becomes more immediately their duty, to obviate the impressions which error may make under the sanction of such acknowledged merit.

The first volume begins with the accession of Henry VII. to the crown of England. The historian states the several titles on which that prince founded his right to the throne, and among the rest, takes notice of the act of settlement by parliament. He then observes, that after all the king's precautions, 'He was so little satisfied with his own title to the crown, that, in the following year, he applied to Rome for a confirmation of it ; and as that court gladly laid hold of all opportunities which the imprudence, weakness, or necessity of princes afforded it to extend its authority, Innocent the eighth readily granted a bull, in whatever terms the king was pleased to desire. All Henry's titles by succession, marriage, parliamentary choice, even conquest, are there enumerated ; and to the whole the sanction of religion is added ; excommunication is denounced against every one who should either disturb him in the present possession, or the heirs of his body, in their future succession to the crown ; and from this penalty no criminal, except in the article of death, can be absolved but by the pope himself, or his special commissioners.' It is difficult to imagine, says the writer, that the security derived from this bull could be a compensation for the defect which it betrayed in Henry's title, and to the danger of thus inviting the pope to interpose in these concerns. We must confess, however, that we do not view this measure of Henry's in the same light with the historian. As to the defects in Henry's title, they were so extremely obvious, and all his claims were liable to such insuperable objections, that he could run no risk of betraying defects which were so generally notorious. If, on the other hand, we reflect on the extreme bigotry and superstition of those times, and consider how powerfully the pope's authority and the dread of excommunication operated, we may easily conceive that the advantages which Henry might reasonably propose to himself from this bull of the pope's, were greater than the danger he might apprehend from the interposition of his holiness. Not to mention, that by this scheme he might hope to gain the ecclesiasticks, who, at that time, both in number and power, constituted so great a part of the kingdom, and whose favour he always courted, by promoting them to the highest

highest offices of state, to the exclusion of the nobility and laity from the administration.

The historian then proceeds to recount the unpopular measures of Henry's government, which, in some degree, occasioned those insurrections that troubled his reign. We must observe, that the many imprudent steps which Henry pursued, particularly his violent oppression of the house of York, do by no means correspond with that consummate wisdom and policy for which he is celebrated by historians. But we are too apt to judge of men, especially of princes, from a few *successful* incidents, without regard to the general tenor of their conduct, which is the only just criterion by which to determine their character.

Having gone through the transactions of this reign with great spirit and accuracy, the historian sums up the character of Henry in the following words.

‘ The reign of Henry the seventh was, in the main, fortunate for his people at home, and honourable abroad. He put an end to the civil wars with which the nation had been long harassed, he maintained peace and order in the state, he depressed the former exorbitant power of the nobility, and, together with the friendship of some foreign princes, he acquired the consideration and regard of all. He loved peace without fearing war; though agitated with continual suspicions of his servants and ministers, he discovered no timidity either in the conduct of his affairs, or in the day of battle; and though often severe in his punishments, he was commonly less actuated by revenge than by the maxims of policy. The services which he rendered the people, were derived from his views of private interest, rather than the motives of public spirit; and where he deviated from selfish regards, it was unknown to himself, and ever from the malignant prejudices of faction, or the mean projects of avarice; not from the sallies of passion, or allurements of pleasure; still less, from the benign motives of friendship and generosity. His capacity was excellent, but somewhat contracted, by the narrowness of his heart; he possessed insinuation and address, but never employed these talents, except where some great point of interest was to be gained; and while he neglected to conciliate the affections of his people, he often felt the danger of resting his authority on their fear and reverence alone. He was always extremely attentive to his affairs, but possessed not the faculty of seeing far into futurity; and was more expert at providing a remedy for his mistakes than judicious in avoiding them. Avarice was on the whole his ruling passion; and he remains an instance, almost singular, of a man,
placed

placed in a high station, and possessed of talents for great affairs, in whom that passion predominated above ambition. Even among private persons, avarice is commonly nothing but a species of ambition, and is chiefly incited by the prospect of that regard, distinction and consideration which are derived from riches.

‘ The power of the kings of England had always been somewhat irregular or discretionary ; but was scarce ever so absolute during any reign as during that of Henry. Besides the personal character of the man, full of vigour, industry, and severity, deliberate in all projects, steady in every purpose, and attended with caution, as well as good fortune, in each enterprize ; he came to the throne after long and bloody civil wars, which had destroyed all the great nobility, who alone could resist the encroachments of his authority : the nation was tired with discord and intestine convulsions, and willing to submit to usurpations, and even injuries, rather than plunge themselves anew into like miseries : the fruitless efforts made against him served always, as is usual, to confirm his authority : as he ruled by a faction, and the lesser faction, all those on whom he conferred offices, sensible that they owed every thing to his protection, were content to support his power, though at the expence of justice and national privileges : these seem the chief causes which at this time bestowed on the crown so considerable an addition of prerogative, and rendered the present reign a kind of epoch in the English constitution.’

This appears to be a faithful and lively portrait of that celebrated monarch : but the historian does not seem to have done the same justice to his particular institutions, which he has paid to his general character ; for he observes, that Henry's system of policy acquired him more praise than his institutions, strictly speaking, deserve, on account of any profound wisdom attending them. In enumerating the laws of this prince, he takes particular notice of three or four, perhaps the most important in their consequences.

‘ There scarce, says the historian, passed any session during this reign, without some statute against engaging retainers, and giving them badges or liveries ; a practice by which they were, in a manner, enlisted under some great lord, and were kept in readiness to assist him in all wars, insurrections, riots, violences, and even in bearing evidence for him in courts of justice. This disorder, which had arisen during turbulent times, when the law could give little protection to the subject, was then deeply rooted in England ; and it required all the vigilance and rigour of Henry to extirpate it. There is a story of his severity

verity against the abuse, which seems to merit praise, though it is commonly cited as an instance of his avarice and rapacity. The earl of Oxford, his favourite general, in whom he always reposed great and deserved trust, having splendidly entertained him at his castle of Henningham, was desirous of making a shew of his magnificence at the departure of his royal guest; and ordered all his retainers, with their liveries and badges, to be drawn up in two lines, that their appearance might be more gallant and splendid. ‘My Lord, said the King, I have heard much of your hospitality, but the truth far exceeds the report. These handsome gentlemen and yeomen, whom I see on both sides of me, are surely your menial servants.’ The earl smiled, and confessed that his fortune was too narrow for such magnificence. ‘They are most of them, subjoined he, my retainers, who are come to do me service at such a time, when they knew I was honoured with your majesty’s presence.’ The king started a little, and said, ‘By my faith, my lord, I thank you for my good cheer, but I must not allow my laws to be broken in my sight. My attorney must speak with you.’—Oxford is said to have paid no less than fifteen thousand marks, as a composition for his offence.*

‘The encrease of the arts, adds our historian, more effectually than all the severities of laws, put an end to this pernicious practice.’ Here we must differ from the writer, who, in our judgment, seems, in some degree, to mistake an effect for a cause. We are so far from thinking that the encrease of the arts had the influence he supposes, that we rather conclude the foregoing law, with others which followed, to have contributed to the encrease of the arts, by abolishing that pernicious practice of retaining, and changing the course of property.

The subsequent laws we allude to, are those which enabled the nobility and gentry to bar the antient entails, and to alienate their estates without paying fines †. By the co-operation of these statutes, the principles of the old feudal system were destroyed, the power of the nobility was weakened, and that of the commons strengthened, by the landed property which was shared among them ‡.

* These laws were made nearly about the same time with those against retaining.

† The laws for barring entails, and empowering the nobility, &c. to alienate their estates, though not directly levelled against retaining, yet they eventually operated to that end; for by preventing the perpetuity of estates, and insensibly drawing property out of the hands of the nobility, they deprived them of the power, had they retained the inclination to transgress, by keeping retainers.

Before these regulations took place, there was little encouragement to cultivate the arts. There were, at that time, no moneyed funds, and to what end could men labour to amass property, which they had no means of realizing, or employing to any certain advantage. Besides, by these institutions, men were set free from a slavish dependance on their superiors, and left at liberty to cultivate the arts, which, in their state of indolent dependance, they had neither inclination or opportunity to pursue.

It is observable, that the historian himself has adopted this latter argument, without perceiving its force. Speaking of the statutes concerning retainers, he says, 'The common people †, no longer maintained in a vicious idleness by their superiors, were obliged to learn some calling or industry, and became useful both to themselves and others.' It is strange that he should not discover how forcibly this observation militates against his own proposition. Certainly, the obligation to industry, which, as he justly observes, these statutes enforced, is a proof that the laws, by suppressing the mischief of retaining, furnished hands for the improvement of the arts; and *that* custom must have been effectually abolished, before the arts could flourish to a degree sufficient to extend their influence over prevailing habits and manners.

There were other institutions, however, which contributed to depress the nobility, and raise the people; those of population for instance. Our historian says, that 'the law against inclosures, and for the keeping up farm-houses, scarce deserves the high praises bestowed on it by lord Bacon.' Whether lord Bacon's eulogy is exaggerated or not, is a matter not worth disputing. But the law itself appears to have been wisely framed, and to correspond with the other institutions, so as to form together one consistent plan of policy. By this law the strength of the kingdom was more equally distributed; landed property was thrown into the hands of the middle people, who being free from servile subjection on the lords, became, as lord Bacon observes, most excellent and independent infantry. The historian adds, that 'all methods of supporting populousness, except by the interest of the proprietors, are violent and ineffectual.' This, in one sense, is undoubtedly true: but then it often happens, that proprietors pursue a partial and present interest, to the neglect of the general and lasting benefit, which in the end, indeed, is their own true interest. Upon the whole,

† Though the historian speaks of these retainers as *common people*, there were many of them, nevertheless, younger brothers of good families.

whether Henry foresaw all the consequences of this policy, we will not undertake to determine. We rather think, with Harrington, that he did not; but that he acted upon the narrow and selfish principle of depressing the nobility, to secure himself upon the throne. This, indeed, is mere matter of conjecture: but however limited his motives were, his institutions were wise in themselves, extensive in their consequences; and our author's opinion to the contrary, appears to be singular and erroneous. As we shall have occasion to consider these matters farther in our review of the second volume, we leave them for the present, and proceed with our historian to the transactions of the succeeding reign.

Our historian's reflections on the ecclesiastical state in this reign, are, in general, too ingenious and solid to be passed over in silence. We are concerned that our limits will not allow us to be more liberal in our extracts; but the following specimen will be sufficient to engage the curious and intelligent reader to refer to the work itself.

‘ Most of the arts and professions in a state are of such a nature, that, while they promote the interests of the society, they are also useful or agreeable to some individuals; and in that case, the constant rule of the magistrate, except, perhaps, on the first introduction of any art, is, to leave the profession to itself, and trust its encouragement to the individuals, who reap the benefit of it. The artizans, finding their profits to rise by favour of their customers, encrease, as much as possible, their skill and industry; and as matters are not disturbed by any injudicious tampering, the commodity is always sure to be at all times, exactly proportioned to the demand.

‘ But there are also some callings, which, though useful and even necessary in a state, bring no advantage nor pleasure to any individuals; and the supreme power is obliged to alter its conduct with regard to the retainers of those professions. It must give them public encouragement in order to their subsistence; and it must provide against that negligence, to which they will naturally be subject, either by annexing particular honour to the profession, by establishing a long subordination of ranks and a strict dependance, or by some other expedient. The persons employed in the finances, armies, fleets, and magistracy are instances of this order of men.

‘ It may naturally be thought, at first view, that the ecclesiastics belong to the first class, and that their encouragement, as well as that of lawyers and physicians, may safely be trusted to the liberality of individual, who are attached to their doctrines, and who find benefit or consolation from their spiritual ministrations.

ministry and assistance. Their industry and vigilance will, no doubt, be whetted by such an additional motive; and their skill in the profession, as well as their address in governing the minds of the people, must receive daily encrease, from their encreasing practice, study, and attention.

‘ But if we consider the matter more closely, we shall find, that this interested diligence of the clergy is what every wise legislator will study to avoid; because in every religion, except the true, it is highly pernicious, and has even a natural tendency to pervert the true, by insuling into it a strong mixture of superstition, folly, and delusion. Each ghostly practitioner, in order to render himself more precious and sacred in the eyes of his retainers, must inspire them with the most violent abhorrence against all other sects, and continually endeavour, by some novelty, to excite the languid devotion of his audience. No regard will be paid to truth, morals, or decency in the doctrines inculcated. Every tenet will be adopted, that best suits the disorderly affections of the human frame. Customers will be drawn to each conventicle, by new industry and address in practising on the passions and credulity of the populace. And in the end, the civil magistrate will find, that he has paid dearly for his pretended frugality, in saving a settled foundation for the priests; and that in reality the most decent and advantageous composition, which he can make with the spiritual guides, is to bribe their indolence, by affixing stated salaries to their profession, and rendering it superfluous for them to be farther active, than merely to prevent their flock from straying in quest of new pastures. And in this manner ecclesiastical establishments, though commonly they arose at first from religious views, prove in the end advantageous to the political interests of society.’

Daily experience justifies the truth and propriety of these reflections. The interested diligence of the clergy is certainly of disadvantage to all religions, except the true. We think, however, that our author is too hasty, when he concludes, that it has even a natural tendency to pervert the true. The clergy of a true religion surely may exert themselves with diligence, without giving way to superstition, folly, and delusion: and we are of opinion, that if our divines (whose indolence needs no bribe) had exercised their function with more industry, we should not have been pestered with so many fanatical sectaries, who are a disgrace to religion, and a detriment to civil government.

The historian then proceeds to shew the origin of the reformation, which he traces with equal skill and diligence. His reflections likewise, on Henry's divorce from his queen Catherine,

rine, are extremely acute and observable; but are to be read, however, with great attention and caution. They are, indeed, of a most liberal nature; yet it should be remembered throughout, that acts which may be justifiable from necessity, are, nevertheless, illicit and unnatural, when made a matter of choice.

‘ Had the question of Henry’s marriage with Catherine,’ says the Historian, ‘ been examined by the principles of sound philosophy, exempt from superstition, it seemed not liable to much difficulty. The natural reason, why marriage in certain degrees is prohibited by the civil laws, and condemned by the moral sentiments of all nations, is derived from men’s care to preserve purity of manners; while they reflect, that if a commerce of love were authorized between the nearest relations, the frequent opportunities of intimate conversation, especially during early youth, would introduce an universal dissoluteness and corruption. But as the customs of countries vary considerably, and open an intercourse, more or less restrained, between different families, or between the several members of the same family, so we find, that the moral precept, varying with its cause, is susceptible, without any inconvenience, of very different latitude in the several ages and nations of the world. The extreme delicacy of the Greeks, permitted no converse between persons of the two sexes, except where they lived under the same roof; and even the apartments of a step-mother, and her daughters, were almost as much shut up against visits from the husband’s sons, as against those from any strangers or more remote relations: hence in that nation it was lawful for a man to marry, not only his niece, but his half-sister by the father: a liberty unknown to the Romans, and other nations, where a more open intercourse was authorised between the sexes. Reasoning from this principle, it would appear, that the ordinary commerce of life among great princes, is so obstructed by ceremony, and numerous attendants, that no ill consequence would result among them, from the marriage of a brother’s widow; especially if the dispensation of the sovereign priest is previously required, in order to justify what may in common cases be condemned, and to hinder the precedent from becoming too common and familiar. And as strong motives of public interest and tranquillity may frequently require such alliances between the sovereign families, there is less reason for extending towards them the full vigour of that rule which has place among individuals *.’

In

* ‘ Even judging of this question by the scripture, to which the appeal was every moment made, the arguments for the King’s cause appear but lame and imperfect. Marriage in the degree of affinity which had place between Henry and Catherine, is, indeed, prohibited
Rev. April 1759. A a

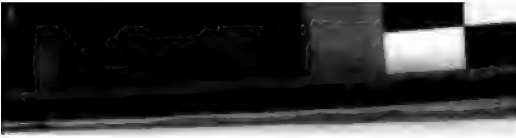
In the history of this reign, Henry's foreign and domestic conduct is stated in a clear and impartial light; and illustrated with observations always striking, and generally judicious. That monarch's variable system of politics, between the emperor and the French, is, by our historian, in some instances, attributed to the eagerness of Henry's passions, and the undue influence of his favourite Wolsey. Sir Robert Cotton the antiquarian, however, with other eminent men *, have complimented Henry, by supposing his fluctuating measures to have been the result of deep sagacity and profound policy. But we can judge of effects with authority, where it is often presumption to decide concerning motives. From whatever principle the king acted, whether from passion or policy, his measures, by which he balanced the two powers, were for the good of the kingdom and Europe in general: though it must be confessed, that had he been more early in his opposition to the emperor Charles, he might have saved a great deal of blood and treasure, which was lost by temporizing.

The violent innovations in religion, in consequence of Henry's quarrel with the pope, which occasioned the suppression of the religious houses, and in the end produced the reformation, are related by our historian with peculiar spirit and judgment. It is observable, that the pope was at first inclined to grant Henry's request in the matter of the divorce; and had not his holiness been over-awed from compliance by fear of the emperor, this kingdom might still, humanly speaking, have groaned under the yoke of Rome. Mr. Hume observes, that no-

ted in Leviticus; but it is natural to interpret that prohibition as a part of the Jewish ceremonial or municipal law: and though it is there said, in the conclusion, that the gentile nations, by violating these degrees of consanguinity, had incurred the divine displeasure, the extension of this maxim to every precise case before specified, is supposing the scriptures to be composed with a minute accuracy and precision, to which, we know with certainty, the sacred penmen did not think proper to confine themselves. The descent of mankind from one common father, obliged them in the first generation to marry in the nearest degrees of consanguinity: instances of a like nature occur among the patriarchs: and the marriage of a brother's widow was, in certain cases, not only permitted, but even enjoined as a positive precept by the Mosaic law. It is in vain to say, that this precept was an exception to the rule: and an exception confined merely to the Jewish nation. The inference is still just, that such a marriage can contain no natural or moral turpitude; otherwise God, who is the author of all purity, would never, in any case, have enjoined it.'

* A famous speaker in the long parliament, either Pym or Rutherford, has been very lavish in his eulogy on Henry on this account.

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ing, during this revolution, ensured publick tranquillity so much, as the decisive authority acquired by the king; but we may add, that it was not the interest of the great men to oppose these innovations, as they might hope to participate of the spoils, which they actually shared among them * : and an insurrection of the populace, without powerful leaders, is not greatly to be apprehended. On the whole, says the historian, the king suppressed six hundred and forty-five monasteries. The whole revenue of these establishments is computed at one hundred and twenty one thousand one hundred pounds. He adds, that the whole lands and possessions of England had, a little before this period, been rated at three millions a year; so that the revenues of the monasteries did not really much exceed the twentieth part of the national income: a sum vastly inferior to what is commonly apprehended.

Among the impostures discovered in these monasteries, the historian relates one very remarkable. 'At Hales, says he, in the county of Gloucester, had been shewn, during several ages, the blood of Christ brought from Jerusalem; and it is easy to imagine the veneration with which such a relic was regarded. A miraculous circumstance also attended this miraculous relict; the sacred blood was not visible to any one in mortal sin, even when set before him; and till he had performed good works sufficient for his absolution, it would not deign to discover itself to him. At the dissolution of the monastery the whole contrivance was discovered. Two of the monks, who were let into the secret, had taken the blood of a duck, which they renewed every week; they put it into a phial, one side of which consisted of thin and transparent crystal, the other of thick and obscure glass. When any rich pilgrim arrived, they were sure to shew him the dark side of the phial, till masses and offerings had expiated his sins; and then finding his money, or patience, or faith, was exhausted, they made him happy by turning the phial.'

The deliberations concerning a new translation of the bible, related by our historian, are too interesting to be suppressed. Lindal, says he, had formerly given a translation, and it had been greedily read by the people; but as the clergy complained of it, as very inaccurate and unfaithful, it was now proposed that they should themselves publish a translation, which would not be liable to those objections. The friends of the reformation asserted, that nothing could be more absurd than to con-

* Some of inferior rank shared in the plunder, and Henry was so foolish, that he is said, adds our historian, to have given a woman the whole revenues of a convent, as a reward for making a pudding, which happened to gratify his palate.

real, in an unknown tongue, the word itself of God, and thus to counteract the will of heaven, which, for the purpose of universal salvation, had published that salutary doctrine to all nations; that if this practice was not very absurd, the artifice at least was very barefaced, and proved a consciousness, that the glosses and traditions of the clergy stood in direct opposition to the original text, dictated by Supreme Intelligence: that it was now necessary for the people, so long abused by interested pretensions, to see with their own eyes, and to examine whether the claims of the ecclesiastics were founded on that charter, which was on all hands acknowledged to be derived from heaven: and that as a spirit of research and curiosity was happily revived, and men were now obliged to make a choice among the pretensions of different sects, the proper materials for decision, and above all, the holy scriptures, should be set before them, and the revealed will of God, which the change of language had somewhat obscured, be again, by their means, revealed to mankind.

‘ The favourers of the ancient religion maintained, on the other hand, that the pretence of making the people see with their own eyes, was a mere cheat, and was itself a very barefaced artifice, by which the new preachers hoped to obtain the guidance of them, and seduce them from those pastors, whom the laws, whom ancient establishments, whom heaven itself had appointed for their spiritual direction: that the people were, by their ignorance, their stupidity, their necessary avocations, totally unqualified to choose their own principles, and it was a mockery to set materials before them, of which they could not possibly make any proper use: that even in the affairs of common life, and in their temporal concerns, which lay more within the compass of human reason, the laws had, in a great measure, deprived them of the right of private judgment, and had, happily, for their own and the public interest, regulated their conduct and behaviour: that theological questions were placed much beyond the sphere of vulgar comprehension; and ecclesiastics themselves, though assisted by all the advantages of education, erudition, and an assiduous study of the science, could not be fully assured of a just decision; except by the promise made them in scripture, that God would be ever present with his church, and that the gates of hell should not prevail against her: that the gross errors adopted by the wisest heathens, proved how unfit men were to grope their own way, through this profound darkness; nor would the scriptures, if trusted to every man's judgment, be able to remedy; on the contrary, they would much augment, these fatal illusions: that sacred writ itself was involved in so much obscurity, was exposed to

so many difficulties, contained so many appearing contradictions, that it was the most dangerous weapon which could be intrusted into the hands of the ignorant and giddy multitude: that the poetical spirit, in which a great part of it was composed, at the same time that it occasioned uncertainty in the sense, by its multiplied tropes and figures, was sufficient to kindle the zeal of fanaticism, and thereby throw civil society into the most furious combustion: that a thousand sects must arise, which would pretend, each of them, to derive its tenets from the scripture; and would be able, by specious arguments, or even without specious arguments, to seduce silly women, and ignorant mechanics, into a belief of the most monstrous principles: and that if ever this disorder, dangerous to the magistrate himself, received a remedy, it must be from the tacit acquiescence of the people in some new authority; and it was evidently better, without farther contest or enquiry, to adhere peaceably to ancient, and therefore the more secure establishments.

The arguments against the translation are very copious and ingenious; but we must make allowances for the historian's embellishments. The reasoning he makes use of is drawn from events within his own observation, and which probably were not foretold at the time of these deliberations. The author, however, is not to be censured for this liberty of amplification upon a point merely speculative.

Nevertheless, his reflections on some passages in this reign, are liable to great exception. In describing the decline of Henry's affection for Anne Boleyn, and his growing attachment for Jane Seymour, he observes, that the king 'was determined to sacrifice every thing to the gratification of his new appetite. Unlike to most monarchs, says he, who judge lightly of the crime of gallantry, and who deem the young damsels of their court rather honoured than disgraced by their passion, *he never thought of any other attachment than that of marriage*; and in order to attain this end, he underwent more difficulties, and committed greater crimes, than those which he sought to avoid by forming that legal connexion.'

Here the historian forgets that Henry had an intrigue with Elizabeth Blunt, afterwards Lady Talsboyse, by whom he had a son, named Henry Fitzroy, afterwards created duke of Richmond and Somerset. This circumstance proves that Henry was not so scrupulous in the point of gallantry, as the writer would represent him.

His observations likewise on Anne Boleyn's behaviour, previous to her execution, appear unnatural. 'The queen, says he, prepared for suffering that death to which she was sentenced. She
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sent her last message to the king, in which she renewed the protestations of her innocence, and recommended her daughter to his care. Before the lieutenant of the Tower, and all who approached her, she made the like declarations, and continued to behave herself with her usual serenity, and even with cheerfulness. "The executioner, she said to the lieutenant, is, I hear, very expert; and my neck is very slender:" upon which she grasped it in her hand, and laughed heartily." When brought, however, to the scaffold, says the historian, she softened her tone a little with regard to her protestations of innocence. *She reflected*, that the obstinacy of queen Catherine, and her resistance to the king's will, had much alienated him from the lady Mary; and her maternal concern, therefore, for Elizabeth, prevailed in these last moments over that indignation, which the unjust sentence, by which she suffered, naturally excited in her.* This eager desire of penetrating into the human heart, and opening the secret springs of action, often betrays historians into excess of refinement. By endeavouring to account for every change of conduct, they often excite doubts, instead of solving difficulties; forgetting that there are transitions of passion in the human mind, which are as unaccountable as involuntary. To us it seems highly improbable, that the alteration in Anne's behaviour proceeded from the cause mentioned by our historian, or that she entertained the reflections which he has so positively ascribed to her; as we can discover no evidence, that she ever made any declaration of her sentiments to that effect. It seems unnatural to suppose, that her maternal concern for Elizabeth did not take place till her last moments; and we would rather think, that she was inclined to moderate her resolution from some more immediate apprehension. Might we, without falling into the excess we condemn, hazard a conjecture in this case, we should imagine, that her flexibility was owing, perhaps, to the dread of suffering the utmost severity of her sentence; for we find, that the menace of executing it against her in its greatest rigour, had before extorted a confession from her of some lawful impediment to her marriage with the king: by which, as far as her declaration could operate, she acknowledged Elizabeth to be illegitimate.

In the succeeding part of this history, Henry's cruel persecution of the non-conformists, with the extreme fortitude of the unhappy sufferers, is related in the most affecting terms of description. The king's caprice and inconsistency in points of religion * are clearly exposed, and censured with becoming spirit.

But,

* The historian has, in a note, preserved the following facetious anecdote. The duke of Norfolk, soon after the act was passed imposing

But, as we have not room to be further particular, we hasten to the historian's masterly portraiture of this tyrannical monarch.

‘It is difficult,’ says he, ‘to give a just summary of this prince’s qualities: he was so different from himself in different parts of his reign, that, as it is well remarked by lord Herbert, his history is his best character and description. ‘The absolute, uncontrouled authority which he maintained at home, and the regard which he acquired among foreign nations, are circumstances which entitle him to the appellation of a *great* prince; while his tyranny, and cruelty, seem to exclude him from the character of a *good* one. He possessed, indeed, great vigour of mind, which qualified him for exercising dominion over men; courage, intrepidity, vigilance, inflexibility: and though these qualities lay not always under the guidance of a regular and solid judgment, they were accompanied with good parts, and an extensive capacity; and every one dreaded a contest with a man who was known never to yield, or to forgive, and who, in every controversy, was determined, either to ruin himself or his antagonist. A catalogue of his vices would comprehend many of the worst qualities incident to human nature: violence, cruelty, profusion, rapacity, injustice, obstinacy, arrogance, bigotry, presumption, caprice: but neither was he subject to all these vices in the most extreme degree, nor was he, at intervals, altogether devoid of virtues: he was sincere, open, gallant, liberal, and capable at least of a temporary friendship and attachment. In this respect he was unfortunate, that the incidents of his times served to display his faults in their full light: the treatment which he met with from the court of Rome, provoked him to violence; the danger of a revolt from his superstitious subjects, seemed to require the most extreme severity. But it must, at the same time, be acknowledged, that his situation tended to throw an additional lustre on what was great and magnanimous in his character: the emulation between the emperor and the French king, rendered his alliance, notwithstanding his impolitic conduct, of great importance in Europe: the extensive powers of his prerogative, and the submissive, nor to say slavish, disposition of his parliament, made it the more easy for him to assume and maintain that entire dominion by which his reign is so much distinguished in the English history.

pressing celibacy on the clergy, meeting one of his chaplains, who was suspected of favouring the reformation, said to him, ‘Now, Sir, what think you of the law to hinder priests from having wives?’ ‘Yes, my lord, replies the chaplain, you have done that; but I will answer for it, you cannot hinder men’s wives from having priests.’

“ It may seem a little extraordinary, that notwithstanding his cruelty, his extortion, his violence, his arbitrary administration, this prince not only acquired the regard of his subjects; but never was the object of their hatred: he seems even in some degree to have possessed, to the last, their love and affection. His exterior qualities were advantageous, and fit to captivate the multitude: his magnificence and personal bravery rendered him illustrious in vulgar eyes: and it may be said, with truth, that the English in that age, were so thoroughly subdued, that, like eastern slaves, they were inclined to admire even those acts of violence and tyranny, which were exercised over themselves, and at their own expence.

“ With regard to foreign states, Henry appears long to have supported an intercourse of friendship with Francis, more sincere and disinterested than usually takes place between neighbouring princes. Their common jealousy of the emperor Charles, and some resemblance in their characters, (though the comparison is extremely to the advantage of the French monarch) served as the cement of their mutual amity. Francis is said to have been affected with the king's death, and to have expressed much regret for the loss. His own health began to decline: he foretold, that he should not long survive his friend: and he died in about two months after him.”

The writer then proceeds to give a summary of the laws passed in this reign, upon most of which he makes very pertinent and politic observations. He mentions one, by which all foreign artificers were prohibited having above two foreigners in their house, either journeymen or apprentices; and another, by which all denizens were obliged to pay the duties imposed upon aliens. Of these laws, he judiciously observes, that the parliament had done better to have encouraged foreign merchants and artisans to come over to England; which might have excited the emulation of the natives, and improved their skill.

The succeeding reign, with the short-lived royalty of lady Jane Gray, afford no great subject for historical comment, or political speculation. It is but just to observe, however, that the character of the unhappy lady Jane is placed in so amiable a light by our historian, and her deplorable fate is so pathetically described, that a reader of any feeling cannot peruse the description without dissolving in tears of sympathy.

The reign of the bigotted Mary is chiefly distinguished by the many instances of almost incredible cruelty and inhumanity. As the historian is particularly happy in his power of description, his pen aggravates the horror of these shocking scenes of barbarity. Previous to this cruel persecution, a debate was had before

fore the queen and council, between the two ecclesiastics, Pole and Gardiner ; when the arguments for and against toleration were canvassed. The historian has obliged us with the topics by which each side supported, or, as he says, might have supported, their schemes of policy.

‘ The practice of persecution, said the defenders of Pole’s opinion, is the scandal of all religion ; and the theological animosity, so fierce and violent, far from being an argument of men’s conviction in their opposite tenets, is a certain proof, that they have never reached any serious persuasion with regard to these remote and sublime subjects. Even those who are the most impatient of contradiction in other controversies, are mild and moderate in comparison of polemical divines ; and wherever a man’s knowledge and experience give him a perfect assurance of his own opinion, he regards with contempt, rather than anger, the opposition and mistakes of others. But while men zealously maintain what they neither clearly comprehend, nor entirely believe, they are shaken in their imagined faith, by the opposite persuasion, or even doubts of other men ; and vent on their antagonists that impatience which is the natural result of so disagreeable a state of the understanding. They then embrace easily any pretence for representing opponents as impious and prophane ; and if they can also find a colour for connecting this violence with the interests of civil government, they can no longer be restrained from giving uncontrouled scope to vengeance and resentment. But surely never enterprize was more unfortunate than that of founding persecution upon policy, or endeavouring, for the sake of peace, to settle an entire uniformity of opinion, in questions which, of all others, are least subject to the criterion of human reason. The universal and uncontradicted prevalence of one opinion in religious subjects, can only be owing at first to the stupid ignorance and barbarism of the people, who never indulge themselves in any speculation or enquiry ; and there is no other expedient for maintaining that uniformity, so fondly sought after, but by banishing for ever all curiosity and all improvement in science and cultivation. It may not, indeed, appear difficult to check, by a steady severity, the first beginnings of controversy ; but besides that this policy exposes for ever the people to all the abject terrors of superstition, and the magistrate to the endless encroachments of ecclesiastics, it also renders men so delicate, that they can never endure to hear of opposition ; and they will sometime pay dearly for that false tranquillity in which they have been so long indulged. As healthful bodies are ruined by too nice a regimen, and are thereby rendered incapable of bearing the unavoidable incidents of human life ; a people who never were allowed to imagine, that
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their principles could be contested, fly out into the most outrageous violence when any event (and such events are common) produces a faction among their clergy, and gives rise to any difference in tenet or opinion. But whatever may be said in favour of suppressing, by persecution, the first beginnings of heresy, no solid argument can be alledged for extending severity towards multitudes, or endeavouring, by capital punishments, to extirpate an opinion, which has diffused itself through men of every rank and station. Besides the extreme barbarity of such an attempt, it proves commonly ineffectual to the purpose intended; and serves only to make men more obstinate in their persuasion, and to encrease the number of their proselytes. The melancholy with which the fear of death, torture, and persecution inspires the sectaries, is the proper disposition for fostering religious zeal: the prospect of eternal rewards, when brought near, overpowers the dread of temporal punishment: the glory of martyrdom stimulates all the more furious zealots, especially the leaders and preachers: where a violent animosity is excited by oppression, men pass naturally from hating the persons of their tyrants, to a more violent abhorrence of their doctrine: and the spectators, moved with pity towards the supposed martyrs, are naturally induced to embrace those principles which can inspire men with a constancy that appears almost supernatural. Open the door to toleration, the mutual hatred relaxes among the sectaries; their attachment to their particular religion decays; the common occupations and pleasures of life succeed to the acrimony of disputation; and the same man, who, in other circumstances, would have braved flames and tortures, is engaged to change his religion from the smallest prospect of favour and advancement, or even from the frivolous hopes of becoming more fashionable in his principles. If any exception can be admitted to this maxim of toleration, it will only be where a theology altogether new, no way connected with the ancient religion of the state, is imported from foreign countries, and may easily, at one blow, be eradicated, without leaving the seed of future innovations. But as this instance would involve some apology for the ancient pagan persecutions, or for the extirpation of christianity in China and Japan; it ought surely, on account of this detested consequence, to be rather buried in eternal silence and oblivion.

* Though these arguments appear entirely satisfactory, yet such is the subtlety of human wit, that Gardiner, and the other enemies to toleration, were not reduced to silence, and they still found topics on which to support the controversy. The doctrine, said they, of liberty of conscience is founded on the most flagrant impiety, and supposes such an indifference among
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all religions, such an obscurity in theological doctrines, as to render the church and magistrate incapable of distinguishing, with certainty, the dictates of heaven, from the mere fictions of human imagination. If the Divinity reveals principles to mankind, he will surely give a criterion by which they may be ascertained; and a prince, who knowingly allows these principles to be perverted, or adulterated, is infinitely more criminal than if he gave permission for the vending of poison, under the shape of bread, to all his subjects. Persecution may, indeed, seem better calculated to make hypocrites than converts; but experience teaches us, that the habits of hypocrisy often turn into reality; and the children at least, ignorant of their parents dissimulation, may happily be educated in more orthodox tenets. It is absurd, in opposition to considerations of such unspeakable importance, to plead the temporal and frivolous interests of civil society; and if matters be thoroughly examined, even that topic will not appear so certain and universal in favour of toleration as by some it is represented. Where sects arise, whose fundamental principle on all sides, is to execrate, and abhor, and damn, and extirpate each other; what choice has the magistrate left but to take party, and by rendering one sect entirely prevalent, restore, at least for a time, the public tranquillity? The political body, being here sickly, must not be treated as if it were in a state of sound health; and an affected neutrality in the prince, or even a cool preference, may serve only to encourage the hopes of all the sects, and keep alive their animosity. The protestants, far from tolerating the religion of their ancestors, regard it as an impious and detestable idolatry; and during the late minority, when they were entirely masters, enacted very severe, though not capital, punishments against all exercise of the catholic worship, and even against such as barely abstained from their profane rites and sacraments. Nor are instances wanting of their endeavours to secure an imagined orthodoxy by the most rigorous executions: Calvin has burned Servetus at Geneva: Cranmer brought Arians and Anabaptists to the stake: and if persecution of any kind is to be admitted, the most bloody and violent will surely be allowed the most justifiable, as the most effectual. Imprisonments, fines, confiscations, whippings, serve only to irritate the sects, without disabling them from resistance: but the stake, the wheel, or the gibbet, must soon terminate in the extirpation or banishment of all the heretics, who are inclined to give disturbance, and in the entire silence and submission of the rest.

In the state of this argument, the writer displays great depth of thought, strength of reasoning, and energy of expression. It must, indeed, be acknowledged, that the history of these reigns,
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upon the whole, affords such evident marks of conspicuous merit in the historian, as cannot fail to engage the approbation of the intelligent and discerning reader. Though we have, in some instances, reluctantly pointed out the author's defects, and controverted his opinions, nevertheless, we are not blind to his excellencies, or backward to commend them. We are actuated by the spirit of free inquiry, not the malevolence of criticism: and it is with pleasure we observe, that even his errors are generally the mistakes of genius, ever ambitious to be singular. The second volume affords us more striking instances of this singularity; and in that, we shall have occasion to take our historian's political principles into farther consideration.

A Voyage to Senegal, the Isle of Goree, and the River Gambia.
By Mr. Adanson. Translated from the French. 8vo. 6s.
Nourse.

THIS piece is extracted from Mr. Adanson's *Histoire naturelle de Senegal, &c.* which work having mentioned in a former review, under the head of foreign literature, we should have but little to say further on the article before us, did not our readers, in general, expect a more particular account of those books, which appear in our own language, than it is possible for us to give of others. We shall not, however, trouble them with needless repetitions; but enter at present on the merits of the translation, and endeavour to give some notion of the entertainment the perusal of the book may afford.

We know not whether the bookseller or translator is most to be blamed, for omitting the specimen of a natural history of shells, which, in the original, accompanied the relation of this voyage; and, for want of which, the reader will be more than once disappointed, in being referred to it*, for the description and figure of the curious shells our voyager occasionally met with. The translator, indeed, appears, in several respects, to be unequal to his undertaking; the familiarity of his style degenerating frequently into a meanness and puerility, that, added to the many trivial circumstances of the narrative, render it extremely disgusting. Thus, we are told, 'there is *never* a river in the isle of Tenerif.' 'The French have *never* a factory at Portudal;' 'trees and serpents are so much *broad*;' (instead of

* In page 24 it is mentioned as actually annexed to the present translation.

thick) and again, 'the rain poured down with such violence, that it seemed as if *heaven and earth were coming together*;' with many other expressions of the like stamp.

As to the narrative, we presume, the most entertaining parts of it are those which relate to the nature of the country, the manners of the people, and the climate in general; those particulars in which chiefly consists the merit of the author's study and assiduity, being adapted only to the satisfaction of the curious naturalist.

Of the soil and face of the country Mr. Adanson gives no very inviting description; burning sands, impassable forests, and rivers abounding with crocodiles, and other dangerous animals, being common to this part of Africa.

Of the superstition and extraordinary customs of the inhabitants, let the following instances suffice.

'I was sitting, says our Author, on a mat in the middle of a court yard, with the governor of the village, and his whole family; when a viper of the mischievous kind, after winding round the company, was drawing near to me. This familiarity I did not at all relish; and, to prevent any accident, I thought proper to kill it, directly, with a stick I had in my hand. Instantly, the whole company starting up, made loud outcries, as if I had committed murder; and they all flew away, so that the place was soon deserted. As the affair grew serious, and the report thereof was spread over the village, I laid hold of this opportunity, now that I was by myself, to put the viper into my handkerchief, and to hide it in my waistcoat pocket. This was the best method to make sure of this animal, which is so difficult to be had in that country; and at the same time the way to calm their minds, by removing it out of sight. I was not very safe upon that spot; and, perhaps, they would have done me some mischief: but the master of the village, a man of good sense, in whose house this whole affair had passed, soon reflected that both his honour and interest called upon him to quiet the tumult, and to silence the report. This he did effectually by means of his authority as governor; though his prudent conduct, and his character as *marabout*, were of no small assistance to him. This specimen shews how zealously the negroes are attached to their religion, and to their superstitious observances.'

At another time, a young woman having been killed by one of their serpents, Mr. Adanson thus relates the ceremony used on the occasion. 'One night when I was fast asleep, I was wakened by a horrid shrieking, which threw the whole village into an uproar. Immediately I inquired what was the matter; and was told, that they were bewailing the death of a young woman,'

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answer, they withdrew, say
friends did the same; afterwards they conveyed her body into
the ground; and on each side they put an earthen pot, one full
of water, and the other of *couscous*: this without doubt was in-
tended for her nourishment, in case she should once more take
it into her head to eat or to drink. When the burial was over,
the cries and lamentations ceased. Thus ended the lugubrious
ceremony: their thoughts were now turned towards making an
entertainment in honour of the deceased; and that same evening
they had a *folgar*, or a dance, which they continued for three
nights successively: it was conducted in this manner:

‘ All the young people of the village gathered together in a
large area, in the middle of which they had lighted a great fire.
The spectators formed a long square, at both ends of which the
dancers were ranged in two opposite lines, the men on one side,
the women on the other. There were two tabors to regulate
the dance; and as soon as they had beat a march, the performers
began a song, the burden of which was repeated by all the spec-
tators. At the same time a dancer stepping forth from each
line, advanced towards the opposite person that pleased him most,
to the distance of two or three feet, and presently drew back in
cadence, till the sound of the tabour served as a signal for them
to come close, and to strike their thighs against each other, that
is, man to woman, and woman to man: this done, they drew
back once more, and soon after renewed the same monkey tricks,
diversifying their movements as often as the tabor directed
them, till at length they returned to their place. The other
performers did the same, each in their turn, but without a repe-
tition; then the two lines drew near to one another, and acted
their

their part in the same manner. That these gestures are very immodest, is obvious; but the other movements, which are hardly perceived, unless one is used to them, must be much more so. The negroes do not dance a step, but every member of their body, every joint, and even the head itself, expresseth a different motion, always keeping time, let it be never so quick. And it is in the exact proportioning of this infinite number of motions, that the negroes dexterity in dancing chiefly consists: none but those that are as supple as they can possibly imitate their agility. Notwithstanding the violence of this exercise, it lasted a good part of the night, during which they drank off several pots of a very strong sort of beer made of millet. They began the same scene the two nights following, and the third their entertainments ceased. An European, on such an occasion, would have gone into mourning for some months; while the African seizes this opportunity to rejoice: such are the whimsical customs of different nations; what produceth joy and pleasure to one, is a subject of grief to another.'

Among the serpents met with in this country, Mr. Adanson assures us of his having seen one, though of a middling size in regard to its species, that was upwards of two and twenty feet long, and eight inches thick. 'Its head, says he, was of the same size as that of a crocodile, from five to six feet; its teeth were upwards of half an inch long, strong and sharp; and its throat was more than wide enough to swallow a hare, or even a pretty large dog, without having any occasion to chew it.'

With respect to the heat of the climate; our author complains of it as excessive, and no doubt he severely felt its effects: we cannot help taking notice, however, that, by his thermometer, the real heat of the atmosphere appears to have been much less than it sometimes has been with us in hot summers: Indeed, several late observations give us reason to think the air is seldom found so hot within the torrid zone, as in the countries farther distant from the line. It is the continuation of the heat that makes it so intolerable, and not the excessive degree of it in the atmosphere: and, as to the burning whirlwinds, of which our author gives an account, they seem to have been formed of loose sand, or other light bodies, whose heat is much greater than that of the ambient air. This Mr. Adanson found, by putting his thermometer in the sand, which gave twice the heat of the open air in the shade.

Having hinted that our author's *forte* appears to lie in natural history, we cannot take leave of his work, without quoting the following passage, as affording room for speculation to the curious. 'The necessity I was under of returning ten times to the

the same places, and in different seasons, in the rain, the rain of the month of October, which was very remote from my thoughts. At the twentieth time, the Wood-land, in order of Kionk, I perceived several small fishes in rain-water. They were all of the same lively red, I knew them to be the lesser kind, rains had subsided, and the water was in those ponds; a sure sign that the fish were must have died very soon, for I saw the grass when the waters were dried up. One was species were lost for ever in regard to that far from it, the next year new ones appeared of the preceding years. Here is a fact the- tice, as it does not appear by what means conveyed to that place; for, on the one hand deep, have no communication with the water which is about three hundred fathoms from; this species of fish is unknown to that river be supposed, that any of the aquatic birds should lay their eggs every year in the bottom of they are preserved during the nine months return of the rain; because the same difficulty in regard to the origin of the fish. It would

Exotic Botany, illustrated in thirty-five Figures of curious and elegant Plants: explaining the sexual system, and tending to give some new lights into the vegetable philosophy. By John Hill, M. D. Folio, 2l. 12s. 6d. plain; coloured 5l. 5s. Printed for the Author.

IT has often fallen in our way to express our admiration at the unremitted industry of Dr. Hill, though we have not always been able to extol the fruits of his labour. Some of his productions have undoubtedly merited praise, while others have equally deserved the censure which, in justice to the Public, we could not with-hold. In regard to the latter, as a signal manifestation of our impartiality, we have generally been so happy as to concur in opinion, not only with the majority of his readers, but even with the Doctor himself. Such of his works as we have commended, have been chiefly those which he has not been ashamed to own; such as we have disapproved, were his anonymous pieces. The Doctor himself, it appears, was conscious of their want of merit, by suppressing the name of their author: he it was who first passed the sentence, which we have only repeated: and therefore it is hoped, that though he may possibly have thought us rather severe, upon some occasions, he will, upon recollection, acquit us of all suspicion of prejudice against him or his works. We have almost daily occasion to admire his APPLICATION; often his INGENUITY: the work now before us is a lively instance of both.

The present undertaking is, indeed, performed in a masterly manner; whether we consider the figures of the plants, or the vivid colours bestowed upon them, which are really excellent. The method by which the Doctor obtained such exact drawings from exotic plants, is explained by him in these words: 'The following figures are engraved from nature. Most of the plants came over dried, as specimens, and they were brought to the state wherein they are represented in these designs, by maceration in warm water. The method was this: the plant was laid in a china dish, and water was poured upon it, nearly as much as the cavity would hold; another dish, somewhat smaller, was turned down upon this, and the edges were cemented with common paste, spread upon brown paper. This was set upon a pot half full of cold water, and placed over a gentle fire. Thus after a little time the lower dish heats, and the water gradually in it: a few minutes then complete the business. The plant, however rumpled up in drying, expands, and takes the natural form it had when fresh. Even the minutest parts appear distinctly. The specimen is destroyed by this operation, but it

REV. April, 1759. B b THE END

shows itself, for the time, in full perfection: I had to save some of these, but they were sacrificed, and I hope their remembrance will live in the seeds of these plants came over with the species are now in the ground in four remote parts, where I have correspondence with those who have been most successful in raising tender species be expected to fail, and some lie long in the present season has raised several of them.—Each plant will be tried in the stove, the greenhouse, and open air. 'This way we shall know what can be done there is no other.' We sincerely wish the success so useful and noble a study deserves: as of his abilities, he proves himself a friend to

Nothing more offers but the particular of several plants exhibited; to which we refer the

Camillus Paderni, Nic. Banni, Franz. Lavega, Phil. Morghen, Nic. Billi, and Rocc. Porri.

To each plate the learned Editors have also added proper explanations, intended as well for those who may not have the satisfaction of viewing the originals, as for the direction of such as may have so desirable an opportunity. There are also a great number of smaller plates interspersed, as head and tail-pieces, throughout the volume: to which is also annexed, a chart of the Gulph of Naples, and the adjacent country; the frontispiece at the same time representing an elegant portrait of the monarch to whose munificence and taste we owe so distinguished a work, and to whom it is, with great propriety, inscribed.

Saggi di Dissertazioni Accademiche, pubblicamente lette nella nobile Accademia Etrusca, dell' Antichissima città di Cortona. Tom. 7.

That is,

Dissertations read at the Academy of Cortona. 4to. Rome 1758.

The distinguished merit of the former publications of this academy, cannot give an higher idea of the present, than it really deserves. But as this volume has been, from unavoidable accidents, so long delayed, many pieces are contained therein, that are already generally known. There are nevertheless some papers that, as far as we remember, are quite new; particularly a dissertation of M. Calzabigi, on two marbles, dug up at Herculaneum, the one a bas-relief, and the other a monochromaton, so well preserved that the finest strokes of the pencil remain unimpaired, while the characters cut into the marble are barely legible. A learned member of this academy has also obliged the public with remarks on Mr. Cary's dissertation on the mirrors of the antients; which piece, together with many others, equally curious, are inserted in this collection.

Histoire de l'Academie Royale des Sciences et Belles Lettres. Année 1757. That is,

The History of the Royal Academy of Sciences and the Belles Lettres; for the year 1757. 4to. Berlin. Printed for Haude and Spener.

Amidst that variety of researches entered into by the members of this famous academy, there are none more generally interesting than such as they have agreed to rank in the class of Experimental Philosophy. The articles ranged under that head, in the present volume, are the following.

1. Considerations on the globe; by Mr. le Comte de Redern. This is the second part of a memoir, written by the same gen-

Bb 2

leman

tleman; containing, among other things of less note, a narrative published formerly by the famous traveller Quiros, and preserved in the collection of the brothers de Bry.

2. Experiments on the conservation of blood and other fluids, for many years, *in vacuo*; by Mr. Eller. Many experiments of this kind have been already made, but we know of none more accurate and convincing than those of Mr. Eller. Who assures us he hath kept milk, wine, and human blood, under an exhausted receiver, for upwards of fifteen years, *i. e.* from 1744, to the latter end of 1756; when on re-examining the state of those fluids, he hardly found any alteration to have happened in them. The milk, indeed, had undergone a very small change of its state, by the separation of its cream: and the wine (Burgundy and Champagne) had deposited a very small sediment of tartar. The blood was neither diminished in quantity, nor altered in colour or consistency; but perfectly resembled what is just drawn from the vein: and, what is still more surprizing, its component particles were found to have retained their spherical form, as appeared on examining them by a microscope.

3. An essay on a new species of metal, known by the name of *Platina del Pinto*; by Mr. Margraaf. The abilities of this academician, for making the most difficult chymical experiments, are universally acknowledged: but as those which were made by Dr. Lewis, and published in the 48th volume of the Philosophical Transactions, have rendered the Platina generally known in England, our Readers, we presume, have the less curiosity to enter into the particulars of this article.

4. New observations on the Epidermis, or scarf-skin, and the brain of the negroes; by Mr. Meckel. In the ninth volume of this history were published some of Mr. Meckel's former observations, which he made on the dissection of a negro: another body having since fallen into his hands, he has thought proper to carry his enquiries still farther. He is of opinion that there may be a fluid, conveyed by the nerves, from the brain to the extremities; and that such a fluid is the occasion of the blackness of the skin of negroes: observing, that there is a very manifest difference in the colour of the brain of a negro, and an European. That of the former, says he, is of a blackish yellow, while that of the latter is white. He observes also, that the blood itself differs in blacks and whites: for, instead of staining linen of a red colour, the blood of negroes will turn it black.

5. Remarks on certain circumstances, wherein the subjects of the Animal, resemble those of the Vegetable Kingdom; by Mr. Gleditch. This article relates to the great similitude there is between

reen the propagation of plants and animals. The remarks well worthy the ingenious botanist, their author. We have a treatise in English on the same subject, by Dr. Parson's. See review, Vol. VI. p. 367.

. Chymical experiments on a sulphureous earth, of a peculiar kind, discovered near Tarnowitz, in Silesia; by Mr. Lehmann. This earth of Tarnowitz is described as a light body, whitish grey colour, that hath a smell like a mixture of oil of turpentine and oil of vitriol, when compounded with a decoction to produce an artificial sulphur.

. An enquiry into the physical cause of Electricity; by Mr. Miller, the younger. The very ingenious author of this paper some time since honoured, by the imperial academy at Petersburg, with the prize adjudged to the best Writer on this subject. Certain phaenomena, since observed, however, were proposed by many to overturn his whole hypothesis: in the present enquiry, therefore, he endeavours to shew, that, on the contrary, those very phenomena still more and more confirm the truth of his former theory.

. An account of an Aneurism of the Aorta; by Mr. Roloff. This is a particular, and apparently a very exact recital of the case of an unhappy man, who, at the age of fifty, was afflicted with incurable aneurism of the aorta; under which he languished, in extreme misery, from the beginning of May 1756, to January 1757.

As it would break in two much upon our plan to dwell longer on this work, for the present; we shall reserve a farther account of it to another opportunity.

Memoire Historique et Littéraire, sur le College Royal de France, par M. l'Abbé Gaujet. That is,

Historical and Literary Memoirs of the College-Royal of France. 4to. Paris. Printed for Lottin, the elder.

The College-Royal is frequently confounded with the University, and mistaken by strangers for the same institution; whereas it is a distinct society, and has a different foundation. It was originally established by Francis the First, who appointed professors of the learned languages, and the sciences, to teach and read lectures in their respective classes, gratis; while, in the University, the professors used to be paid by their pupils. It is not many years since our Author acquainted the Public with his design of adding to his numerous writings, the Memoirs now published. To do him justice, however, the delay of their publication

lication work th as good vival of ns to have been owing to his desire of rendering hi ore compleat; and, indeed, it may be justly esteemed history of the progress of the sciences, from the re- ters in France, as ever was offered to the Public.

*Histoire de la Republique de Venise, depuis sa fondation jusqu' a pré- sent; par Mr. l'Abbé L***.* That is,

The E Venice, from its foundation to the p... Paris, for Duchesne. 1758.

This histo- Abbé Laugier, is dedicated to Cardinal de excellent character among the Literati at

Histoire des Math Royale des Sciences, Mr. Montucla, de l'Académie des Sciences de Prusse. That is,

The History of the Mathematics. 2 vols. 4to. Paris, for Jombert. 1758.

This, we are informed, is a very judicious work; giving a particular and accurate relation of the rise and progress of the Mathematics; and a regular account of the principal discoveries which have, from time to time, been made in the sciences. The whole interspersed with occasional anecdotes, relating to the lives and conduct of the most celebrated mathematicians.

La Noblesse telle qu'elle doit être. That is,

The Nobility such as it ought to be. 12mo. Paris, for Louis the elder, 1758.

The political controversy, which some time ago employed the pens of the Chevalier d'Arc, and M. L'Abbé de Coyer, hath, it seems, given rise to the work before us; which is a well-written, sensible piece, published with a view to shew the mistakes and false reasonings to be met with in both the essays * of the above Writers.

* *La Noblesse Commercante & la Noblesse Militaire.* For some account of this controversy, see Review, Vol. XVIII. p. 252.

LITERARY NEWS.

THEY write from Paris, that great interest is making to obtain a repeal of the arret, published the 8th of March last, enjoining a total suppression of the Encyclopedia; and that there

are great hopes of succeeding. In the mean time, however, that work is condemned by the Pope; as we learn also, is the famous treatise *De l'Esprit*, of Mr. Helvetius.

From Dantzic we are informed, that the celebrated Naturalist Mr. Klein, has published proposals for printing by subscription, a considerable work, entitled, *Jac. The. Kleinii Stemmata Avium, quadraginta tabulis illustrata*.

The method by which this Author proposes to distinguish the several species of birds in this performance, is confined to the heads and feet: which comprehend all the specific characters. He observes also, that those Ornithologists, who would model the curiosities of their cabinets, on the same plan, might do it at an infinite less expence, and with much greater security against the injuries of time, than by the present method of preserving the form of the birds entire. The price of this work, containing forty plates, and twelve sheets of press-work, will be two French crowns. Subscriptions are taken in by Holle at Leipzig, and Professor Titius at Wittemberg.

A treatise on the long expected comet hath appeared in the German language, at Leipzig; wherein the Author pretends to be certain of his having seen it, and traced it in its way, from the 25th of December last, to the 27th of January. He hath also constructed a table, agreeable to the theory and his own observations; by which it appears it would reach its perihelion on the 14th of March, and be visible above our horizon the beginning of May. We shall extract the latter part of his table, that, if our Readers may not have seen it before our Review reaches their hands, they may know whereabouts to look for this important phenomenon.

Time.	Longitude.	Latitude.	Right Ascension.	Declination.
1 May	28° 50' 00"	31° 18' South.	165° 15'	28° 00' South.
3	21 5	26 9	161 8	20 15
8	13 15	19 41	156 59	11 35
13	10 20	16 44	155 32	7 48

We shall take leave of this article with observing, that we hear the same comet has been seen at Turin, Dresden, and since at Paris.

MONTHLY CATALOGUE,

For APRIL, 1759.

POLITICAL.

Art. 1. *A Plea for the Poor; in which, 1. Their inexpressible hardships and sufferings are verified from undeniable facts. 2. Their maintenance is evidently shewn to be an intolerable burthen upon the Public. 3. Methods are proposed for making beggars, vagrants, and vagabonds, useful to their country, and providing for the impotent and disabled. 4. A summary is given of the several schemes of Judge Hale, Sir Josiah Child, Mr. Fielding, and others, for that purpose. Humbly submitted to the consideration of Parliament. By a Merchant of the city of London.* 8vo. 1s. Townsend.

THE first and second divisions of matter in the title-page need no proof at all. The third, which promises to propose methods for making beggars, &c. useful to their country, the Author has, possibly, forgotten; for, upon the strictest search, we cannot find any means proposed for that desirable end. Indeed he gives us directions for private alms-giving, and tells us something of the practice in the time of King Alfred, and Queen Elizabeth; but he seems sensible himself, that the policy of those times would not be effectual now.

As to the fourth division, the Writer has kept his word, and has presented us with a summary of the schemes mentioned in the title-page. So that, upon the whole, the Author has told us what has been done—what has been proposed to be done—and concludes, that something farther ought to be done: but *what*, he has not ventured to propose.

Art. 2. *Observations on a pamphlet entitled, 'The genuine and legal Sentence pronounced by the High Court of Judicature of Portugal upon the Conspirators against the Life of his Most Faithful Majesty, with the just motives for the same.' By William Shirley, late of Lisbon, Merchant.* 8vo. 1s. Cooper.

The intent of these Observations is to prove, that the constitution of Portugal has been violated by the sentence in question, and that the proceedings against the delinquents contain novelties in practice, both with regard to the process itself, and the consequent punishments.

The Writer makes an objection to one article of the title-page, which is that of calling it *legal*; for surely, says he, no process ought to be deemed such, that partially and expressly violates fundamental laws; or that receives a sanction singly from the crown, for the extending punishments and forfeitures beyond the limits of established ordinances, and the precedents of former practice.

Towards

Towards the latter end he produces instances of former treasonable conspiracies to assassinate kings in Portugal, with the punishments inflicted on the conspirators. Notwithstanding, says he, the late High Commissioner were pleased to declare in their sentence, that no adequate punishment had been provided by the laws for such offences, upon the supposition that past ages had not conceived that such a crime could be committed.

But with our Observer's leave, we must remark, that the instances he cites are not strictly applicable to the case in point. For they relate to conspiracies in meditation only, and not, like the late attempt on the Portuguese king, carried into execution by such overt acts.

Upon the whole, these Observations do little more than tell us, that in the sentence published here, the facts are not supported by evidence; which is obvious to every one who has eyes to read.

The severity of the sentence every humane and wise man must condemn. The difference between our happy constitution, and that of Portugal, ought to inspire us with thankfulness and content: but we are apt to think, that our grateful sense of this political blessing, will not be much enlarged by our Author's feeble and languid illustration.

Art. 3. A Letter to the Dutch Merchants in England. 8vo. 6d. Cooper.

This little treatise appears to be published with a good intent, and to be written with good sense and propriety. The Writer endeavours to shew, that it is not only against principles of justice, but contrary to the interest of Holland, to come to a rupture with Great Britain, on account of the difference now subsisting between the two states. He affirms, that the object of contest is of a private, not a national, nature. He intimates, that a few merchants in Holland, not content to enjoy the sweets of commerce in its natural latitude, have, by their avaricious conduct, occasioned the present disputes, and are attempting to involve that industrious commonwealth in a destructive war against their antient ally. He very judiciously observes, with regard to merchants, that however amiable they are in uniting the bonds of universal society, notwithstanding the separation of countries, climates, manners, religions, and governments; however useful they are in softening the natural wants and miseries of mankind, or in controuling the fatal consequences that flow from the ambition of Princes, and in extending over the world the connections of humanity; yet as they form a kind of separate republic of themselves, independant of the several governments under which they live; their connection in one relation often jars with their duties in another; since they make a link of that chain, in which the enemies of their country are not less united. With regard to commerce itself, says he, considered as a general and complicated system, they are partial judges of it, from a view only of the particular mercantile part in which they have been nursed. He concludes with exhortations to the Dutch merchants here,
to

to undeceive their mistaken and misguided friends in Holland, who are unacquainted with the true merits of the present dispute.

We will add, that if the Dutch are not totally under the influence of prepossession and party, the impartial justice of the British Privy Council is sufficient to determine their conduct, and engage their friendship, upon principles of honour and gratitude, did not equity and self-interest bind them to terms of amity.

Art. 4. *The Law and Equity of the late Appointment of a Warden of Winchester considered.* 8vo. 6d. Hooper.

From the Perplexity of this Writer's arguments, from the obscurity of his expression, and from the extreme incorrectness of the press, it is a task of more than ordinary attention to discover any meaning at all in this little piece. The subject has been much agitated, and is indeed of too private a nature to be generally interesting. All that we can gather from the learned treatise before us is, that it is very bad policy to trust a power without appeal in any one man: and, if we believe the Author, that the appointment of the Warden of Winchester, was contrary to the principles of equity. The latter proposition is by no means fully proved; and the former, though just in general, admits of rules of exception, and the case in point seems to be within those rules: for though it may be impolitic and injurious to grant a power without appeal, where life, liberty, or property are at stake, yet in matters which merely concern worldly preferments, or honourable promotions, it would be highly inconvenient to admit of appeals.

In the whole course of our reading, we do not remember to have seen any thing printed so scandalously incorrect. There are but eighteen pages, and those few crowded with errors, we would hope, of the press; but they especially abound in the Latin fragments, of which scarce one, however short, is correct: as will appear from the following instances. Page 3. *Nom expleit Relubled act Fum fit Litium.* Page 6. *Qui heret in Litera, heret in Cortice.* P. 3. *Omne MEJUS TILNET in se MINAS.* Page 13. *Argumentum ab inconvincibili FLURICUM valet in Loco—Perfecio RATRONI—Les non SCRIPTE.* Candour inclines us to suppose many of these errors to be typographical; but the Author's pretensions to literature appear to have so slight a foundation, that, perhaps, in justice to the Printer, we ought to place some of them to his own account.

Art. 5. *A Defence of the Conduct of the Warden of Winchester College, in accepting that wardenship.* 8vo. 1s. Doddsley.

In this pamphlet, Dr. Golding endeavours to clear himself from some imputations cast on him by the anonymous Author of a letter to Dr. Lowth*. He labours particularly to obviate the charge against him of having approved of the conduct of the Fellows of New Col-

* See Review, vol. XIX. p. 301.

lege, in the election of Dr. Purnell to the wardenship of Winchester as regular and statutable—of having declared that he should look on such a step in the Visitor (as he hath since taken) as an unwarrantable stretch of power; and moreover, that he would not accept of a preferment from him, thus circumstanced, if it should be tendered to him. From these accusations he seems to have exculpated himself with great skill, and, as far as we can judge, with much appearance of truth. In the other parts of this pamphlet the Author explains the clause of the statute in question, in which he displays no small critical learning. He likewise examines the intent of the founder; but as this contest is chiefly personal, we refer the curious Reader to the pamphlet itself. Let it suffice to say, that the Doctor appears to be master of great moderation in argument, perspicuity of sentiment, and power of expression.

Art. 6. *A Second * Letter from Wiltshire to the Monitor, on the vindication of his constitutional principles.* 8vo. 6d. Hooper.

This Wiltshire Tory tilts violently at the Patriot Minister, through the sides of the Patriot Monitor. According to our Pamphleteer's view of the present situation of our public affairs, it should seem that they are not in so promising a way, as some may flatter themselves; and that the war in Germany will be destructive to *our* interests, at all events:—it will probably, too, prove extremely prejudicial to the interests of France; and if so, what kind of game are the two nations playing? and who are to be the winners?

* See Review for March, p. 268.

Art. 7. *The Mystery revealed; or, Truth brought to Light: being a discovery of some facts in relation to the conduct of the late M——y.* By a Patriot. 8vo. 2s. 6d. Withy.

Here we, too, have a mystery to reveal, and a truth to bring to light; for this pamphlet is itself an errant imposition on the Public. *Monstrum horrendum* is the motto to this pretended revelation; and *monstrum horrendum* say we, when we reflect on the *ars meretricia* of these literary midwives: the present publication being no other than a vamp'd-up title-page to an old pamphlet first published in 1757; and mentioned in our Catalogue for May, in the same year, under the title of, *The Conduct of the Ministry, &c.*

MISCELLANEOUS.

Art. 8. *The juvenile Adventures of Miss Kitty F——r.* Vol. II. 12mo. 3s. few'd. Smith.

In our Last, p. 276, we mentioned, with just indignation, the first part of this worthless performance. This second volume is as foolish, as false, and preposterous, though not so obscene, as the former.

Art. 9.

ART. 10. *The Mother*: 6r, 1
Vols. 12mo.

After having almost exhausted performance, we stumbled, down on the following passage. 'Th we are to dwell upon dry, tedious and in every tiresome novel.'

The author might, nevertheless that there are other scenes, beside justly be called *dry* and *tadious*: as us, after the above protest's being *novel*; the truth obliges us to con we reached the end of it. At the to all parties, be it candidly owned, some others, so very little interestu them through at all.

ART. 11. *The History of the Count of David Simple*. 2 Vols.

The known talents of the ingen we doubt not, so far recommend have a taste for this species of writin viewers much less necessary than it the like kind; yet, as not only the parts of the history have particularly shall break through our usual custom, our very sensible novellist's descriptio the futility of such a

* There is nothing, perhaps, presents us with more exact, or more frequent pictures of human life in general, than those kind of publick meetings, which periodically draw together a concourse of a great variety of persons of all kinds and stations, and for all manner of purposes: here are diseases and health, gay diversions and biting pains, kill-time amusements and languid spirits. Musick, dancing, cards, and a mix'd company of people, who seem to have entered into a combination of appearing outwardly pleased with each other, (whatever heart-burnings there may be within) are almost all the ingredients which constitute what is generally called a publick place.

Of our author's agreeable manner of moralizing, we shall quote also the following short instance.

* Pale spectres crawl from the card or billiard tables one moment, and vanish the next, like ghosts, and become lumps of clay. This consideration pursued, would naturally lead to reflexions, that might perhaps be thought too grave: I will, therefore, imitate the politeness of dame Quickly, who, whilst there was the least remaining hope of the life of her friend, Sir John Falstaff, endeavoured to comfort him with the consideration, that 'there was no need to think upon God as yet.'

After thus paying the tribute justly due to the merit of this piece, we cannot suppress our opinion, that, in any future work, the writer will do well to avoid larding it quite so much with the bits and scraps of unnecessary quotations; since, however they may enrich the pages of a poor writer, they ought to be very pertinent and striking indeed, when abruptly breaking into the sentiments of a good one.

Art. 12. *Memoirs of the Life and Actions of James Keith, Field-Marshal in the Prussian Armies. Containing his conduct in the Muscovite wars against the Turks and Swedes; and his behaviour in the service of the K. of Prussia, against the French and Austrians.* By Andrew Henderson, Author of the *Edinburgh history of the rebellion*. 8vo. 1s. A. Johnson, Westminster-hall.

Mr Henderson is not a Thucydides, nor a Livy; neither is he equal to his countrymen, Robertson or Hume; but thus much we can say for Mr. Henderson, that he is an *industrious* compiler; witness his *History of the Rebellion*—His *Life of John Earl of Stair*—His *Memoirs of Duncan Forbes, Lord President of the Court of Session*—His *Admiral Vernon*—His *Marshal Daun*—His present *Marshal Keith*:—and some others, which we cannot recollect.

Art. 13. *To David Garrick, Esq; the Petition of I. in behalf of herself and her sisters.* 8vo. 6d. Cooper.

Mr. Garrick is here charged with mis-pronouncing some words including the letter *I.* as *firm* for *firm*; *vurtue* for *virtue*; and others

with

with respect to the letter *E*, a sister-vowel ; as *Hurcules* for *Hercules* ; or *E.A.*, as *Urib* for *Earth*. These little inaccuracies have furnished an indefatigable pamphleteer with an opportunity for making a six-penny *touch*, miscalled a petition, as it rather bears the form of a remonstrance.

The following epigram was occasioned by the publication of this pamphlet.

To Doctor H——. Upon his Petition of the Letter *I*, to D——
G——, Esq;

If 'tis true, as you say, that I've injur'd a letter,
I'll change my notes soon, and I hope for the better :
May the just right of letters, as well as of men,
Hereafter be fix'd by the tongue and the pen :
Most devoutly I wish that they both have their due,
And that *I* may be never mistaken for *U*.

Art. 14. *The Origin and Production of prolificus Flowers, with the culture at large for raising double from single, and prolificus from the double.* By J. Hill, M.D. 8vo. 2s. 6d. Baldwin.

We lately mentioned this gentleman's treatise on the method of raising double flowers from single * ; and we are now to recommend another tract of the same kind, to such of our readers as are curious in the culture of the flower-garden ; one of the most pleasing and most rational amusements in which a man of leisure can pass his time.

By prolificus flowers, the author means those which have a second arising, with a new stalk, from the centre of the first ; and sometimes even a third from this second. Of these he enumerates the prolificus ranunculus, anemone, geum, rose, carnation, and chamœmille ; illustrating his observations on their origin and production, with elegant copper-plate figures of each ; and concluding the whole with his system of culture, in order to proliferation : but his directions being founded more on conjecture than experiment, we refer the curious reader to the doctor's pamphlet, for farther particulars.

* See Review, for January last.

Art. 15. *Reflections upon what the World commonly call Good luck and Ill-luck, with regard to Lotteries ; and of the good use which may be made of them.* Translated from the French of the ingenious Mons. Le Clerc. 8vo. 1s. 6d. Henderson.

In this sensible and judicious performance Mons. Le Clerc shows, that the words, *good* and *ill-luck*, as applied to lotteries, to games depending upon chance, and a thousand other incidents of human life, are mere terms of course, thrown out at random, without any meaning at all, at least very dark and unintelligible in the conception of most that use them. He exposes, with great clearness and accuracy, the

vulgar notion, that there is some strange unintelligible quality, some principle of *good* or *ill-luck* inherent in some persons, or somewhat peculiar attending upon, and, as it were, fixed to them, which makes them successful or the contrary. This he does, by proving particularly, that neither *destiny*, nor *fortune*, which is but another name for *chance*, nor what the heathens called *a man's good or evil genius*, and some christians still term *his good or evil angel*, nor *God himself*, is the real cause of men's *good* or *ill luck*, either in *lotteries*, or in any other matters, which have no necessary dependence upon the skill and prudence of the persons who engage in them. In the course of what he advances upon this subject, the reader will meet with many things, that deserve more serious attention than is generally bestowed upon them, and some very pertinent reflections upon the notions the heathens entertained concerning *fatality* and *fortune*.—There is likewise a long and sensible digression concerning *true liberality*.

POETICAL.

Art. 16. *A Pastoral Elegy.* 4to. 6d. Doddsley.

This is one of the many poor imitations, which have appeared since the publication of Mr. Grey's celebrated elegy, written in a country church-yard. Perhaps the two following verses, being part of Melan-choly's address to our Poet, will satisfy the reader's curiosity, with respect to the whole.

' Ah! hither bend thy pitying looks, for here
Remorseless death is doom'd to do a deed,
That from the general eye will ask a tear,
And claim of me some more impassion'd meed.
' Too soon shall anguish tell with trembling tongue,
At length is come the ominated woe:
Then catch this lyre, and *all* as it is strung,
Strike the sad strains that in thy bosom glow.'

To catch the *glowing strains*, and strike the lyre, might perhaps be reckoned tolerably poetical; but to catch the lyre, and strike the strains, are such expressions as, we presume, will be thought sufficient samples of a strain in truth *sad* enough.

SERMONS since March.

1. **O**N the Death of the Princess of Orange--At the English church, Rotterdam. March 4, 1759. By Benjamin Sowden, Minister of the said church. 8vo. 6d. Waugh.

2. *The Scripture Doctrine of Predestination stated and explained*, in *two* discoveries before the University of Oxford.—At St. Mary's, June 18, 1758. By William Parker, D. D. Chaplain in Ordinary to his Majesty, and F. R. S. 8vo 1s. Rivington.

3 At Stafford Assizes, March 25, 1759. By Ralph Barnes, A. B. 8vo. 4d. Shuckburgh.

4. *Jacob's difficult Prophecy*, Naphthali is a hind let loose, he giveth goodly words * (Gen. xlix. 21.) *made out and explained*. At the Wednesday-lecture at St. James's church, at Bury St. Edmund's, August 30, 1758. By R. Kedington, D. D. Rector of Kedington, in Suffolk. 8vo. 6d. Hawkins.

* Dr. Kedington endeavours to shew, from the history of the New Testament, that our Saviour made Galilee, which included the tribes of Zabulon and Naphthali, the first and chief scene of his ministry; and that his twelve disciples were very probably all chosen from thence; and having first preached in those parts, afterwards as Evangelists and Apostles, propagated the gospel to the ends of the earth. Now from this he is of opinion, that an easy and very natural explanation of Jacob's prophecy will follow. For it being said of Naphthali (the seat of Christ's ministry, and first solemn publication of the word) *he giveth goodly words*, it evidently means, we are told, that the word of God should be preached in Naphthali: and he is said to be a *hind let loose*, which knowing no *hauzt*, runs here and there at large, and in all directions, where it pleases, as giddy fancy, or sudden fear, points the way; it is hereby plainly signified, that by means of the disciples, who first taught the gospel in this region, it should be divulged and spread, as was actually the case, in all parts: so that by Naphthali is a *hind let loose*, *he giveth goodly words*, is foretold, that in Naphthali should the *good words*, or *good tidings* of salvation be first taught, and then spread and dispersed every where, like a *hind let loose*, over the face of the whole earth.

No expression, the Doctor thinks, could be invented stronger and fuller, than, *he giveth goodly words*, to signify the *glad tidings* of salvation; and no simile in *nature* more proper than that of a *hind let loose*, to express the publication of the gospel in all parts. 'And thus,' says he, 'as a man, who, after repeated trials, at length finds his way out of some obscure cave, or inclosed and dark place, and perceives himself forthwith surrounded with a clear and full light; so have we, in this enquiry, at length emerged out of the greatest obscurity, into the most evident and perfect knowledge: a knowledge, indeed, so obvious and plain, now made manifest, that it even seems wonderful that inquisitive persons could ever overlook it: and yet, to increase the marvel, has it lain in all ages of the church hid from the eyes of men.'—

5. *The Nature and Offices of Piety and Courtesy considered*,—in *two* discourses, at St. Mary's, before the University of Cambridge. By John Mainwaring, B. D. Fellow of St. John's College, Cambridge. 4to. 1s. Whiston.

On the late GENERAL FAST, Feb. 16, 1759. continued since March, viz.

8. *The Signs of the Times*. At the Old Jury, by Samuel Chandler, D. D. F. R. and A. S. S. 8vo. 6d. Noon.

9. At the Mayor's Chapel, Bristol. By the Rev. R. Olive, Vicar of Burnham. 4to. 1s. Henderson.

10. *The Scripture Doctrine of a religious Fast*. By Michael Festing, A. M. late Fellow of Trinity College, Cambridge, and Rector of Wyke-Regis, Dorsetshire. 8vo. 6d. Hitch.

T H E
MONTHLY REVIEW,

For M A Y, 1759.

A Treatise of Captures in War. By Richard Lee, Esq; 8vo.
4 s. Sandby.

IT may seem strange, that the science of public law has been so little cultivated in this nation, which has ever been renowned for politicians, and which, from its commercial influence, and other peculiar advantages, is capacitated to take the lead in the affairs of Europe. Switzerland, Germany, and Holland have proved the best nurseries of this branch of legal science, while in England it has been entirely neglected and disregarded.

But, perhaps, we shall not be at a loss to account for this unnatural neglect, when we consider how much the common law has been the darling of this kingdom; and how many circumstances have concurred, to make the civil law the subject of aversion, and even ridicule among us.

The ingenious Dr. Blackstone observes, that the clergy (who in the early times were lawyers likewise) took a dislike to the common law, and attempted to introduce the civil in its room, which was more conformable to their arbitrary system. The laity, on the other hand, who had severely felt the effect of many Norman institutions, found themselves interested to preserve the old constitution, and adhere to the common law. In this contest the laity prevailed, and king Stephen published a proclamation, forbidding the study of the laws then newly imported.

From this time the nation was divided into bishops and clergy applying themselves to the civil law; the nobility and laity, with equal pertinacity to the common law. The ecclesiastics taught in schools and universities: and colleges, or inns were founded for the study of the latter.

Wherever party prevails, each entertains an aversion against the modes and practice of the other. The laymen, who were the stronger party, professed contempt for the civil law, and upon all occasions displayed ignorance of it. Add to this, that the reform weakened the power of the ecclesiastics, the civil law received further diminution; even that of it, still preserved in the practice of the common law, was not understood or regarded, that their very forms of action were every where, except in their own courts, unknown, and this slight vestige of ecclesiastical jurisdiction ridiculed as the remnant of bigotry.

Under these discouragements, it cannot be matter of surprise that every branch of the civil law has lain in a neglected state, and that the knowledge of it has almost wholly confined to the immediate professors. I hope, as a more liberal turn of thinking seems to prevail, these unreasonable prejudices will be removed; and the treatise before us as a favourable omen for the future.

The ingenious writer has, in a concise manner, collected that general system of public law, which before was collected from references to foreign authors. In this matter, he has followed the usual distribution of writers on these subjects have generally observed. It appears to have chiefly formed his plan after the manner of whom he has, in some instances, copied rather than imitated. The authorities he occasionally cites are, however, of great repute; and his method of analyzing their arguments is very ingenious. We may add to this that his style is easy and his reasoning generally perspicuous.

* Though the writer generally refers to the authorities he copies, yet he sometimes makes free with them without any such reference. He is beholden to Grotius for his distinction between *greatness of mind* and *greatness of power*, which makes the basis of his arguments in the first and other parts, though he takes no notice of the obligation Grotius however, mentions this invidiously, since we acknowledge our author borrows a thought, he seldom fails to mention the obligation, by his ingenuity in applying it.

It is evident, perhaps too much so, that this treatise is professedly written in vindication of our conduct with regard to our worthy friends the Dutch. However, when we treat of general subjects with a partial eye towards particular points of proof, our arguments now and then insensibly become perplexed and contradictory, and our conclusions erroneous. It is with reluctance we shall observe some few instances, wherein this bias has drawn our author from the side of truth and reason: and though we may not, on this account, esteem him less as a citizen, yet we are bound to censure him as a writer.

In the first chapter, this author pursuing the method of Grotius, treats of war and justice. After enumerating several definitions which have been given of war, he gives the preference to that of Mr. Bynkershoek; who says, *War 'is a contest between independent sovereigns; who are therefore entitled to pursue their own just rights by force or by artifice.'*

Upon this the author observes, that War is said to be a contest by *force*, not, says he, by *just force* only: for, adds he, 'every kind of force is *just* in war: and it is therefore just, because it is lawful, to take him at any disadvantage; *such as when he is disarmed; to destroy him with poison; to assault him with artillery and fire-arms, when he perhaps has no such weapons; and in a word to destroy him by every method in our power.* Grotius, indeed, differs from this opinion as to poison, and says, that the law of nations, if not of all, yet of the more civilized, allows not the taking the life of an enemy by poison, which custom, he thinks, was established for general benefit, lest danger should be increased too much, since wars were become so frequent. But it is probable it was first introduced by kings. For, if their life be more secure than that of others, when attacked by arms only, it is on the other hand more in danger of poison, unless protected by a regard to some sort of law, and the fear of disgrace and infamy. However, this general consent is much easier to be supposed than proved. The Roman consuls, who informed Pyrrhus that one of his people had offered to poison him, said, *That wars should be waged by arms, and not by poison; but at the same time they told him, That it was not for his sake they gave him that information; but that they might not incur the infamy of having caused him to be destroy'd in that manner.* But if we consult Reason alone, (that mistress of the law of nations) we shall find that *every thing is lawful against an enemy, as such.* We war against an enemy, because we think, that by having offered us an injury we have a right to seek the destruction of him, and every thing belonging to him, and, as this is the end and design of our appearing in war, *what matters it by what means we attain that end?* You

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The case of the unarmed malefactor, is by no means similar to the state of the defenceless enemy. We ought not to confound matters which are determinable by the laws of particular societies, with those which are governed by the general laws of nature and nations. We should not, perhaps, call the judge unjust, who should order an offender to be put to death by an armed executioner; because a judge acting in a judicial, we would rather say, a ministerial capacity, may only pass that sentence on the criminal, which the laws of his country oblige him to pronounce, and of which he may think the crime deserving *. But if the party injured was the armed executioner, we should deem it unjust in *him* to destroy the malefactor, unless it was absolutely necessary for his own preservation. Where sentence of death is pronounced by a judge, the criminal is condemned—By whom? Not by the person wronged, but by indifferent parties. In the case between me and my enemy I act as judge, jury, and executioner. I may be mistaken in the nature of my rights; and as there is no way in which my enemy and I can decide our mutual claims in a judicial course of examination, there is more occasion to exercise the duties of humanity, in order to moderate the rigour of unavoidable hostilities.

In the next chapter the writer considers, whether a declaration is necessary to make a war lawful; and concludes in the negative. In discussing this point, he examines the several authorities on both sides, and then gives his own opinion in the following terms. ‘ If we consult reason, says he, which is the great touchstone of the law of nations, we shall find, that nothing more is required than a friendly demand of what has been taken from us by force; nor perhaps is even that friendly demand necessary, because all ordinances and all laws allow of repelling force by force; and the law of nations requires no solemnity for repelling force. But granting, amongst good people, it is right to deal fairly, and that a demand is requisite, yet, if that be denied, force certainly may be used; though Grotius and some others think a proclamation should precede that force. But the reasons, by which they commonly defend the necessity of declaring war, are not satisfactory: that which has been given by Albericus Gentilis † has been disapproved by Grotius; and that which

* Perhaps it may be a question, whether the practice of putting criminals to death, except in cases of murder, is to be justified upon the principles of reason, or in some states, even upon maxims of policy.

† According to Albericus Gentilis, a declaration is necessary, that nothing may be done privately or deceitfully. Grotius objects to this

which Grotius himself has given, as mentioned above, is certainly not much better. A proclamation is nothing more than publishing the will of the prince who makes war; and when an armed force is employed between princes, without a previous *declaration*, shall we doubt the will of each prince to wage war? and if we cannot doubt *that*, it may be then asked, for whose benefit is such a *declaration*? for certainly that is plain, which is so publicly acted. Reason, which an excellent author calls the soul of the law of nations—Mere reason, I say, does not afford any argument to prove a *declaration of war* necessary, though it furnishes us with many to prove that it is not necessary, as has been observed before.

Here we differ from the author *toto cælo*. We admit, that by the *laws and customs of nations*, a *declaration of war* does not seem necessary: but Reason, the mistress of all laws, declares the necessity of such declaration, in many cases, to be indispensable. She directs us, in all differences, if possible, to make use of *her* mediation first, before we proceed to rude force and violence. The writer's conclusions appear to be too general and positive; and his reasoning does not comprize the natural distinctions which arise from the subject in debate.

It is true, that *all laws* allow of repelling force by force. But we must distinguish between force *immediately* employed against the state, by the actual invasion of any of its territories, or making open preparations for that purpose; and force used *indirectly* against it, by attacking particular members, seizing their property, and condemning it in a judicial way, under colour of right. In the first instance, no doubt, *reason* proves that a declaration of war is not necessary; for there is neither room or time for *her* mediation to operate, and by commencing hostilities, the enemy rejects all appeal to *her* decisions. In the latter instance, where the safety and interest of the state is not *immediately* affected, a demand should be made of what has been taken by force. Even after a demand, a refusal of justice does not, as our author asserts, imply such kind of force as is sufficient to warrant hostilities without a *declaration*; unless such

reason, and observes, that it rather concerns greatness of mind than justice. He thinks the necessity of a declaration is, that the war may manifestly appear not to have been commenced by private authority, but by the consent of both nations or their sovereigns. This reason our author justly censures, and takes notice, that people are not more assured that the war is not commenced by private authority, when a herald comes to declare war with certain ceremonies, than they would be when they see an army upon their frontiers, commanded by some principal person of the state, and ready to enter their country.

refusal

refusal is *general*, and urged negatively, without reasons to justify the denial. If it is *special*, that is, if it is supported by arguments in defence of their right to the thing taken, it is incumbent on the other party to invalidate those arguments: or if he perceives that the enemy attempts to impose on him by subtlety, he may demand peremptory satisfaction, and declare war conditionally, on failure of reparation: or in such case, he may direct reprisals, which, as our author observes, is a kind of imperfect war. But the contest remains in a state of debate, till a declaration is made on one side or the other; and while it continues in such state of debate, all hostilities are unnatural and unlawful. To illustrate this point farther. We must observe, that there may be often just grounds of war, where no *actual* force has been previously used to provoke it. For instance—Let us suppose a case, where two nations are at peace with each other, and that one of them is in *possession* of territories, to which the other claims *right*. Certainly *Reason* says, that before the claimant can pursue the recovery of his right by force of arms, a declaration is necessary to make the war on his side lawful, unless in case of such a general refusal as is above mentioned. Again, a just cause of war may accrue, in consequence of the enemy's having neglected to perform some article in a treaty of peace, &c. Nevertheless, *Reason* does not allow the commencement of hostilities, before a declaration of war. Nothing can be more irrational than to try extremities in the first instance. The performance of the article on the enemy's part may have become impossible, by the act of God. Therefore, a demand of the performance should be made, and in case of refusal a declaration should ensue; unless the refusal be of that general and negative nature above described, in which case a declaration is not necessary. The reason why it is not necessary in this instance is, because by such a general and absolute refusal, without specifying any reasons to justify non-compliance, the enemy in fact waves the debate of his *right*, and trusts to his *force*, whereby he sets you at defiance. Upon the whole, the question, 'Whether a declaration is necessary to make a war lawful,' depends entirely on the circumstances of the case, and the situation of the parties. The best general rule by which we can determine it, seems, in our judgment, to be this. Where the safety and interest of the state is immediately endangered by the act of the enemy, there a declaration is not necessary: in most, if not all other cases, it is indispensably requisite, at least in REASON.

Our author having considered this matter on the grounds of reason and law, proceeds in the next place to exemplify the customs of the *European* nations; from whence he produces

number of instances to prove, that wars have out any previous declaration. He closes the justly, by exposing the conduct of the French various hostilities in America, and actually in the Mediterranean, before any solemn declaration either side. He adds, that 'a commencement not the actual beginning of the war; but the first beginners of the war. By *aggression*, stood every act which is diametrically opposite to of peace.'

This perhaps is considering the matter to act done in opposition to the sense of a treaty the doer such an *aggressor* as is above described, for that purpose, that the act be done in the sense of treaties is expounded by the help of which is different in various men, and perhaps is not the doing an act therefore in contravention, but the persisting in or avowing such act, and action, after remonstrances made against it, proves it to have been done with an hostile intent, wherever such intent is evident, it is sufficient to be the aggressor, and to justify out any previous declaration. A manifest declaration of invading another prince's dominions, the war have been actually commenced, is, nevertheless, and renders a declaration on the other side. Of this opinion is Puffendorf, and other able writers. We observed in our introduction, in this and the following chapters, the author seems to have been misled by the present circumstances between us and Great Britain, instead of judging the cases in question by the principles of reason, he seems, now and then, to have suited his conclusions to the complexion of those cases.

In the following chapter, our author treats of this subject he reasons with great judgment and equity. He says, that reprisals, says he, are an act of hostility, and are the forerunner of a complete and perfect war; in civil society, none but the sovereign can lawfully make reprisals, and that the subjects can make no reprisals but by the authority of the sovereign. Besides it is proper that the wrong which occasions the reprisals, should be of great consequence, and that the thing in dispute be of great consequence, and that the wrong is dubious, or of no importance, it is unjust and dangerous to proceed to this extreme. We ought to expose ourselves to all the calamities of an open war, before we ought to come to reprisals, before we have

ordinary means, to obtain justice for the injury committed; for this purpose we must apply to the prince whose subject has done us the injustice, and if the prince takes no notice, or refuses satisfaction, we may then make *reprisals* in order to obtain it.

‘ In a word, we must not have recourse to *reprisals*, till after all the ordinary means of obtaining our due have been tried and failed. So that, for instance, if a subordinate magistrate has refused us the justice we ask, we are not permitted to use *reprisals* before we apply to the sovereign himself, who will perhaps do us justice. But if he likewise refuses, we may either detain the subjects of a foreign state, if they detain ours; or we may seize their goods and effects. But whatever just reason we may have for making *reprisals*, we can never directly, and for that reason alone, put to death those whom we have seized upon, but only secure them and not use them ill, till we have obtained satisfaction; so that all that time they are to be considered as hostages.’

These observations appear to be highly reasonable and unexceptionable. But why the writer should think all these previous applications for justice and reparation necessary to ground our right of making reprisals, which is but an *imperfect* state of war; and at the same time contend, that ‘perhaps even a friendly demand’ is not necessary to precede the waging of a *perfect* war, we own ourselves at a loss to conceive.

In the ensuing chapters, the author considers the nature of war between enemies; and the rights which war gives over the persons of the enemy.—When moveable goods, and particularly ships, belonging to the enemy, become the property of the captors. In this last chapter, he considers the right to sacred plunder. ‘The right of spoil or plunder, says he, extends generally to all things belonging to the enemy; and the law of nations, properly so called, does not exempt even sacred things, that is, things consecrated either to the true God, or to false Deities, and designed for the use of religion.

‘The practices and customs of nations do not, indeed, agree in this respect; some having permitted the plunder of things sacred and religious, and others having looked upon it as a criminal profanation: but whatever the uses and customs of different people are, they cannot constitute the primitive rule of right. In order therefore, to be assured of the right of war in regard to this article, we must have recourse to the law of nature and nations.

‘ It is then to be observed first, that things sacred, differ not in themselves from those we call profane. The former differ from the latter, only by the religious use to which they were intended. But this application or use does not give the things the quality of holy and sacred, as an intrinsic and indelible character, of which they cannot be deprived.

‘ And next, that things thus consecrated, always belong either to the state, or to the sovereign; and there is no reason why the prince, who has devoted them to religious purposes, may not afterwards apply them to the uses of life; for they, as well as all other public things, are at his disposal.

‘ It is therefore a gross superstition to believe that by the consecration, or destination of these things to the service of God, they, as it were, change master, and belong no more to men; that they are withdrawn from commerce, and that the property of them passes from men to God. *This is a dangerous superstition, and owing to the ambition of the clergy.*’

We could wish, however, that the writer had given a short account of the practices and customs of nations in this respect, which might have afforded matter of curious and entertaining information. The holy war which the Athenians waged against the Phocians, and which induced them, to their own destruction, to court the interposition of the crafty Philip, might, among others, have served the purpose of illustration.

We pass over the succeeding chapters, which our author treats in a very judicious, clear, and conclusive manner; and come to that where he considers ‘ the state of war as to neutrals.’ In this chapter, he makes a just distinction between confederates and allies, and those who are simply neutrals. ‘ If two, says he, with whom I am allied, make war against strangers, I will perform to each, what I am bound by treaty to perform: but if they make war against each other, shall I assist them both, or only one, and which shall I prefer? The contest upon this head is as great amongst the writers on the subject, as amongst the nations themselves. Gentilis has given various opinions of different persons; and has also added his own. Grotius also has given the same opinion, without any difference. Supposing both parties engaged in the war, to be our allies, we are to prefer him who has the juster cause, and to act against him who is the aggressor; and here, perhaps, the justice or injustice of the war may properly come in question; because I am bound to perform the compact I have made by my alliance, and to assist those with whom I have contracted so to do. But, because such contract is equal with both parties; it would be absurd to supply men to each of them; since it would be fighting against myself,

myself, which is an inconvenience often attending the hiring out forces. If I supply them with money, arms, ammunition, and provisions; it serves only to protract the war, which it is my duty to endeavour to put an end to. I have, therefore, no other method of judging how I shall justly perform the contract which I have made, than by judging of the *justice of the war*. Whether therefore my allies act against strangers, or against one another, the principal consideration with me is, which of them has the juster cause for making war. If each of them makes war against strangers, I will perform to each what I owe by treaty; but if one of them attacks the other, I will assist neither. If two who are my allies attack each other; I will, according to my treaty, side with him who has the *juster cause*, and I will be the judge of this matter. But this arises from necessity, because I have no other method of determining my choice to whom I may in justice give assistance, as it would be absurd and contradictory to my duty to supply both parties.

* But if I have promised auxiliaries to a confederate and ally: and he has a dispute with my friend, who is *simply my friend*, and not my ally: the promise ought certainly to be made good, because, so far as relates to that promise, I and my ally constitute one state, to be defended by mutual assistance. But here again is a necessity for the former distinction; whether my ally has received the injury, or is the aggressor: if he is the sufferer, I should fulfil my promise; if the aggressor, I ought not. There is a tacit condition, annexed to my agreement for supplying the auxiliaries; viz. *that his cause be just*; for I am not bound to assist my ally in an unjust cause. Whether the cause be just, or unjust, must necessarily be determined by the promising party. After all, it would be better if this matter was more clearly expressed in treaties between nations; which in general simply express, that one ally shall send to the other ally, *who is attacked*, so many, or so many land or sea-forces, and nothing more. But when a treaty says, *he who is attacked*, no other interpretation can be put upon it, than that the stipulated assistance is to go to that ally who is unjustly provoked or attacked; who is fought by the enemy, not who himself seeks the enemy. Nor will that expression, *who is attacked*, admit of any other clear explanation: for if he who is attacked, hath before done an injury, whereby he hath given just cause for the war, it is not necessary in such case, to send him any assistance. It would, indeed, be plainer and better to say, that they WHO HAVE BEEN ATTACKED IN AN UNJUST WAR should have the promised auxiliaries; whereby they would go to those who have not given cause for the war.

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determinations to the contrary, to wit, one in the year 1633, whereby the American Company, in such a case, decreed a moiety of the ship and cargoe to themselves, but determined nothing as to the rest. Another, where a tenth was given to the mariners, and after deducting this tenth, one half was given to the owners of the ship, and the other half to the owners of the cargoe, because their orders were the means of the ship sailing there; therefore the owners of the cargoe were not to be in a worse condition than the owners of the ship; and if the ship had been less successful, the cargoe would have run a risque. However, notwithstanding these reasons, he is of opinion; that the prize belongs entirely to those who take it, unless they take it by commission, or being put in command for that purpose by others: the labour of the master and mariners is, indeed, hired; but it is to transport the goods and navigate the ship: therefore, what advantage arises from that carriage, belongs to them for whose use their labour was hired, but neither they nor the owners of the ship are entitled to the booty; because the sailors did not go out for that purpose, and whatever is extrinsic from the contract, belongs to the persons contracted with. He instances in a person in command; he who receives the command, will not impute it to him who placed him in command, that he is robbed by highwaymen, or lost his goods by shipwreck, or is taken by his own laziness, or that of those about him, by which he is put to some expence; for this is rather to be imputed to chance than to the command. Paulus says all these losses follow the person employed, therefore the gain and advantage accidentally happening by means of that command, should follow him also; which is certainly right, for if he is to bear the loss or punishment of his indolence, neglect, or cowardice; why should he not have the reward or gain of his activity, care and bravery? The same Paulus gives this further instance; “*If SEMPRONIUS, says he, commands TITIVS to carry any thing to MEVIUS, and TITIVS finds money in the way, or extorts any thing from a highwayman who would have robbed him, the money he found, or what he extorted from the highwayman, does not belong to SEMPRONIUS, though what he sent might be in danger of being lost by the way, for what he did was not in consequence of the command given by SEMPRONIUS, but was merely accidental, and owing to his own conduct.*”

‘ Bynkerhoek also gives us a case of a captain of a troop of horse, who had lent a horse to a trooper who was going to fight; and the soldier got plunder; but the court of Brabant refused to allow the captain part of the plunder which the soldier took. Petrinus Bellus and Zouch are of a different opinion. But Bynkerhoek thinks the decision was right, unless it was agreed

at least, equal on both sides, the profits of the prize should be equally divided.

The authorities cited, seem in no degree, applicable to the point in question. With respect to the instance quoted from Paulus—If Titius, having something to carry from Sempronius to Mevius, finds money in the way: he has, no doubt, a right to retain the whole sum against Sempronius: because his property, with which Titius was entrusted, was exposed to no risque, by the latter's picking up the money. In the case put, where Titius extorts any thing from a highwayman who would have robbed him, neither he, or Sempronius are entitled to what is so extorted. The reason is this—If Titius overcomes the highwayman who would have robbed him, it is his duty to bring him to justice; but he has no right to extort any thing from him, for that is committing the injustice himself which he opposes in the highwayman: and neither the principles of reason or law, allow a man to take advantage of his own wrong act. Therefore Titius has no right to retain what he extorted. Neither does it belong to Sempronius: for the acquisition being illegal in Titius, Sempronius can make no lawful claim under him. The other instances from Bynkerhoek and Grotius, are not more applicable; for they regard things taken by captors where the interest of an entrusting party incurs no risque by their acquisition. Wherever mutual risque is run, the profits should be divided; for it is an established maxim, *Qui sensit onus, sentire debet & commodum*.

The ensuing chapter treats of the legality of insuring enemy's property; and inslitting soldiers in the country of a friend. On these heads the author makes many ingenious and judicious observations. The mischief of insuring an enemy's property is particularly illustrated by such clear and intelligible examples, as must make the bad tendency of that practice obvious to the meanest capacity.

Upon the whole, we warmly recommend this treatise to the perusal of our readers. It concerns a subject, with which every gentleman, and every scholar ought to be acquainted: and though we have controverted some positions of our author, we nevertheless respect his talents, and in general approve of his sentiments. He has certainly displayed great learning and abilities; and deserves the thanks of his country, for having made the study of such important subjects more easy and familiar than they have heretofore been.

*Conclusion of HUME's History of England, and
Tudor.*

IT is seldom that writers perform more than but in the volume before us the learned his- exceeded his engagements. It not only contain England, under the reign of Elizabeth; but a that of Scotland likewise, during that period.

The affairs of England, indeed, were, dur- implicated with those of the sister-kingdom, th- to have a clear conception of the one, with knowledge of the other: which made it necess- to relate the latter, with a minuteness which perhaps, have been liable to censure.

The imminent dangers which this nation- great advantages which accrued to it, during I- render it uncommonly interesting and remarkab- abroad was wise and spirited, her administrat- dent, though arbitrary. The time, at whi- ruins of government in her hands, was ex- Within, the kingdom was torn to pieces by i- logical controverly, and raged with all the hor- persecution. Abroad, the nation was engaged

and took all occasions to insinuate herself into the affections of her subjects, by public marks of favour and condescension.

In her conduct with regard to foreign affairs, she discovered equal address. She concluded a peace with France; and secured herself against any apprehensions from Scotland, by secretly fomenting civil discord and commotion in that kingdom. The religious dissensions among the Scotch, occasioned by the reformation which was then in its infancy there, afforded Elizabeth a favourable opportunity of dividing that nation, by giving private aid and encouragement to the reformers.

The historian's account of the Scotch civil wars is extremely animated. His reflections on the league and other transactions of the fanatics, are liberal and judicious. But we shall take less notice of what relates to the concerns of Scotland, since we presume that those circumstances are still fresh in the reader's mind, from what has been said concerning the late history of that kingdom*. We shall therefore only mention such memorable particulars as do not occur in that work.

Having taken a Review of the Scotch affairs, our historian turns his eye towards France, where Mary queen of Scots, upon the death of her husband the French king, was preparing to return into England. Previous to her departure, she applied to Elizabeth by D'Oisel, for liberty to pass through England. But she received for answer, that till she had given satisfaction, by ratifying the treaty of Edinburgh, she could expect no favour from a person whom she had so much injured. This denial excited her resentment; and she made no scruple of expressing her sentiments to Throckmorton, when he reiterated his applications to gratify his mistress in a demand, which he represented as so reasonable. Having cleared the room of all her attendants, she said to him, "How weak I may prove, or how far a woman's frailty may transport me, I cannot tell: however, I have no mind to have so many witnesses of my infirmity, as your mistress had at her audience of my ambassador, D' Oisel. There is nothing disturbs me so much, as the having asked, with so much importunity, a favour which it was of no consequence for me to obtain. I can, with God's leave, return to my own country without her leave; as I came to France, in spite of all the opposition of her brother, king Edward: neither do I want friends, both able and willing to conduct me

* See Robertson's *History of Scotland*, Review for Feb. and March last. It is observable that Mr. Hume differs from Dr. Robertson with regard to the intingement of the capitulation of Perth. For the former is of opinion, that the Queen Regent made no promise to the malecontents, that nothing should be done to their prejudices.

R^{et}. May 1759.

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to the present establishment. 'person little experienced in the age will cure that defect. He quit myself honestly and courage and to encourage no reports of queen and her kinwoman. I am a queen as well as she, and perhaps, I have as great a soul be upon a level in our treatment have consulted the states of my give a reasonable answer; and journey, that I may be able to affair. But she, it seems, intends either she will not let me give to be satisfied: perhaps, on purpose betwixt us. She has often reproached and I must be very young, indeed of matters of such great consequence advice of my parliament. I have friendly offices to her; but she I could heartily wish, that I was as in blood: for that, indeed, liance."

Making allowance for the elements appear, it must be confessed more noble, spirited, frances of Mary.

On Mary's arrival in Scotland, though she placed her confidence in the leaders of the reformed party, yet her being a papist soon exposed her to the insults of these men; who, as our historian observes, filled her whole life with bitterness and sorrow. The rustic apostle Knox, says he, scruples not, in his history, to inform us, that he once treated her with such severity, that she lost all command of her temper, and dissolved into tears before him: yet so far from being moved with youth and beauty, and royal dignity reduced to that condition, he persevered in his insolent reproofs; and when he relates this incident, he even discovers a visible pride and satisfaction in his own conduct. The pulpits, adds our author, had become nothing but scenes of railing against the vices of the court; among which was always noted as the principal, feasting, finery, dancing, balls, and whoredom their necessary attendant. Some ornaments, which the ladies at that time wore upon their petticoats, excited mightily the indignation of the preachers, and they affirmed, that such vanity would provoke God's vengeance, not only against these foolish women, but against the whole realm. To the harsh and preposterous usage which this princess met with, may, in part, says our historian, be ascribed those errors of her subsequent conduct, which seemed to be so little of a piece with the general tenor of her actions. He shrewdly adds, that the reformed clergy in Scotland had, at that time, a very natural reason for their ill humour; viz. the poverty, or rather beggary, to which they were reduced. Nothing, we will add, is more common than for men to declaim against those things which they are not in a capacity to enjoy. Perhaps, the circumstances of age, health, and fortune, vary the taste and regulate the appetites of mankind, more than reason and reflection. Had these fanatical censors, who were provoked at the ornaments of the ladies petticoats, beheld our modern belles, who scarce wear any petticoats at all, how would their indignation have risen! How would they have exclaimed against our lovely virgins, who lay traps for the glances of concupiscence, by shading their snowy beauties with transparent gauzes, which are but apologies for nakedness! How would they have railed against the *Coas Vestes* of our liberal *Iphigenias*! But to what a pitch of chaste zeal would they have been transported, had they seen the British fair ones in full dress, who exhibit their persons, like the empress in Juvenal, *nudis papillis*!

If female vanity, however, was conspicuous in the queen of Scots, we may learn from our historian, that it was not less predominant in the British queen. A difference having arisen between them, on account of the artifices which Elizabeth practised to prevent Mary from marrying, the latter dispatched

Sir James Melvil to London to make up the breach. jest of the conferences between Elizabeth and that highly curious and entertaining; and places this qu in the most glaring and ridiculous light.

‘ Melvil was an agreeable courtier, a man of conversation; and it was recommended to him by that, besides grave reasonings concerning politic affairs, he should introduce more entertaining topics, suitable to the sprightly character of Elizabeth. He should endeavour by that means to insinuate his confidence. He succeeded so well, that he threw princess entirely off her guard, and brought her to bottom of her heart, full of all those levities and ideas of rivalry, which possess the youngest and most of her sex. He talked to her of his travels, and mention the different dresses of the ladies in different countries and the particular advantages of each, in setting off the shape and person. The queen said she had seen the dresses of all countries, and she took care thence to dress the ambassador every day apparelled in a different dress. Sometimes she was dressed in the English garb, sometimes in the French, sometimes in the Italian; and she asked him which of them became her most. He answered, the Italian. He said that he knew would be agreeable to her, because it showed her flowing locks, which, he remarked, were more red than yellow, she fancied to be the best colour of hair: she asked whether his queen’s hair was the best: she even enquired which of them was the fairest person: a very delicate question, and was gently eluded, by saying that her majesty was the fairest in England, and his mistress in Scotland. She enquired which of them was tallest: he replied, his queen Elizabeth, she is too tall: for I myself am of a middle height. Having learned from him, that his mistress sometimes excelled by playing on the harpsicord, an instrument which she herself excelled, she gave orders to lord Hunston, to lead him, as it were casually, into an apartment where she might hear her performance; and when Melvil, with the harmony, broke into the queen’s apartment, she pretended to be displeased at his intrusion; but still she asked whether he thought Mary or her the best performer on the instrument. From the whole of her behaviour, Melvil might, on his return, assure his mistress that she need never to expect any cordial friendship from Elizabeth, and that all her professions of amity were full of insimulation.’

But whatever jealousy Elizabeth entertained towards Mary; yet when the latter was made captive, and severely treated by her rebellious subjects, the British queen interposed earnestly in her behalf. She empowered her ambassador to tell the lords associated against Mary, that whatever blame she might throw on Mary's conduct, any opposition to their sovereign was totally unjustifiable, and incompatible with all good order and good government: that it belonged not to them to reform, much less to punish, the mal-administration of their prince; and that the only arms which subjects could, in any case, lawfully employ against the supreme authority, were entreaties, councils, and representations; that if these expedients failed, they were next to appeal by their prayers to heaven; and to wait with patience till the Almighty, in whose hands are the hearts of princes, should be pleased to turn them to justice and to mercy.

This slavish doctrine is only worthy of an arbitrary prince, who finds an interest in its observance. When princes, who are entrusted with government for the good of the community, violate the rights of their subjects, they may lawfully be resisted. Obedience can only be demanded in consequence of protection: much less can it be exacted in return for usurpation. Neither reason or religion enjoin us to be passive under the hands of rapine and oppression. The law of nature, which dictates self-preservation, directs us to repel the invaders; and though we ought to prefer our prayers to the Almighty, that he would be pleased to incline them to justice, yet we ought at the same time to exert all temporal means of compelling them to be just.

But Elizabeth was upon all occasions extremely jealous of that arbitrary and boundless authority which she exercised, under the notion of *prerogative*. Of which there cannot be a stronger instance, than the lawless severity with which she suppressed the freedom of parliamentary debate. Our historian has related a memorable event which happened in a session of parliament summoned in the year 1576, where debates were started which may appear somewhat curious and singular: and from whence we may perceive how the spirit of liberty dawned during that period, and how it was suddenly eclipsed by the interposition of the rude hand of tyranny.

* Peter Wentworth, says he, a puritan, who had signalized himself in former parliaments, by his free and undaunted spirit, opened this session with a premeditated harangue, which drew on him the indignation of the house, and gave great offence to the queen and the courtiers. As it seems to contain the first

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prelates, emboldened by her royal protection, had assumed a decisive power in all questions of religion, and required that every one should implicitly submit his faith to their arbitrary determinations: that the love which he bore his sovereign, forbade him to be silent under such abuses, or to sacrifice, on this important occasion, his duty to servile flattery and complaisance: and that, as no earthly creature was exempt from fault, so neither was the Queen herself; but in imposing this servitude on her faithful Commons, had committed a great, and even dangerous, fault, against herself and the whole realm."

From this speech, as our Historian justly remarks, it is easy to observe, that the parliamentary stile was then crude and unformed; and that the proper decorum of attacking ministers and counsellors, without interesting the honour of the crown, or mentioning the person of the Sovereign, was not yet entirely established. Mr. Wentworth, at the issue of this affair, underwent a month's confinement for the liberty he had taken in this debate.

Nevertheless, the severe treatment he met with, did not abate the zeal of that bold patriot; for, some years after, as appears from our Historian, 'he delivered to Mr. Speaker certain articles, which contained questions concerning the liberties of the house, and to some of which he was to answer, and desired they might be read. Mr. Speaker desired him to spare his motion, but Mr. Wentworth would not be satisfied, but required that his articles might be read. Mr. Wentworth introduced his queries by lamenting, that he, as well as many others, were deterred from speaking by their want of knowledge and experience in the liberties of the house; and the queries were as follows—Whether this council were not a place for any member of the same, here assembled, freely, and without controul of any person, or danger of laws, by bill or speech, to utter any of the griefs of this commonwealth whatsoever, touching the service of God, the safety of the Prince and this noble realm? Whether that great honour may be done unto God, and benefit and service unto the Prince and state, without free speech in this council that may be done with it? Whether there be any council which can make, add, or diminish from the laws of the realm, but only this council of Parliament? Whether it be not against the orders of this council, to make any secret or matter of weight, which is here in hand, known to the Prince, or any other, concerning the high service of God, Prince, or state, without the consent of this house? Whether the Speaker, or any other, may interrupt any member of this council in his speech used in this house, tending to any of the forenamed services? Whether the Speaker may rise when he will, any mat-

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but often obtruding their advice, nay, interposing their authority; and this, too, even in the King's domestic concerns. Thus in the time of Edward the Second, and Third, Richard the Second, Henry the Fourth and Sixth, and others, the King's household was regulated by parliament. In Richard the Second's time, a commission was granted, at the petition of the Commons, to survey and abate the household.

With respect to the nature of Parliaments, not to enter into the old dispute at what time the Commons became a part of that assembly, it is manifest that they were from the beginning summoned to debate of the public affairs of the kingdom: and their jurisdiction antiently was extremely extensive, they having an original judicial authority in many cases which they have since lost.

With relation to the old writ of election, the words of it are an incontestible proof of the Parliament's right of free debate: for it antiently recited, "That whereas the king was desirous to have a conference and treaty with the Barons, and other great men of the kingdom, to provide remedies against the dangers of the kingdom; that therefore the Sheriff command the Knights, Citizens, &c. to be at Westminster, to *treat, ordain, and do*, so as these dangers may be prevented." But, indeed, the very derivation of the word *Parliament*, in itself implies an uninterrupted freedom of debate. Therefore, from all these circumstances, it appears, that these transactions of the Queen, respecting the liberty of debate, were usurpations; and consequently were such in her successors, though they were not original ones in them, or perhaps in her. But admitting that their usurpations may in these particulars be palliated by these bad precedents, yet they were guilty of other *original* acts of arbitrary power: and the unhappy Charles, after he had solemnly acknowledged particular rights of his people, by which acknowledgement he resigned all plea of prerogative, and all advantage from precedents; yet, nevertheless, did not scruple to renew his violation of those rights: which violation, by means of the new contract he had signed with his people, became an original usurpation in him. Upon the whole, the conduct of these two monarchs, especially of the latter, admits of no vindication. But it is time to return to our Historian, who relates a curious incident, which set Mary's extreme animosity against Elizabeth, on account of the rigorous treatment she met with from the latter, in a very strong light.

While the former Queen was kept in custody by the Earl of Shrewsbury, she lived during a long time in great intimacy with the Countess; but that lady entertaining a jealousy of an
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amiable of women ; and the charms of her address and conversation, aided the impression which her lovely figure made on the ears of all beholders. Ambitious and active in her temper, yet inclined to cheerfulness and society ; of a lofty spirit, constant, and even vehement in her purpose ; yet polite and gentle, and affable in her demeanor, she seemed to partake only so much of the male virtues as to render her estimable, without relinquishing those soft graces which compose the proper ornaments of her sex. In order to form a just idea of her character, we must set aside one part of her conduct, while she abandoned herself to the guidance of a profligate man ; and must consider these faults, whether we admit them to be imprudences or crimes, as the result of an inexplicable, though not uncommon, inconstancy in the human mind, of the frailty of our nature, of the violence of passion, and of the influence which situations, and sometimes momentary incidents, have on persons whose principles are not thoroughly confirmed by experience and reflection. Enraged by the ungrateful conduct of her husband, seduced by the treacherous counsels of one in whom she reposed confidence, transported by the violence of her own temper, which never lay sufficiently under the guidance of discretion, she was betrayed into actions, which may, with some difficulty, be accounted for, but which admit of no apology, nor even of alleviation. An enumeration of her qualities might carry the appearance of a panegyric ; an account of her conduct must, in some parts, wear the aspect of a severe satire and invective.'—

We shall close our extracts with the Historian's character of Elizabeth, and his reflections on her government.

' There are few great personages in history, who have been more exposed to the calumny of enemies, and the adulation of friends, than Queen Elizabeth ; and yet there scarce is any, whose reputation has been more certainly determined, by the unanimous consent of posterity. The unusual length of her administration, and the strong features of her character, were able to overcome all prejudices ; and obliging her detractors to abate much of their invectives, and her admirers somewhat of their panegyrics, have at last, in spite of political factions, and what is more, of religious animosities, produced an uniform judgment with regard to her conduct. Her vigour, her constancy, her magnanimity, her penetration, vigilance, address, are allowed to merit the highest praises, and appear not to have been surpassed by any person who ever filled a throne : A conduct less rigorous, less imperious, more sincere, more indulgent to her people, would have been requisite to form a perfect character. By the force of her mind, she controuled all her more active and stronger qualities, and prevented them from running into excess :

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to another prejudice, which is more durable because more natural, and which, according to the different views in which we survey her, is capable either of exalting beyond measure, or diminishing the lustre of her character. This prejudice is founded on the consideration of her sex. When we contemplate her as a woman, we are apt to be struck with the highest admiration of her great qualities and extensive capacity; but we are also apt to require some more softness of disposition, some greater lenity of temper, some of those amiable weaknesses by which her sex is distinguished. But the true method of estimating her merit, is to lay aside all these considerations, and to consider her merely as a rational being, placed in authority, and entrusted with the government of mankind. We may find it difficult to reconcile our fancy to her as a wife or a mistress; but her qualities as a sovereign, though with some considerable exceptions, are the object of undisputed applause and approbation.

It must be allowed, that this portraiture is drawn with a masterly hand. It is, indeed, *pictura loquens*. The whole cast of the features is just, animated, and expressive. But in his reflections on her government, the Historian has advanced sentiments which are extremely singular and exceptionable.

‘The party amongst us,’ says he, ‘who have distinguished themselves by their adherence to liberty, and a popular government, have long indulged their prejudices against the succeeding race of princes, by bestowing unbounded panegyrics on the virtue and wisdom of Elizabeth. They have even been so extremely ignorant of the transactions of this reign, as to extol her for a quality which, of all others, she was the least possessed of; a tender regard for the constitution, and a concern for the liberties and privileges of her people. But as it is scarce possible for the prepossessions of party to throw a veil much longer over facts so palpable and undeniable, there is danger lest the public should run into the opposite extreme, and should entertain an aversion to the memory of a princess, who exercised the royal authority in a manner so much contrary to all the ideas which we at present entertain of a legal constitution. But Elizabeth only supported the prerogatives which were transmitted to her by her immediate predecessors: she believed that her subjects were entitled to no more liberty than their ancestors enjoyed: she found that they entirely acquiesced in her arbitrary administration: and it was not natural for her to find fault with a form of government, by which she herself was invested with such unlimited authority. In the particular exertions of power, the question ought never to be forgot, *What is best?* But in the general distribution of power among the several members of a constitution, there can seldom be admitted any other question, than
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whose recent precedents transmitted by her *immediate* predecessors, they may, as appears from what we have said before, more properly be called *innovations*: and even as to *antient* practice, though it may serve as an apology for the tyrant, it lays no obligation on his oppressed subjects to submit to tyranny, be it ever so *antient*, when they are in a capacity to resist. We agree with the Historian, however, that the praise we bestow on those patriots to whom we are indebted for our privileges, ought to be given with reserve. They who temper zeal with discretion, rather commend actions than applaud men. It is not within human penetration to pry into the heart, and discover the secret springs and motives which actuate individuals. But on whatever principles these patriots founded their opposition, the opposition itself, though in many respects wrong conducted, cannot be too highly extolled.

After all, as to Elizabeth, it must be confessed, that her usurpation was the more tolerable, since, though the mode of her government was tyrannical, yet the end was truly patriotic. The tyranny of her reign, and those immediately preceding, was the result, as we hinted in the introduction to our review of the first volume, of the institutions framed by Henry VII. He depressed the nobility by his policy, awed them by his wisdom and vigour, so that they were not in a capacity to resist his encroaching power: and the Commons, in his and the reigns immediately subsequent, had not acquired strength sufficient for opposition. In this Queen's reign, by the assistance of commerce and arts *, which necessarily enlarged their property, and consequently their power, they seem to have had ability for resistance, but, generally speaking, they had no inclination. Though she was frequently imperious, yet she knew how to practice affability, and flatter the people by professions of love and confidence. If she infringed the constitution, by raising money in an illegal manner, with other acts of arbitrary power; on the other hand, she repaired those breaches, by refusing money when it was offered her, and by *discharging her predecessors debts*, to the amount of *four millions*, an incredible sum for that age †. By these acts of public justice, and by many obliging points of condescension, she softened the rigour of her absolute sway. In short, she used all methods to assure and convince the people, that whatever she did, was for the general good.

* This increase, as we suggested in our last, was owing to the institutions of Henry VII. who disengaged a number of idle hands from military dependance, and threw them into commerce, &c.

† The Historian doubts of this, and thinks 300,000 the most likely sum. But the act, not the sum, is matter of illustration.

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the Historian seems to mi
tutions of Henry certainl
merce and arts, by provid
before rested in i

time*, yet the practice of cutting off the issue, was first introduced in his reign.

This article having already drawn us to the full extent of our bounds, we shall conclude with observing, that notwithstanding some peculiarities in sentiment, and a few slight inaccuracies, this history may reasonably hope for a favourable reception from all parties. The style is copious and manly; the reflections are pertinent and poignant: and the conclusions, in general, are judicious.

* It was in use in the Time of Edward IV.

Sophron; or, Nature's Characteristics of the Truth, in a Course of Meditations on the Scenes of Nature. By Henry Lee, LL.B. 12mo. 3 vols. 12s. bound. Withers, &c.

FEW words will be sufficient for an idea of this performance. The Author, no doubt, has been sincere in his endeavours to promote the interest of religion; though some may apprehend he has rather discredited the cause he intended to serve.—The great points he endeavours to establish are, that a *revelation* cannot be made to man, but under *natural ideas*, or *images*, and that *Christianity* is actually revealed under these ideas. He treats *nature* as a *standard-picture*, (we use his own words) and *scripture* as an application of the several parts of this picture, to draw out unto us the *great things* of God, and to reform our mental conceptions by. In a word, the knowledge of *divine* things, we are told, is from *without us*, and can only be had by an application of ideas, taken from similar things in nature, to describe unseen things to our senses; and Christianity, as revealed in the original scriptures of both Testaments, is alone this revelation of divine things, in natural ideas or representations of them.

This imitator of Hervey meditates on the following subjects—On awaking from sleep; on darkness; the starry firmament; the moon; the morning and the sun-rise, &c. Take a short specimen, Reader, from his meditation on darkness, and judge for thyself.

* What a change do the western clouds introduce upon the face of things! earth was lately crowned with all the beauteous variety of day. But now wheeling from the sun, it descends into the bordering gloom, and gathers blackness on its dun countenance. The inflected rays struggle a while to give us a purpled stream; but the languid gleams grow faint; the air thickens on the eye; the dusky shadows lengthen over the

REV. May, 1759.

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Rock.

flock: till at length the snow-white fleece-contents
 of nature, and is *involved* in the deepening night.
 has no respect of persons, and comments on the *dis*
 whilst she wraps the monarch and the shepherd in
 guishing sable. This, my soul, is the necessary
 the earth's courting *from* the sun; all sit in *dark*
gloomy shades. Surely, in this colourless suit the
 its *falling short* of the glory it was lately encircled
 fits this incumbent gloom on the subject world
 ing? Is this idea of night involving the *transgre*
 ensuing its *deflection* from the sun, impressed
 upon the sense? No, this is one of those natural
sentations, by which *celestial* science *descends* to
 ing. God makes this *darkness* his *secret place*, his
 him, whence he would teach mankind. Thus
 nature's scenes, inform the unlettered mind, in
 of the *fall of man* from God's transcendent
 was *diverted* from the heavenly light. For natu
 divine, though disputed truth, *the fall*, upon the
 whilst it shews, by man's previous state in the sun
 God *formed him for his glory*. This makes a p
 sible system: the earth daily *falls* from meridia
transgression, and courting from the sun. And i
 character to pour conviction upon men of all

this, that since nature presents this *idea*; amongst others, if we would have *natural* notions of things, we must conceive of the *creature* man, as of one who has, like his *mother* earth, fallen from, and *come short of*, the *glory of God*: we must say, with *attesting nature*, *gross darkness has covered the people*."

It is certainly unnecessary to point out the absurdity of this method of defending Christianity, which may, with equal force and propriety, be applied to the defence of the most ridiculous system of superstition that was ever established on earth. Every generous and considerate mind must be filled with concern, to see such fanciful and incoherent arguments urged in support of the plainest and most rational system of religion that ever appeared in the world. It is, indeed, difficult to determine, which are of greatest disservice to Christianity, such irrational performances as these of our Author, or the open attacks of scepticism and infidelity.

Reflections on the Rise and Fall of the antient Republics. Adapted to the present State of Great Britain. By E. W. Montagu, jun. Esq; 8vo. 5s. Millar.

THE ingenious Author of these *Reflections* sets out with observing, in his preface, that party attachments were considered by Solon, as essential to the character of a lover of his country; and necessary to be entered into by every friend to its political constitution. As this observation may appear somewhat singular, we shall quote the passage, for the Reader's more particular satisfaction.

"Plutarch takes notice of a very remarkable law of Solon's, "which declared every man infamous, who, in any sedition or civil dissention in the state, should continue neuter, and refuse to side with either party." Aulus Gellius, who gives a more circumstantial detail of this uncommon law, affirms the penalty to be, "no less than confiscation of all the effects, and banishment of the delinquent." Cicero mentions the same law to his friend Atticus, and even makes the punishment capital, tho' he resolves at the same time not to conform to it under his present circumstances, unless his friend should advise him to the contrary.

"Which of these relators has given us the real penalty annexed to this law by Solon, is scarce worth our enquiry. But I cannot help observing, that strange as this law may appear at first sight, yet if we reflect upon the reasons of it, as they are assigned by Plutarch and A. Gellius, it will not appear unworthy of that great legislator.

"The reason given liable to objections than ter, "all the good men too weak to stem the torrent, unable to suppress a sedition, immediately divide, and the event in such a case had differently espoused, put themselves under their weight and authority; thus such men so circumstanced store peace and union, while rate the fury of their own that they sincerely wish and destruction."

"What effect this law has mentioned. However, as a tion, which every member interest which every individual of the whole community, terms, yet virtually, received who continue neuter in any nation of moderate men, who order to follow the fortune of stigmatized with the opprobrium consequently neither esteemed

From the above

a prudent man's being necessarily borne along by the unruly passions of others, and his being, in like manner, hurried away by his own. The circumstances under which (according to Solon's law, explain'd by Gellius) a man would be deemed infamous for standing neuter, amidst the collision of parties, are such as would very justly stigmatize him for so doing; as a man might with reason be accused of inhumanity, who should stand unconcerned, and see two of his neighbours attempting the destruction of each other, without offering to part them, or taking the side of the most reasonable, to reduce the other to reason.

It may, however, be shrewdly asked, whether those circumstances actually concur so often as the most prudent Briton thinks himself under a necessity to espouse some particular party or faction: for, as our author observes, 'As our own country is blessed with the greatest share of liberty, so it is more subject to civil dissensions than any other nation in Europe; every man being a politician, and warmly attached to his respective party: so that the above law of Solon's seems to take place as strongly in Britain as ever it did, in their most factious times, at Athens.'

But may it not also be very reasonably questioned, whether these civil dissensions are not more often the effects of party prejudices, than a sufficient cause for reasonable men to enter into parties? and should not most of them be rather discountenanced by men of sense and probity, as the effects of intemperance and folly, than be seriously temporized with, as dangerous and fatal in their first principles? There is many a cause of complaint which, by the latter means, is become actually formidable in its consequences; and which, by the former, might, in all probability, have sunk with its abettors into oblivion and contempt. Of this nature we take many of those topics to be, on which our political writers of all parties are constantly declaiming: and it is not a little diverting to remark, of what vast importance all those men and measures are made to appear, which these gentlemen undertake to recommend to the administration, or the public. In like manner, how terrible and flagitious a crime the most venial error is represented, and how deplorable the consequences of the most petty grievance, when exaggerated by the distorting outlines, and rhetorical colourings of those party-writers! That which every individual would have before esteemed a mighty innocent and frivolous matter, is no sooner become the object of dispute, and has gotten a number of voices in its favour, but it is opposed with all the violence and virulence of faction; and is esteemed, for a time, a subject of all others the most important and interesting. Thus, hardly a bill is brought into the house of commons, though of little more consequence than cutting a road,

road, or erecting a turnpike, that is not discour-
 course of the debates, to affect our liberties, pr-
 gion, and every thing that ought to be held valuab-
 to one, but some eagle-eyed patriot takes on
 meditate, that our very being, as a nation, d-
 passing it into a law; though, if it happen to be t-
 is the same chance, whether even those who have
 ously supported, or opposed it, find it ever afte-
 consequence. How often also, from the same pr-
 we seen the nation going together by the ears,
 of equal consequence with that * debated among
 little End-ians of Lilliput!

With respect, therefore, to the use to which ou-
 his peculiar observation, on the expediency of sic-
 ties, we do not think it answers his end: althoug-
 the greatest and wisest men in the kingdom have in-
 selves in behalf of a national militia, we shall not
 to give our opinion here of its real importance.
 possibly, discover it: and when our militia are
 action, (which we hope, however, they will ne-
 services will best determine the utility of their
 In the mean time, we are content to admit the pr-
 author's application of this law of Solon's to his o-
 case. If he meant, however, to recommend th-

tends more to destroy the influence of public spirit amongst us, than to see it thus prostituted on every trivial occasion.

Instead, therefore, of encouraging the spirit of party, and increasing the number of political writers, we think it better their pens should lie still, till the public service required them. The groundless alarms and terrible prognostics of national ruin, which are continually thrown out by the common disturbers of our quiet, serve only to deafen the ear, and render us unmindful of events, which may one day actually overtake us, while we despise the information and advice of those who have so often deceived us with idle pretences.

Indeed, 'would our political writers, says Mr. Montagu, pursue the salutary intention of Solon, as delivered to us by A. Gellius in his explication of that extraordinary law, they might contribute greatly to the establishment of that harmony and union, which can alone preserve and perpetuate the duration of our constitution. But the opposite views and interests of parties make the altercation endless, and the victory over an antagonist is generally the aim, whilst the investigation of truth only, ought ever to be the real end proposed in all controversial inquiries.'

We cannot, however, consent to stigmatize such as make truth the only object of their inquiry, by the name of party-writers; nor do we conceive they will ever become such, unless in circumstances which will excuse them for so doing: but that, on the contrary, in the mean time, they will exert their abilities rather to counteract those motives from which parties are formed, than side with any.

But to come to the business of the work. It contains a concise and elegant relation of the Grecian, Roman, and Carthaginian stories; interspersed with occasional allusions to the present state of our own country: and here it must be confessed, our author hath given us many proofs of his attention, in reading the history, and studying the constitution of those states, as well as that of his own country. We cannot help remarking, nevertheless, that the most striking parallels of this kind are, in general, partial and fallacious; serving more to exhibit a specimen of the writer's reading and ingenuity, than to convey any conviction to the reader.

Let us suppose historians as worthy of credit, in matters of fact, as we please, there are a thousand circumstances which escape both their notice and knowledge, and which necessarily concur in producing remarkable actions, and in forming the characters and modelling the manners of men. The philosophical politician, indeed, may form general systems on a number

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Athens, indicate also an equal
dern government, wherein the
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means of luxury might equal, or exceed, those of our own nation; it will not follow, that the British constitution is in the same degree of danger, to be subverted by those means.

Luxury is, undoubtedly, in a great degree, essentially necessary to the support of most modern governments; whose security, wealth, and strength depend much on their commerce. It is therefore justly observed by a very judicious political writer, that any degree of it may be innocent or blameable, according to the age, country, and condition of the luxurious. It is therefore no fair argument to draw conclusions, regarding our own times, from what an ancient legislator might say, could we raise one of 'those venerable philosophers from the grave, to take a short survey of the present manners of our own countrymen.' The Spartan lawgiver might, at first sight, very probably, pronounce us all 'mad, past the cure of Hellebore, and self-devoted to destruction;' but the query would be, whether he would think us quite so bad, when he should be better informed of the nature of our constitution at home, and our situation with respect to other nations abroad.

We do not see, therefore, the design of our author in many of those particular examples of public spirit, and the fatal consequences of luxury, which he has so rhetorically displayed, in his account of these ancient republics. 'I have enter'd, says he, into a more minute detail of the Spartan constitution, as settled by Lycurgus, than I at first propos'd; because the maxims of that celebrated lawgiver are so diametrically opposite to those which our modern politicians lay down as the basis of the strength and power of a nation.

'Lycurgus found his country in the most terrible of all situations, a state of anarchy and confusion. The rich, insolent and oppressive; the poor groaning under a load of debt, mutinous from despair, and ready to cut the throats of their furious oppressors. To remedy these evils, did this wise politician encourage navigation, strike out new branches of commerce, and make the most of those excellent harbours and other natural advantages which the maritime situation of his country afforded? Did he introduce and promote arts and sciences, that by acquiring and diffusing new wealth amongst his countrymen, he might make his nation, in the language of our political writers, secure, powerful and happy? Just the reverse. After he had new modelled the constitution, and settled the just balance between the powers of government, he abolished all debts, divided the whole land amongst his countrymen by equal lots, and put an end to all dissensions about property by introducing a perfect equality. He extirpated luxury and a lust of wealth, which he looked upon as the pests of every free country, by prohibiting

prohibiting the use of gold and silver; and barred up the entrance against their return by interdicting navigation and commerce, and expelling all arts, but what were immediately necessary to their subsistence.*

Well! and what then? would our author recommend the same measures to modern patriots? Would they be either advisable or practicable, in our present circumstances, or indeed, in any other under which this nation is likely to fall? Particular examples can be only properly applied to particular cases, when both are exactly similar in every essential circumstance; but politicians should be very careful not to recommend particular measures, merely because those measures have been, at other times, and in other cases, successful. The late lord Bolingbroke, in his letters on the study of history, quotes a sensible passage from the celebrated Guicciardini, to this very purpose; which we shall give in his lordship's words. 'It is dangerous to govern ourselves by particular examples; since, to have the same success, we must have the same prudence, and the same fortune; and since the example must not only answer the case before us in general, but in every minute circumstance *.'

The outcry of luxury, and want of public spirit, serves many political writers, as that of scepticism and infidelity doth our modern divines: but no reasonable man, we presume, let his faith or public spirit be what they may, will think it expedient either to believe every thing that is told him, or to dine, like an ancient philosopher, on spring water and onions.

The question, however, among politicians at least, ought not to be whether public luxury be a vice, and national œconomy a virtue; but in what circumstances the vice of luxury takes place, and the virtue of œconomy differs from the sordid vice of avarice.

In fact, writers on these topics do not seem to agree in what consists the happiness of a nation; and till they do, it is certainly to very little purpose to dispute about the means of promoting it. Some have thought, with Lycurgus, that simplicity of manners, ignorance of the world, and a secure possession of a certain spot of ground, sufficient to produce the bare necessities of life, were the only objects required. Others again have thought, that the morally innocent gratification of our passions, the knowledge of arts and sciences, and a reciprocal exchange of

* The words of Guicciardini are these. E molto pericoloso il governarsi con gl'esempi, se non concorrono, non solo in generale, ma in tutti i particolari, le medesime ragioni; se le cose non sono regolate con la medesima prudenza, & se oltre a tutti li altri fondamenti, non v'ha la parte sua la medesima fortuna.

good offices with all mankind, consistent with the personal security of individuals and the rights of communities, were included in this happiness. Which opinion is right? or may they not have been both right, at different times and places? The political happiness of nations is a relative object; nor need it therefore be wondered at, that men, equally good and wise, have taken very different measures, in different times and places, to effect it. The present age, corrupt as it is in the manners of the ignorant, the idle and the vain, is, perhaps, equally distinguishable for the virtuous conduct of the men of knowledge, industry, and modesty. If the number and influence of the former be really greater than the latter, it is the business of government, and the duty of those patriots who wish well to the constitution, to do their utmost to discourage the one and protect the other: it may, however, be justly questioned if this be really the case, notwithstanding appearances. The extravagances of idleness and folly, buoy'd up as the lightest, appear ever uppermost in the world, while real virtue and merit, of greater weight and consequence, act unperceived, though more powerfully, below.

As to the martial virtue, so much insisted on by our author, it is equally relative with other political virtues and vices; and the necessity of exciting it, to the prejudice of industry and ingenuity, in the minds of a whole people, a people such as the English at present are, is, perhaps, not so clear a point, as the advocates for a general militia suppose.

That a certain portion of it is necessary to be kept alive in every state, subject to the insults and depredations of its neighbours, is most certain; but then it should be so kept up, as to co-operate with every other principle, equally essential to the support of the constitution. That too much attention has been, of late years, given in England to our commercial advantages, and too little to that spirit, and those means, which can only secure to us those advantages, may be too evident; and if valid reasons can be given against our maintaining a regular military force by land or sea, sufficient for our protection, it may not be wrong to excite a martial spirit in the people. The only doubt remaining is, whether, in the present circumstances, it be practicable to raise it to such a degree only as may be requisite and useful: and though we agree with our author, that 'we had even better once more become a nation of soldiers, like our renowned ancestors, than a nation of abject, crouching slaves to the most rapacious and most insolent people in the universe;' yet we say, God forbid the former should ever be the case, and we trust in providence, that at present we are in no great danger of the latter.

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we observe, with less
lumes, that *tale-telling*
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ble, &c. When we me
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it is certainly no proof of h
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racter, that he makes the p
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much sublimity as her rovel

end of this work any great tendency to the good of society. It is calculated to prove that discontent prevails among men of all ranks and conditions—the knowledge of which, we may acquire without going to Ethiopia to learn it.

But the inferences which the writer draws from this general discontent, are by no means just. He seems to conclude from thence, that felicity is a thing ever in prospect, but never attainable. This conclusion, instead of exciting men to laudable pursuits, which should be the aim of every moral publication, tends to discourage them from all pursuits whatever; and to confirm them in that supine indolence, which is the parent of vice and folly: and which, we dare say, it is not the worthy author's design to encourage.

It does not follow, that because there are discontented mortals in every station of life, that therefore every individual, in those several stations, is discontented. Whatever men may conclude in the gloom of a closet, yet if we look abroad, we shall find Beings who, upon the whole, afford us a moral certainty of their enjoying happiness. A *continued* or constant series of felicity is not the lot of human nature: but there are many who experience frequent returns of pleasure and content, which more than counterbalance the occasional interruptions of pain and inquietude. Such may be deemed really happy, who, in general, feel themselves so; and that there are many such, we see no reasonable cause to doubt.

We are apt to conclude too much from the restless disposition of mankind, and to consider the desire which men express of changing their condition, as a constant mark of discontent and infelicity. But though this is often the case, it is not always so. On the contrary, our eagerness to shift the scene frequently makes a part of present enjoyment. The earnestness with which we pursue some probable, though distant, attainment, keeps the mind in a state of agreeable agitation, which improves its vigour. Be our condition what it will, the mind will soon grow torpid, and a *tedium* will ensue, unless we substitute some pursuit seemingly unconnected with our present state. Our fondness for change, however, does not *always* proceed from discontent merely on account of our present station, or from an expectation of greater and more permanent happiness in prospect. A wise man follows some distant pursuit, not as an *ultimate*, which is to ensure him felicity; but as a *medium* to keep the mind in action, and counterwork the inconveniencies with which every state is attended. He is sensible that, when he attains his wishes, he shall still want something to diversify attention, and that further pursuits will be necessary to favour the
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The Prince's answer displaces
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happiness is so parsimoniously
lieve but that, if I had the chance
every day with pleasure. I would
provoke no resentment: I would
should enjoy the benedictions of
friends among the wise, and my
therefore should be in no danger
My children should, by my care
would repay to my age what they
would dare to molest me.

were sometimes nevertheless the sources of uneasiness and inquietude: that the perfection of our intellectual faculties, often leads to discover defects, which pain us in the observation: that the delicacy of our moral principles often subjects us to inconveniences, to which less susceptible dispositions are strangers. He might have observed to the Prince, that let his conduct in the choice of wife and friends be ever so wise, yet nevertheless his scheme of pleasure might be liable to interruption, from the loss or distress of those friends; and still much more subject to be disturbed by any disaster affecting those more intimate and dear connexions of wife and children: that these accidents, not to mention the shock of separation, might imbitter many days with sorrow. But Imlac, however, is suffered to pursue his narration, without any comment on the Prince's visionary scheme of bliss.

At length the Prince, with the assistance of Imlac, makes his escape with him from the Happy Valley, together likewise with his sister, and her favourite maid. Having passed through a diversity of scenes, and observed a variety of characters, the Prince at last meets with a wife and happy man.

‘ As he was one day walking in the street, he saw a spacious building, which all were, by the open doors, invited to enter: he followed the stream of people, and found it a hall or school of declamation, in which professors read lectures to their auditory. He fixed his eye upon a sage raised above the rest, who discoursed with great energy on the government of the passions. His look was venerable, his action graceful, his pronunciation clear, and his diction elegant. He shewed, with great strength of sentiment, and variety of illustration, that human nature is degraded and debased, when the lower faculties predominate over the higher; that when fancy, the parent of passion, usurps the dominion of the mind, nothing ensues but the natural effect of unlawful government, perturbation, and confusion; that she betrays the fortresses of the intellect to rebels, and excites her children to sedition against reason, their lawful sovereign. He compared reason to the sun, of which the light is constant, uniform, and lasting; and fancy to a meteor, of bright but transitory lustre, irregular in its motion, and delusive in its direction.

‘ He then communicated the various precepts given from time to time, for the conquest of passion, and displayed the happiness of those who had obtained the important victory, after which man is no longer the slave of fear, nor the fool of hope; is no more emaciated by envy, inflamed by anger, emasculated by tenderness, or depressed by grief; but walks on calmly through the tumults, or the privacies of life, as the sun pursues alike his course through the calm or the stormy sky.

‘ He

‘ He enumerated many examples of heroes immoveable by pain or pleasure, who looked with indifference on those modes or accidents to which the vulgar give the names of good and evil. He exhorted his hearers to lay aside their prejudices, and arm themselves against the shafts of malice or misfortune, by invulnerable patience; concluding, that this state only was happiness, and that this happiness was in every one’s power.’

Here the Writer presents us with an abstract of the Stoical tenets; which, in the event, he turns to ridicule. The Prince, who had obtained leave to visit his moral lecturer, found him one day inconsolable for the loss of an only daughter. Rasselas urged to him the precepts which he himself had so powerfully enforced. “Has Wisdom,” said the Prince, “no strength to arm the heart against calamity? Consider that external things are naturally variable, but truth and reason are always the same.” “What Comfort,” said the mourner, “can truth and reason afford me? Of what effect are they now, but to tell me that my daughter will not be restored?”

Rasselas, however, was not disgusted with philosophy. ‘ He went often to an assembly of learned men, who met at stated times to unbend their minds, and compare their opinions. Their manners were somewhat coarse, but their conversation was instructive, and their disputations acute, though sometimes too violent, and often continued till neither controvertist remembered upon what question they began. Some faults were almost general among them: every one was desirous to dictate to the rest, and every one was pleased to hear the genius or knowledge of another depreciated.

‘ In this assembly Rasselas was relating his interview with the hermit*, and the wonder with which he heard him censure a course of life he had so deliberately chosen, and so laudably followed. The sentiments of the hearers were various. Some were of opinion, that the folly of his choice had been justly punished by condemnation to perpetual perseverance. One of the youngest among them, with great vehemence, pronounced him an hypocrite. Some talked of the right of society to the labour of individuals, and considered retirement as a desertion of duty. Others readily allowed, that there was a time when the claims of the public were satisfied, and when a man might properly sequester himself, to review his life, and purify his heart.

* The fame of a hermit had drawn Rasselas to visit his cave: where he found the sage inhabitant so weary of retirement, that he forsook it the next day, and returned with the prince, in order to reunite himself to society.

The learned reader will perceive that, in this extract, the writer has availed himself of the arguments of Tully. But let us attend to the continuation of the debate.

“ One who appeared more affected with the narrative than the rest, thought it likely, that the hermit would, in a few years, go back to his retreat, and, perhaps, if shame did not restrain, or death intercept him, return once more from his retreat into the world: “ For the hope of happiness,” says he, “ is so strongly impressed, that the longest experience is not able to efface it. Of the present state, whatever it be, we feel, and are forced to confess, the misery, yet, when the same state is again at a distance, imagination paints it as desirable. But the time will surely come, when desire will be no longer our torment, and no man shall be wretched but by his own fault.”

“ This, said a philosopher, who had heard him with tokens of great impatience, is the present condition of a wise man. The time is already come, when none are wretched but by their own fault. Nothing is more idle, than to enquire after happiness, which nature has kindly placed within our reach. The way to be happy is to live according to nature, in obedience to that universal and unalterable law with which every heart is originally impressed; which *is not written on it by precept, but engraven by destiny; not instilled by education, but infused at our nativity**. He that lives according to nature will suffer nothing from the delusions of hope, or importunities of desire: he will receive and reject with equability of temper; and act or suffer as the reason of things shall alternately prescribe. Other men may amuse themselves with subtle definitions, or intricate *rationation*. Let them learn to be wise by easier means: let them observe the hind of the forest, and the linnet of the grove: let them consider the life of animals, whose motions are regulated by instinct; they obey their guide and are happy. Let us therefore, at length, cease to dispute, and learn to live; throw away the incumbrance of precepts, which they who utter them with so much pride and pomp do not understand, and carry with us this simple and intelligible maxim, That deviation from nature is deviation from happiness.”

“ When he had spoken, he looked round him with a placid air, and enjoyed the consciousness of his own beneficence. “ Sir, said the prince, with great modesty, as I, like all the rest of mankind, am desirous of felicity, my closest attention has been fixed upon your discourse: I doubt not the truth of a

* The lines in Italics are literally translated from Tully's Definition of the Law of Nature. *Ad quam, says the Roman, non docti sed nati, non instituti sed imbuti sumus.*

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found the other unsuccess
which infect private life,
riage: “ Some husbands,
wives perverse: and, as it
good, though the wisdom
many happy, the folly or vi
ferable.”

“ If such be the general et
shall, for the future, think i
with that of another

their business and their pleasure to disturb that society which de-
bars them from its privileges. To live without feeling or ex-
citing sympathy, to be fortunate without adding to the felicity
of others, or afflicted without tasting the balm of pity, is a state
more gloomy than solitude: it is not retreat but exclusion from
mankind. Marriage has many pains, but celibacy has no plea-
sures.'

This extravagant declamation may entertain those who have
read little and thought less, but to others it will probably appear
trite, inconclusive, and fallacious. When the writer tells us,
that 'marriage has many pains, but celibacy has no pleasures,'
we must confess, that the antithesis is striking; but is the oppo-
sition just? If the author is a married man, we smile at his mis-
take; if he is single, and writes from his own feelings, we com-
miserate his condition.

After a pause in the conversation, Rasselas, whose remarks
on the condition of high life are but slender and imperfect, ob-
serves, that quiet is not the daughter of grandeur. 'The high-
est stations, says he, cannot hope to be the abodes of happiness,
which I would willingly believe to have fled from thrones and
palaces to seats of humble privacy and placid obscurity. For
what can hinder the satisfaction, or intercept the expectations,
of him whose abilities are adequate to his employments, who
sees with his own eyes the whole circuit of his influence, who
chooses by his own knowledge all whom he trusts, and whom
none are tempted to deceive by hope or fear? Surely he has no-
thing to do but to love and to be loved, to be virtuous and to be
happy.'

'Whether perfect happiness would be procured by perfect
goodness, said Nekayah, this world will never afford an oppor-
tunity of deciding. But this, at least, may be maintained, that
we do not always find visible happiness in proportion to visible
virtue. All natural and almost all political evils, are incident
alike to the bad and good: they are confounded in the misery
of a famine, and not much distinguished in the fury of a faction;
they sink together in a tempest, and are driven together from
their country by invaders. All that virtue can afford is quiet-
ness of conscience, a steady prospect of a happier state; this
may enable us to endure calamity with patience; but remember
that patience must suppose pain.'

How unnaturally is this debate supported? The prince, with
all the simplicity of a credulous virgin, fondly imagines that peo-
ple in humble station 'have nothing to do but to love and to
be loved, to be virtuous and to be happy;' while the princess op-
poses his delusion with bold, manly, and masterly sentiments,
enforced

In a short time, t
riage. 'I know m
more than one of the
I see and reckon the
unexpected causes of
the oppositions of opin
where both are urged
of disagreeing virtues,
ness of good intention,
the severer casuists of m
mitted than approved, a
a passion too much indul
ble compacts.'

By this argument, to
which the lady is made to
in a more favourable li
In short, all that we c
is, that a married life is v
miserable. For our parts,
has its advantages and its in
comparison between both, v
stances to be equal. Thus
and two women, in whom t
rals, and disposition are equal
while the other remains single
to conclude, that the married
joying the most perfect felicity
ieffing.

They find that happiness is unattainable, and remain undetermined in their choice of life. As nothing is concluded, it would have been prudent in the author to have said nothing. Whoever he is, he is a man of genius and great abilities; but he has evidently misapplied his talents. We shall only add, that that his title-page will impose upon many of Mr. Noble's fair customers, who, while they expect to frolic along the flowery paths of romance, will find themselves hoisted on metaphysical stilts, and born aloft into the regions of syllogistical subtlety, and philosophical refinement.

Observations in Husbandry. By Edward Lisle, Esq; late of Crux-Easton, in Hampshire. The second edition. In two volumes. 8vo. 10s. Hitch, &c.

THE first edition of this work (which was in a quarto volume) having been so well received by the public, that a second was called for, before we had an opportunity of mentioning its character to our readers; we should now hope to be excused from entering deep into the merits of a performance, that seems, nevertheless, to deserve the attention of all friends to agriculture. However, as it is a posthumous work, we need not wonder much at its wanting such a degree of precision, as well as connection, throughout the whole, as might have been hoped for, and expected, if the author had lived to revise and digest his scattered papers himself. At present, it has more the appearance of a *common-place book*, than a regular system. For this defect, however, the *Editor* (who, it seems, was son to the *Author*) makes an apology, in an *advertisement* prefixed to the work.

The author, we are told, about the year 1693, and in the 27th year of his age, settled at Crux-Easton where he determined to make the study of agriculture one of his chief amusements. In pursuance of this resolution, not only at the place, and in the neighbourhood where he lived, but in his journeys into various parts of the kingdom, he made it his business to search out the most reputable farmers, and get the best informations he could, in all branches of husbandry. His method was to note down the opinions and advices he thought useful, and afterwards to add remarks on them from his own experience. For many years he had no other drift, in employing himself after this manner, than merely his own information and improvement; but about the year 1713, he seems to have entered into a design of

making his observations public; for he had begun an index, and thrown together some thoughts, as an essay towards an introduction, dated at that period. Though his other studies, his attendance on business in the capacity of justice of the peace, and the care of a numerous family, hindered him from pursuing this his intention, yet they did not interrupt his first design, but he continued writing down his inquiries and experiments to the time of his death, which happened in 1722.

As these observations therefore, were left in such disorder, as to require no small pains and application to regulate and digest them, they would, in all probability, says the editor, have been entirely suppressed, had they not been accidentally communicated to some farmers, as well as some gentlemen, who amuse themselves in husbandry, who were of opinion they might be of use to the profession, and encouraged the editor to collect them under their several heads, and put them into the order in which they are published. He seems to apprehend some readers will smile, to see the names of many English farmers mingled together with those of the ancient Romans, who had wrote upon agriculture. But as this circumstance gives the work an agreeable simplicity, and makes it appear more genuine; he soon determined not to throw it into a new form, but to print it as he found it.

As for the style, it is not indeed the most correct; for, as the editor shrewdly asks, what correctness can be expected in observations hastily penned down, and those oftentimes from the mouths of common farmers? In a book intended for the instruction of husbandmen, ornaments would be misplaced, it being thought sufficient if the language is intelligible. But here we think ourselves obliged to remark, that though the language may, be sufficiently intelligible to the inhabitants of Hampshire, yet there are so many provincial expressions made use of, as must, of course, render it somewhat difficult to others. As to the technical terms used in husbandry, some of which are abstruse enough, there is, happily, an explanation of most of them added at the end of the second volume.

The reader is not to expect a complete body of husbandry in these papers; some things being but slightly touched on, as *Hops and Rye*, and some others not mentioned at all, as *Hemp* and *Flax*; and many useful observations might perhaps be added, even in those matters that are treated on at large; for such, indeed, is the extent and variety of the subject, that, according to the author's remark in the introduction, it is never to be exhausted.

The Author observes, in his introduction, that it may be looked upon as one of the chief misfortunes of this age, that we have not such honourable conceptions of a country life, as might engage gentlemen of the greatest abilities, in parts and learning, to live upon and direct the management of their estates. This he had often lamented, not only as a considerable disadvantage to themselves, but a great loss to the public.—He declares himself satisfied, however, that if gentlemen would use such proper methods to attain a skill in agriculture, as they must do to be masters of any other art or science, they would soon find an entertainment in it not unworthy the most exalted genius. To induce them to make so prudent a choice, he employs the remainder of the introduction in summing up a variety of arguments in behalf of his subject; to which we refer the reader for farther satisfaction.

The work itself opens with observations on *arable land*, which he distinguishes into loam, clay, white land, black (spongy land, and sands of various kinds; with a word of advice under each.

In his account of *manure* and *manuring*, Mr. Lisle seems to have consulted both ancient and modern writers, of whose observations he has greatly availed himself, as well as of the remarks of such intelligent farmers as he happened to meet with occasionally. This being one of the most material points in husbandry, we shall select a few of Mr. Lisle's observations thereupon, by which method his manner of writing, which is somewhat unconnected, will best appear to the reader. We shall observe his custom of numbering the several paragraphs, which have seldom much dependence one upon another; and are sometimes excessively long, and ill-pointed.

‘ MANURE and MANURING.’

After having given us a catalogue of different manures from *Evelyn*, he also takes notice of the opinions of some of the ancient writers upon agriculture, as *Pliny*, *Columella*, *Varro*, and *Pamphilus*; and then proceeds as follows.

‘ § 19. The maintenance corn must depend on, is the innate digested salts of the earth, and well concocted juices, which are not to be obtained by the *præcocious* * way, the same year the land is dunged; dunging is but a weak support for very poor land to depend on; 'tis a good sauce to the noble juices, which

* In our author's *explanation of terms in husbandry*, at the end of the second volume, *præcocious* is said to mean *early ripe*, or *forward*; but in the passage before us, the word seems to be used in a somewhat different sense.

principally to
ceiving of which pr
newly deposited on
these principles is ear
pious be consulted.

‘ § 20. In discours
Wilts, and other farm
improvement of the di
they seed on, and gave
Sartain replied, they w
with the best meadow-
thing in goodness, than
—Farmer Stephens of
that the sheep-slate * is
rowety or roweny, wet,
sheep that feed on it wou
report, he led me to a goo
ed to wheat, and which he
in appearance, that no gro
and yet by the corn there w
on the land; and the trun
coarse as rabbit-dung. Thi
ments by grafs-seeds in po
gain not thereby a good belly
greater virtue.

‘ § 21. If you divide the p
better, leave two or three lurs
within the hedge of

‘ § 23. Horse-dung being laid on wheat-land just before it is sowed, and then ploughed in, and sowed on one earth *, (which is often done in the hill-country, where the land is light) is apt, through the fire of the dung, to run out the corn faster than the digestion of the stalk can be made; and so the parts being loose and hollow in the texture, when the winter comes, the cold pierces it so, that it withers and dies; whereas dung should either, on such land, be laid and spread a month before the ground is ploughed and sowed, or else should be ploughed in a fortnight before the ground is sowed.

‘ § 24. Lord Shaftsbury complained to me, that he did not find feeding his grounds with cows improved them. I told his Lordship the reason I believed was, because his cows were milch-cows, not fatting beasts; for the dung of milch-cattle cannot improve lands like the dung of fatting-beasts, the milking them soliciting the fat and nourishment of the creature to follow the current of the milk, whereby the dung is much the poorer; and why weather-fold is worse than ewe-fold, I conceive to be, because the nourishment of the weather goes into his growth.’

In this unconnected and desultory manner he goes on to the end of the chapter; wherein are many useful observations, but such as it is scarce consistent with our design to copy.—We shall therefore pass on to the chapter on

‘ MALT and MALTING;’

From which we shall extract his *rules for managing malt in order for brewing*; as it may be presumed that such of our readers, as are drinkers of malt-liquor, will not be displeased with any thing that promises an improvement of what is frequently spoil’d for want of proper management.

‘ § 11. If you are desirous, says he, of having your drink in the greatest perfection, I would recommend it to you to have regard to the following observations;—First, to take great care that your malt be well screened, that being never thoroughly done by the maltster, and therefore ought to be done over again by you; for if you keep it, not being exceeding clean from dust, and all manner of foulness, it will in a little time decay and corrupt, and will give an ill taste to your drink, nor will that fine well, but be muddy.—Secondly, to let your malt settle five or six days in the sack after you have ground it †; for it will then much better fall to flour, and grow dry, whereas

* *i. e.* One ploughing.

† This, we suppose, relates only to high-dried malt; for at § 18, the opposite practice is recommended.

‘ § 13. An o
me,—that if the
runs between the
between the rind
corn was not fully
be converted to flour
men ran, and that
ference; for that pa
tough; and being g
in the liquor, and w

‘ My maltster sent
with; he said, there
which were not malte
half malted, of which
water; for the corn w
the bottom, and the ha
a fishing-quill.—I calle
periment, and found it

‘ § 15. I find they ag
taken to give it its gentle
hard as the highest-dried
pale-dried malt is slacker
drying it well, they b
drink

‘ *Of wheat and oat-malt.*

‘ § 16. Mr. Edwards says, that he has used, and brewed with a bushel of wheat-malt, and twelve bushels of barley-malt to the hoghead, *to his very good satisfaction* *.—He also says, that Sir Robert Sawyer used always to put wheat, beans, and oats to his malt.—He likewise says, that a bushel or two of oat-malt to twelve bushels of barley-malt will ripen the drink much sooner;—and further, that oat-malt and barley-malt equally mixed, as many of the country people here use it, makes very pretty, pert, smooth drink, and many in this country (in Hants) sow half barley, half oats, for that purpose, and call it Dredge.

‘ § 18. Pale malt is best to be brewed as soon as it is ground, but the high-coloured malt is better for being kept a while after it is ground before it be brewed, because it is too hard to break to pieces, and molder in its flour, till the air being imbibed has loosened its parts.

‘ *Of new and old malt.*

‘ § 19. I find, says our author, by my own, and the experience of other observing maltsters, that, for brewing drink, malt is in perfection about *three weeks or a month after it is made* †; for by that time the fire will be out of it, and it will then be fullest of spirit; whereas, the more it slackens afterwards, the more the spirits go off, and with them the strength of the smell abates, as may easily be perceived.—Therefore, though malt takes least damage kept in a great heap, yet I find they all agree, that one had better make October drink with *new* malt than with *old*, because, if both years barley be equally good, the *new* malt will brew stronger drink than the *old* ‡; but this more especially holds in pale-dried malt, because it may so happen, that high-dried malt may be so scorched as not to be mollified, or have the fire enough out of it for brewing till many months after its being made, and by long keeping that suffers least.—They hold that it is *more profitable for the maltster to sell old malt than new*, because, before it is slack'd, and while but newly

• We suppose *his great test satisfaction* consisted in a tankard of strong humming ale: for such it must surely be, with *thirteen* bushels of malt to the hoghead; whereas *ten* will make, as we are informed, as stout liquor as any *moderate* man would wish to drink.

† We are heartily glad that it does not lie upon us to reconcile this assertion with what is said before, § 11.

‡ But at § 11. it is expressly affirmed, that *old malt will go much farther than new*.—As therefore both sides of a contraction cannot be true, the reader is entirely at liberty to adopt whichever he pleases.

come

' §. 4. Mr. Scam
tobacco-dust over the
set, (suppose a pound
greens. Quære, if n
bacco-dust?—I am tol
turnip-seed, it will pre
ing soaked in foot-wate
attracted from the foot
flies, and insects.'

We must not forget
improved the Work, wh
fect, by the addition of
Mr. Tull, Dr. Hales, and
As the work before us see
unconnected observations,
ones, we cannot help regr
would have saved the Reader
ing (as he is now forced to
wants to find.

*The History of the Life of Gus
furnamed the Great. By the
Canon of Windsor.*

dinary, says he, I have, *from a strange fatality in Mankind**, but one competitor, properly speaking, as a Biographer.

Our Historian seems conscious, that he has engaged himself in an undertaking foreign to the studies of an Ecclesiastic; but he tells us, he was solely induced to write the life of Gustavus, on account of the character he bore as a man of honesty, magnanimity, morality, and religion: as to merely belligerent heroes, he consigns them to other hands. Notwithstanding, however, our Author affects to speak slightly of the belligerent part of heroism, yet it seems to have occupied his mind with uncommon attention; and we will venture to say, that there is not an history extant, in which the military department is treated with such minuteness.

As to our Author's industry, we learn from his own words, that every Day of the King's life, after he entered Germany, cost him more than a treble day in recording its performances: for Gustavus, says he, conquered the empire in thrice less time than I composed the History of his conquests. From whence we may conclude, upon the most moderate computation, that in compiling the work before us, he has employed upwards of ten years. Alas! we are afraid the learned Historian has taken *too much pains*.

There are requisites which learning cannot give, or industry acquire. Labour and learning may enlarge our ideas, but a propriety and consistence of sentiment, with an elegance and perspicuity of expression, are, perhaps, in a great degree, natural endowments. In these particulars, our Historian appears to be deficient; he is often positive and dogmatical, sometimes impetuous, and contradictory in his reflections. With regard to his style, it is turgid, even to burlesque. His meaning is often embarrassed and perplexed, by parenthesis within parenthesis; or rendered obscure by a cloud of conflicting metaphors. But lest we should be thought to determine too arbitrarily, we shall occasionally select instances to justify a censure which we pass with regret.

The subject of this work is, indeed, worthy the pen of an Historian: and it must be confessed, that the Writer has treated it in an extensive manner. He has not only given a most copious detail of all the military transactions, but has likewise opened

* It seems somewhat extraordinary to us, that the Author should impute his having but one competitor to a *strange fatality in mankind*. However, as he does not scruple to place his competitor in the *lowest predicament of excellence*, we congratulate him on his good fortune in having such an excellent foil.

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he did; than be surpr
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abroad would be more fa

The character of Gust
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ject, in some degree lessen
exposing his person, when
risque, may be considered a
and a King. With respect
some have imputed to him, c
the imputation; he thinks it
on that score, as he did not li
are of opinion, however, that
may suppose ambition to have
gaged the Swedish monarch to
when he first resolved upon the
been a resolution dictated pure
judge from consequen
clude

ed hostilities was slight, and of dubious nature.—Certainly, all these circumstances considered, the invasion carries the appearance of downright Quixotism; not warranted in point of prudence; or, in some respects, even of justice.

The history before us is preceded by a dedication, a preface, and an essay on the military state of Europe in the former part of the seventeenth century. Of the dedication, we shall only say, that it is too much in the dedicatorial strain, and that the first sentence, upon critical examination, will appear to be inaccurate, if not bad English. The preface, among other things, contains an apology for the Writer's style. 'If the style,' says he, 'should appear *less laboured* and ornamental than is usually exhibited by the *fluent* Writers of the present age, that *deficiency* must be attributed to my friends, who without embarrassing themselves with fact and matter, had power to favour me with some enlivenings of the pen here and there.' This passage is not only somewhat obscure, but is, in our judgment, contradictory in terms. For instance—with what propriety the authors of a *laboured* style can be called *fluent* writers, we cannot conceive. But in fact the fault of our Historian's style is, that it is *too much laboured*. There is no natural deficiency, but a studied redundancy; therefore the best office his friends could have done him, would have been to have check'd his impetuosity, and pruned his luxuriance.

Here, once for all, we shall produce some instances of our Historian's quaint expressions and peculiarities of style. Page 15 (of the Preface) speaking of Gustavus's sentiments concerning duelling, he says—'If the *rejection* of a *duel* had *predicated* cowardice upon any human Being, no worldly consideration could ever have replaced that man in the royal favour.' Several inaccuracies strike us in these two lines. First, we conceive, that to *refuse* a challenge is more proper than to *reject*. To *reject*, is *not to accept* of a thing presented or offered: to *refuse*, is *not to do* a thing requested or demanded. The word *predicated* is likewise liable to exception, as too pedantic and logical. As the Author, however, thought proper to use it, he should rather have said *predicated of*, for *predicated upon* is not very good English. P. 31 (of the history) admiring Gustavus's eloquence, he says—'It must have suffered greatly by passing through a northern *alembic* of *coarsely filtrated* *Latinity*.' Did not the dignity of history forbid the suspicion, we should imagine that the Writer used this turgid metaphor by way of ridicule upon himself. P. 85, describing Gustavus under difficulty, he says—'His mind on these occasions, gave certain *flashes* of lightening, produced by the meer *collisions* of necessities.' And in the next sen-

... where
... where *civilians* might
... would do without the
... would be more fami-
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... thor has many other
... for our animadversion
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... aversion for each other
... creature subjected to the
... talks of the 'jealousies of
... the above instances are,
... censure; and as exposing
... our office, we are glad to
... possible.

In the essay on the milita-
pates a great part of the histo-
ever. In this essay he gives
discipline, both in the field a
cular in his observations on
warriors of those days. Am-
tice, that 'some of them, from

• The Writer in some parts se-
as expressing the same thing, and i
with the *Coup d'Etat*, which he
though he admits that
glance of

the service, were found to be wholly illiterate.' Afterwards he observes, 'that Gustavus had some Generals, who were no great masters of writing or reading;' and as a pleasant anecdote on this head, he tells us, that 'one evening, at a council of war, some intercepted letters were brought to the King, and that his Majesty, whose eye-sight was not the most perfect, applied to several of his Generals, ordering them to break them open, and read them aloud; but that they, conscious of their incapacity, excused themselves: one lamenting the loss of his spectacles, and another complaining of an inflammation in his eyes.'

After all, these reflections seem to contradict the account which our Author gives of camp-education, in the beginning of this essay. He there says, 'one would think an army no very excellent school, either for learning to read, or apprehending one's duty to God: yet Gustavus, and the Swedish Generals after his decease, had a particular attention to these points: public schools were opened every day, with the same regularity and quiet as in a country town: and the moment the forces began to entrench themselves, the children went to a safe and peaceable quarter, marked out for their place of application. One day, contrary to the expectations of the General, who allotted them their ground, a cannon-ball happened to pierce through the school, and killed two or three young people at a single stroke; but the rest, far from quitting their places, neither changed colour, nor dropped a pen or a book from their hands. Thus,' says he, 'they became habitually intrepid from their cradle, and had an education far superior to that of the Lacedemonian youth.'

It is difficult to reconcile this relation with what the Writer says of the Generals' ignorance. If so much care was taken in the camp with respect to learning, how came the Generals, who, he tells us, had most of them bore muskets, to be so illiterate, that they could not even read? It must be confessed, however, that the Author's reflections on the military state in this essay, are, in general, extremely judicious and pertinent: nevertheless, he seems to have been indebted for many of his remarks, to Machiavel's treatise on the art of war.

Upon the whole, notwithstanding all its faults, this History is by no means destitute of merit to recommend it. The Writer shews himself to be a man of letters and of knowledge. He is extremely copious in his matter, and, in general, accurate in his relations. The lovers of history, one of the most useful and agreeable of all studies, will find many anecdotes entirely new, many facts explained and illustrated by judicious observations, and many errors and anachronisms rectified. Our Historian sometimes differs from former authorities, without expressing

The Cossacks
tion, but a set of in-
ciples into a comm-
General, as was
service, but the in-
own regulations.
which in the langua-
the celerity of their
make in the countries
ter in the islands of
roix, in order to be p-
tars and Turks. In
supporting themselves
fish, with which the
and towards the approa-
had been rendered im-
tages, and revisited their
their peregrinations and
selves subjects to the crown
carried a bow, a quiver,
speak of, they supplied th-
and breast-plates. Such
nevertheless it must be ob-
that the Polish light horse-
comprehensive denomination

The behaviour of Gustav
with some anecdotes
entertain-

his great escapes were manifest. Botvid, his Majesty's first chaplain, who had retired to his devotions apart from the army during the whole of the action, made him his congratulations after the service was concluded: to whom Gustavus gave this pious and elegant answer; "That he little doubted the prosperity of the battle, when Moses assisted him with his prayers on the mount *."

' In the hurry and confusion of this conflict, Gustavus fell twice into the enemy's hands. How he escaped the first time, cannot well be ascertained; but be that as it will, he was extricated a second time by the admirable presence of mind of a Swedish horseman, who (to conceal his Majesty's quality) cried aloud to the Polanders, "Have a care of yourselves, for we will rescue my brother;" since, by the way, it must be noted, that he had three or four companions at his elbow. This task he performed in an instant: when, not long afterwards, Gustavus perceived his deliverer to be made a prisoner in his turn; and putting himself at the head of five or six cavaliers, brought him off triumphantly. "Now," says he, "brother souldier, we are upon equal terms, for the obligation is become reciprocal."

The method which Gustavus took to prevent an intended duel, is memorable, and well related.

' It was in one of the Prussian campaigns that the irrational practice of duelling arose to a considerable height in the Swedish army, not only amongst persons of rank and fashion, but between common soldier and common soldier: upon which Gustavus published a severe edict, and denounced death against every delinquent. Soon after, a quarrel arose between two officers of very high command, and as they knew the King's firmness in preserving his word inviolable, they agreed to request an audience, and besought his permission to decide the affair like men of honour. His Majesty took fire in a moment, but repressed his passion with such art, that they easily mistook him: of course with some reluctance, but under the appearance of pitying brave men, who thought their reputation injured, he told them, that he blamed them much for their mistaken notions concerning fame and glory; yet as this unreasonable determination appeared to be the result of deliberate reflection, to the best of their deluded capacity, he would allow them to decide the affair at time and place specified: "And Gentlemen," said he, "I will be an eye-witness myself of your extraordinary valour and prowess."

* We cannot discover any great piety in this answer: to us it seems rather light and ludicrous, in Gustavus, to compare his chaplain with Moses.

We shall conclude
of the cruel massacre,
Imperialists.

And now began a
ages. I know nothing
Drogheda by Cromwell,
very meanest part of his
cruously in the streets, chi
all ages, sex, and conditi
of battle. The very best
the least like men; and a
cruelty, spared not their o
the informers, in the gener
barbarities unknown to sav
new-raised soldiers, were the
signs of compassion. Whe
filled with dead bodies, (and
very mildest part of their cru
selves, and began to enter the
liberate perpetration of murt
the young, found no mercy.
the legs, with the head down
swords. Eight Croats viola
fixed her to the ground with an
lity was seized by an officer,
Elbe-bridge, she begged leave
take out her handkerchief and
plunged herself.

‘ By this time the whole city was in flames. Most Historians attribute this to accident ; but as the fire began in various places at once, many may be inclined to consider it as a part of the besieger’s cruelty. Thus the few perished, who had concealed themselves, and by the justice of Providence, the Imperialists lost the greater part, not only of what they had plundered, but of what the inhabitants had hidden.

‘ Nothing remained of the town but the cathedral, the church and convent of Notre Dame, some few houses that stood round it, and about eighty or an hundred fishermen’s cottages on the banks of the Elbe. Out of 40,000 inhabitants it is thought hardly the number of 800 escaped. Some retired to the cathedral, some obtained quarter in hopes of ransom, some escaped over the walls, some were dug out of the ruins, and some few were preserved by the seeming interposition of Providence. An handful of the garrison, which held out to the very last man, obtained conditions ; but all the officers were put to the sword, excepting Amsteroth, who was taken prisoner, and died the next day, and a lieutenant-colonel and major, whose lives were spared.

‘ When one considers Tilly’s bigotry, and extreme aversion to the protestants, Pappenheim may be easily excused from being the author of this monstrous scene of cruelty. Why else did Tilly make but momentary visits to the town, which laboured then under so extraordinary misfortunes ? Or why, when some of the officers made remonstrances to him, did he reply coldly and unconcernedly, “ The town must bleed ; it hath not yet made sufficient expiation. Let the soldiers persist another hour, and then we will re-consider the matter ? ”

‘ Some have said, in behalf of the Imperial General, (and Cromwell is reported to have made the same excuse) that severities of this kind were exercised only *in terrorem*. But if that had been the case, the garrison alone was the true object of resentment ; an act, even in that light, highly unjustifiable, being disgraceful to common humanity, and irreconcilable with the prudence of a great commander, who knows the revolution of chances in war, and never desires to make it more bloody than it is well known to be in its own nature.’

This relation is extremely affecting, and the animadversions of our Historian on this horrid scene of cruelty, are apposite and judicious. In our review of the second volume, which affords less matter of reprehension, we shall have occasion to take our Author’s historical merit into further consideration.

Education and
German Writing
whether the encourage-
ment of the Frenchmen a-
gainst pedantry and pro-
ficiency in the natives; or whether
the natives; or whether
already written by them
from writing what
it is, if we may judge
there are to be found
the present literature of

Among the rest, I
force us, is esteemed
equally *naïf* and *enjoy*
the moderns, and sca-
the antients.

How far these high
do not take upon us to
pieces, in order to give
the Author's manner,
of the two languages

A Dialogue between Doris

Doris. Why courts thy
Lower. To view heroic
Doris. And thou

- Low.* O, let them take me—never mind :
 They can't be otherwise than kind.
 For as their threat'ning looks grow big,
 I'll wax as merry as a grig ;
 And laugh and sing in humour free,
 And tell them tales of love and thee.
- Der.* And yet I fear, a barb'rous Rufs,
 Will not be tamely rallied thus ;
 But thou thy bones get fairly broke,
 Because the brute don't take the joke.
 Therefore, my Darling, have a care,
 When'er you meet a Russian bear.

The following ode is much in the spirit of some of our old English drinking songs.

Let Euler go measure the sun,
 His knowlege must truckle to mine :
 I measure the size of my ton,
 And I know it in bottles of wine.

Let Meyer chop logic for nought ;
 A syllogist is but an ass ;
 While I, without wasting a thought,
 Can infer from the bottle the lads.

Let Haller mis-spēnd half his time,
 O'er moss, weeds, and rubbish to pore ;
 I only seek out for a rhyme,
 As himself, wiser once, did before.

Let Bodmer his inference draw,
 And stoutly with casuists fight ;
 He might as well balance a straw,
 He will never put folly to flight.

And in ages to come, tho' they cry,
 ' Such men when again shall we see !'
 While I am forgot—what care I—
 What are ages to come, pray, to me ?

Friderici Platneri Lanx Saturæ, &c. Or,
 Miscellanies, by Mr. Frederic Platner. 8vo. Altembourg,
 Richter. 1758.

. This collection consists chiefly of satirical pieces, levelled at the various abuses which have crept into the sciences, and the exercise of the learned professions. They are, on the whole, very generally admired, for the many ingenious and lively strokes of wit and irony, with which they abound. Those Readers, however, who are very conversant with former Writers of the same cast, will find little novelty to engage their attention: most of the topics on which Mr. Platner displays his severity and humour,

We shall transfer
Father and Son; but
Platner's talents for

' *F.* Well, Son,
no farther occasion to
practice.

' *S.* I am afraid,
culty, at first setting out

' *F.* Ay! how so?

' *S.* To say the truth,
themselves under my care
from my want of experience

' *F.* Like enough—

' *S.* Is it not sufficient
to our ignorance the lives
our skill?

' *F.* That's true; but
the reputation of an eminent

' *S.* Is it possible?

' *F.* Very possible, son
ashes of another, so must the
means of procuring health to

' *S.* At that rate, to call
mine upon death, is the same

' *F.* Much the same, son
young physicians would have
agine they may have
altogether

to publish his reputation and success. After which we come to the article of hazarding experiments.

‘ *S.* You tell me, Sir, a young physician ought to make new experiments: pray upon whom is he to make them?

‘ *F.* On the poor, and people whom nobody knows.

‘ *S.* Have we a greater right, then, to risque the lives of the needy and the stranger, than of the rich and the celebrated?

‘ *F.* Doubtless, son, most assuredly.

‘ *S.* I thought all ranks of people were equally averse to die.

‘ *F.* That may be: but you will do much better to try experiments on the poor than on the rich.

‘ *S.* Well, that I can’t find out.

‘ *F.* No! I’ll shew you presently. Pray, son, to what end, do you think, conduces the exercise of our art?

‘ *S.* Certainly its end is to render health to the sick.

‘ *F.* O Lord! O Lord! how strangely you are out!

‘ *S.* Why, Sir, am I guilty of any absurdity in that?

‘ *F.* Of all absurdities the greatest I ever heard in my life.

‘ *S.* Be so good then, Sir, as to inform me, without further circumlocution, of what I am wanting to know.

‘ *F.* Come here then, you novice, and mind what I say to you. The chief end of the art of physic is (d’ye see?) to line the physician’s pocket; and whatever care we take, if it bring us no profit, it is all labour lost.

‘ *S.* Then we should never attend any but the wealthy.

‘ *F.* We ought, at least, to have them always in view: and if now and then we are obliged to throw away our time and trouble on a moneyless patient, it should be on the favourite servants, or poor relations, of substantial persons, who will employ us themselves or recommend us to others: though, indeed, we must sometimes do it also, to avoid the reproach of inhumanity, which may hurt our reputation. But, except in such cases, it should be a standing rule, to proportion our visits to our fees. Make thou therefore thy experiments on the poor; and of these only such as have no connections with the rich: the friendless, the widow, and the fatherless, such as no body cares for while living, nor will give themselves any trouble about when dead. It were prudent also to prefer such as, having been long subject to ling’ring diseases, are become burthensome to themselves, and to ev’ry body about ’em.

‘ *S.* Why so?

‘ *F.* Because, if these die, the spectators will look on with indifference, and give themselves no trouble to enquire how you dispatched them. Beside all this, the poorest objects are much the best for this purpose, having themselves no great attachments

ments to life; but on the contrary, methinks, they should be charm'd with the prospect of an end to their miseries.

' S. I believe, Sir, I shall find few patients of that disposition.

' F. Why not? Death is certainly as lucky an accident as can happen to some sort of people.

' S. To whom pray, Sir?

' F. To those who have not bread to keep them alive.

' S. But may they not as well be starv'd, as die under the hands of a physician?

' F. No, surely; an able physician will dispatch them easier and sooner than hunger.

' S. But still, Sir, what right have we to dispose thus of the lives of any of our fellow creatures?

' F. A pretty question, truly! Do you reckon nothing on the public good? In taking away the lives of a parcel of miserable, useless wretches, do you not acquire experience to save those of the rich and fortunate; men of power and wealth, the guardians of the public, and pillars of the state? And have not, in this view, even the poor wretches in question the inestimable privilege and honour of dying for the good of their country? What can be desired more? What do not such patients owe to the interposition of the physician, who selects them to be offered up so glorious a sacrifice! *Quam dulce et decorum est pro patria mori!*—But I see a servant. I am sent for to a patient. Another time we will resume the subject.

*Lettres sur le deïsme. Par M. Salchli, fils, professeur à Lou-
sanne.* That is,

Letters on Deism. 8vo. At Paris, for Guillyn. 1759.

If Mr. Salchli is not the most subtle casuist and dispassionate reasoner, he is as zealous a declaimer, and as florid a rhetorician, as we remember to have met with.

Under the denomination of deists, he comprehends all those who, either directly or indirectly, dispute the truth of revelation. In his first five letters, he gives us a history of deism; which, he says, took it rise in England, and thence has extended itself over the rest of Europe. He launches out, and very justly, into severe invectives against Collins, Tindal, and other English scepticks; attributing the grand cause of deism to ignorance, or the want of a perfect knowledge in the principles and design of religion. Nothing, says Mr. Salchli, can be conceived more shallow and superficial than is the pretended reasoning of the deists. 'Un catéchisme souvent aussi mal expliqué que peu entendu, quelques mots de Latin, un cours de philosophie assez

superficiel. Voilà les études de la première jeunesse. Au sortir des collèges, le jeune homme est envoyé dans une université; il, feuillette quelquefois Thomafius, Bartole ou Cujas; et si la beauté de son génie lui permet de vaquer à tant de sciences, il s'occupe, dans ses heures de loisir, de quelques ouvrages libertins, de brochures sur un point de religion, ou de quelque abrégé d'histoire. Telles sont les connoissances de la plupart de ces messieurs! This may be, and, doubtless, is the case with many, we wish we could say all, avowed deists: but we, who live in the land of deism, have too much reason to know them better than Mr. Salchli; and we are sorry to say there are too many, who have not the excuse of ignorance to plead in their justification.

Our author takes a great deal of pains to disprove the deistical tenets of the Marquis D'Argens; particularly those to be met with in his *Philosophie du bon-sens*. He has advanced, however, little more than has been often repeated, and to as little purpose, before. On the whole, we do not think this work merits half the encomiums bestowed on it by its admirers, nor can we rank our professor, notwithstanding his learning and good intentions, with a Sherlock or a Leland.

Moyens de conserver la santé aux équipages des vaisseaux; avec la maniere de purifier l'air des salles des hôpitaux, &c. Par M. Dubamel du Monceau. That is,

An Enquiry into the means of preserving the health of seamen, on ship-board; with the method of purifying the foul air of the wards in hospitals. 12mo. At Paris, for Guerin and De la Tour. 1759.

The many ingenious and useful pieces, with which Mr. Dubamel has already obliged the publick, have sufficiently distinguished him as a valuable member both of the literary and political community. The present work, which we learn was undertaken at the instance of the count de Maurepas, is a farther proof of his good sense and unwearied attention to the service of mankind. Our readers, however, will excuse our entering into the particulars of this treatise, as the methods principally pointed out are such as are generally known to our countrymen, and for which they are greatly indebted to that judicious philosopher, and indefatigable patriot, Dr. Hales.

*Nouvel Essai sur les grands evenemens par les
l'histoire. 12mo. A Geneve.*

A new Essay, on the great events which have
causes. Illustrated from history. By

Of Mr. Richer's former Essay we gave for
18th volume of our Review, p. 641. The
pers intended as a sequel to it, and will perh
rally esteemed, as the historical tracts it cont
than many of those which composed his first

As we have already mentioned the design
shall quote only the following instance of the
sometimes attending the removal of the most
innocent prejudices.

* A beard was esteemed formerly in France
erty, and the people were not a little proud o
and of curling it to render it ornamental.
friars, who affected to despise the little vani
took it in their heads to shave their beards; an
of Roan, taking it extremely ill that the laity
pious an example, began to preach against bea

We have here a collection of pleadings, by several eminent French lawyers, in the following remarkable cause. Joseph, Francis, or otherwise Borach, Levi, a Jew, born at Hagenau in Germany, having been converted to christianity in France, made recantation of his errors, and was received into the bosom of the church, in the year 1752. At the time of his baptism, he had his two children (their mother, a Jewess, still living) also baptised with him. After this time his wife returned to her relations, and renounced her husband; who, thinking himself some time after at liberty to re-marry, applied for that purpose to the priest who had baptised him, to whom he imparted his intention of taking to wife one Anne Thevard, of Villeneuve-sur-Bellot. The priest, who knew his former wife, refused to marry him; on which Levi applied to the ecclesiastical court at Soissons, but without obtaining his end. He was denied permission to marry; his former wife being living. This sentence being confirmed on appeal, he moved his cause to Paris; where it was pleaded before the parliament, by whom, after three adjournments, the sentence of the court at Soissons was confirmed.

This case of Levi has occasioned much dispute, and some of the pleadings in his favour are deemed masterpieces in their kind.

LITERARY NEWS.

WE hear from Berlin, that the 13th volume of the Memoirs of the Academy is in the press; and that, at the latter end of it, will be printed all the letters of Leibnitz, that were found at Halle, on occasion of the search made after them, to determine the famous dispute between the late Mr. Konig and Mr. Maupertuis.

At the Hague will shortly be published, in 2 vols. 4to. a capital work, entitled *Institutions Politiques*. Written by the Baron de Bielfield, heretofore preceptor to the prince royal of Prussia.

The first volume of an humorous and satirical romance has appeared at Madrid, entitled *Historia del famoso Gerundio de Campazas*. The hero is a begging friar, and the design of the fable is to expose the knavery and ignorance of the order of mendicants. It is written by the celebrated jesuit, J. Francisco de Isla, and is said to be patronized by the Inquisitor-general. The mendicants, however, have had interest enough to suppress the second volume, which is not yet come from the press.

It is stupid.

Art. 2. *The Clouds*
wittiest man of
and best. Now
principal Scholia,
2s. 6d. Payne

We are sorry to find
useless a purpose, as
reverence for antiquity
author of the *Clouds*;
we deem him no better
long ago to have been
should be attended with
wretch who destroyed
name to posterity. Ari
stroy one of the noblest
ple created by God him
had his reward. The
damned his work on the
fracted from its vile purp
a wretched, low, indecen
audience, antient or moder
rit, has been hissed on the
gether undeservedly neithe
to Mr. White (the translat
more worthy objects, for th

Art. 3. *Cymbeline*. AT
is trans

doubtless, in the whole oeconomy of it, one of the most irregular productions of that great, but excentrick, genius. In the present alteration its superfluities are retrenched, its principal defects removed, and out of a parcel of loose incoherent scenes, we have the pleasure of seeing composed a beautiful and correct piece of dramatic poesy. The language and images of Shakespeare are, throughout the whole, admirably preserved, the connecting additions artfully interwoven, and the stile of the original successfully imitated.

Art. 4. *Cymbeline: King of Britain. A Tragedy, written by Shakespeare. With some alterations, by Charles Marsh. As it was agreed to be acted at the Theatre Royal in Covent-Garden.* 8vo. 1s. 6d. Marsh.

As Mr. Marsh has not taken equal pains with the author of the preceding alteration, so we think he has not equally succeeded, in reducing *Cymbeline* to the regular standard of the drama. He makes the characters, as in the original, speak indifferently either in prose or verse; and has retained the abandoned character of the queen, which Mr. Hawkins has judiciously left out. The latter has also omitted several scenes of low prosaic dialogue, which Mr. Marsh retains; and is more chaste in his language throughout.

It is to be observed that both these gentlemen complain of the difficulty to which dramatic authors are subjected, in getting their works represented on the stage: a circumstance, we presume, that may be given as a reason, why so few men of genius and spirit condescend, at present, to write for the theatre.

Art. 5. *The Lady's Choice, a petite piece, of two acts. As it is performed at the Theatre Royal in Covent-Garden. By Paul Hiffennan. M. D.* 8vo. 1s. Coote.

As it is performed! *leze*, was performed: for this *petite piece* only made its appearance for *one night*: and if it did not *act* much better, as the phrase is, than it *reads*, the audience must have been endued with much good-nature, or a great deal of patience, who could sit it out.

Art. 6. *The Rival Theatres: or, a playhouse to be let. A Farce. To which is added, The Chocolate-makers: or, mimickry exposed: an interlude. With a preface, and notes commentary and explanatory. By. Mr. George Stayley, Comedian.* Dublin, printed. London, re-printed. 8vo. 1s. Reeve.

Relates to the contests between the rival-theatres in Dublin. The *interlude*, which follows the farce, contains a just satire on that species of mimickry, by which some of our players have, for several years past, so cruelly endeavoured to expose the defects of their brethren to the observation of the public; not but that this sort of ridicule might have been rendered *innocent* at least, if not useful, had those, who undertook to administer it, contented themselves with an application to such faults

Art. 8. *The Ca*

From the surp
this pamphlet are
Mr. Hurlothrumb
going article; and
celebrated Lord Fl
it being notorious th
ing-master.

Art. 9. *The Works of*
new edition, corre

Mr. Mallet's literary
the pen of a journalist.
readers, they may now
genious poet and biograp
small pieces are comprehe
ver in print before.

Art. 10. *Remarks on Mr*
Authors of England,
Russel.

From these remarks we g
minable whig; that he has
racters of the Stuarts; and th
truth or decency:—a heavy cl
these whigs capable? Every
must be convinc

who being tired with hearing a tedious debate of this kind, interrupted the disputants; with a 'plague confound you both, with your *James's* and your *Charles's*; you are eternally harping upon them, with a pox: but what have king LUP and king LEAR done, that you always leave THEM out of the question?'

Art. 11. *Letters of Madame de Maintenon. Translated from the French.* Vol. II: * 12mo. 3s. Davis and Reymers.

In our account of the first volume of Madam Maintenon's Letters, we viewed this celebrated Lady in the light of an agreeable companion, a tender wife, a sensible friend, a charitable and a candid christian. Here we behold her in the less shining character of the prudent adviser of an imprudent brother, (but at the same time the dupe of his extravagance) and in the less amiable one of a bigotted devotee, preaching fanaticism to the nuns of St. Cyr: herein, though undesignedly, giving the protestant reader undeniable proofs of the deplorable errors and superstitions of popery. The mistaken piety of this extraordinary woman, and the excess of her zeal for the antichristian tenets of the church of Rome, afford a striking instance of the peculiar force with which enthusiasm acts upon female minds in general, and upon converts in particular. A remarkable specimen of Madame de Maintenon's zeal, with a proof of the degree of knowledge it was tempered with, may be seen in her advice to the young duchess of Burgundy; of which here follows an extract.

'Follow the church's spirit in all her solemnities. Expect and sigh for the coming of our Lord during *Advent*: receive him at *Christmas*: adore him with the shepherds and with the kings: offer yourself up entirely to him. Purify yourself with the blessed Virgin: observe, as she did, every religious practice. Mortify yourself in Lent by abstinence and fasting, by longer prayers, by more solitude and retirement from the world. Die with your Redeemer on *Good Friday*. Rise with him to a new life at *Easter*. Ascend in spirit to heaven at the *Ascension*, by loosening your affections from earthly concerns. Expect, sigh for, and receive the Holy Ghost at *Whitsuntide*; and endeavour after the same dispositions the apostles manifested for the glory of their master, who is also yours. Adore the Blessed Sacrament during the Octave, when the church exposes it on her altars. In the course of the year solemnize the festivals of the saints; and be particularly devout to the blessed Virgin. Once more I beseech you, love the Holy Scriptures; make a proper use of all you understand; with humility adoring even what you do not.'

* For the first volume, see Review, vol. VIII. p. 52, &c.

Art. 12. *Leisure Hours employ'd for the benefit of those, who would wish to begin the world as wise as others end it.* 12mo. 2s. Jew'd. Millar.

This work might, with propriety, have been called a collection of maxims, observations, and reflexions on philosophical, economical, and moral subjects. We do not think our author, however, the most

REV. May 1759.

H h

propria

jects treat
of words,
difficult on

In our op
well in his a
son; in some
and common

• Pleasure,
quantity of p
therefore, whe

But how can
balance an equal
abstract, terms w
the degrees of bo
quently reciprocal

Again he says, 'I
will, unlimited ev
power, rather than
than his preference.'
tence greater than his
causes of whose effect
should we not suppose
he is about? At best,
knowledge less than his

• It is as ridiculous, to
woman, because she plea
country merely for the fit
and then see what effect
at some such

Art. 13. *The polite Road to an Estate: or, fornication one great source of wealth and pleasure.* 8vo. 1s. Coote.

A very dull, insipid discourse, composed of a parcel of commonplace observations, put together without spirit, humour, or ingenuity.

Art. 14. *Two Orationes, in Praise of Athenians slain in Battle. From the Greek. With reflections.* 8vo. 1s. Doddsley.

The first of these Orationes is that of Pericles, taken from the translation of Thucydides, by Dr. Smith, Dean of Chester; the second, that of Plato, translated by the late Gilbert West, LL. D. — Prefixed to them are some general reflections sketched out, we are told, for the instruction and consolation of a noble youth of great hope; who, in the course of the last year, became nearly interested in the subject, by the united calls of dutiful and friendly affection.

Art. 15. *The genuine History of Ambrose Guys, and the remarkable trial carried on for a long series of years, by his heirs against the Jesuits, for his effects, amounting to eight millions of French livres: for the payment whereof, pursuant to a late sentence, all the convents of that order in France are now sequestered. Translated from an authentick Copy, sent from Paris to one of the foreign ministers residing in London.* 8vo. 1s. 6d. Coote.

It had been strange, if our pamphlet-manufacturers had not exerted themselves on so singular an occasion as this affair of Ambrose Guys. The reader will find, however, very little farther information, in this history, than he may have lately met with in the public news-papers. With respect to the authenticity of the copy, it may, indeed, be greatly doubted, whether it was ever at Paris. At least, the latest advices received from thence concerning this affair, assure us the sentence of confiscation, so much talk'd of, was fictitious; and that the Jesuits are as yet entirely free from any sequestration on this account.

By his vulgarisms, the historian himself appears to be a bungler: he tells us of the Jesuits being *cock-a-bop*, on obtaining an arret in their favour; and of their *singing small*, since their late disgrace at Lisbon. Need the reader any farther indication, in what clais to rank such a writer?

Art. 16. *The History of the Marquis of Cressy. Translated from the French.* 12mo. 3s. Pottinger.

This little novel ends too tragically to please such who read only for entertainment; and as for those who peruse books of this kind for the sake of improvement only, if they should happen to be disappointed, it is no more than what they must often expect, who flatter themselves with the hopes of reaping instruction in the barren fields of modern romance.

- Art. 17. *Venus unmask'd: or, an inquiry into the nature and origin of the passion of Love. Interspersed with curious and entertaining accounts of several modern amours.* 12mo. 2 Vols. 3s. 6d. sewed. Thrush.

Mr. Voltaire, who knows just so much of the sciences as to be able to turn them into ridicule, having taken upon him to enliven his little romances, by laughing at the hypotheses of philosophers; it is no wonder inferior witslings should attempt to follow such an example: nor, indeed, is it more to be wondered at, that they should fall into the contempt due to wretched imitators.

We have, with much patience, perused our author's system of sympathy, by which he says, 'Love, or that unsurmountable inclination the sexes have for each other,' may be physically accounted for. All that ingenuity and spirit, however, is wanting, which should recommend a *jeu d'esprit* of this nature: and as to the modern amours, which we are told are so curious and entertaining; to say the truth, we found nothing entertaining or curious throughout the whole work. There are a few smutty tales, indeed, brought in, as instances of the force of our author's *sympathetic matter*, a discovery for which he certainly deserves to hold a very distinguished rank among the many literary pimps of the present age.

- Art. 18. *The Facts and Accusations set forth in a late pamphlet*, intitled, The Conduct and Treatment of John Crookshanks, Esq; proved to be false and groundless.* By Captain Robert Erskine. 8vo. 6d. Bladon.

The propriety of adhering to the old maxim, *Audi alteram partem*, is here fully verified.—When Captain Crookshanks told his story, reason and truth seemed to support the representation: now his opponent replies, the vane of evidence has veer'd about; and both fact and justice seem to have declared for Captain Erskine.—But we must wait for a rejoinder.

* See Review for January last, p. 87.

- Art. 19. *An impartial Account of Lieut. Col. Bradstreet's Expedition to Fort Frontenac.* By a Volunteer on the Expedition. 8vo. 1s. Wilcox.

A set of gentlemen, as the author expresses it, envious of the rising fame of Col. Bradstreet, having been at a great deal of pains to detract from the merits of Mr. Bradstreet's conquest, our volunteer has been thence induced to set forth the present narrative; to which he has subjoined some reflexions on the prudent conduct of that enterprise, and a display of the advantages resulting from its success. He is of opinion, that if the Colonel had been properly seconded, the taking of Fort Frontenac might have been attended with the most important consequences; and that the reduction of Niagara would have

naturally followed: but *somebody* *, it seems, was too inattentive to this great object; and so the opportunity was lost.

* We suppose he means G——l A———e; who, according to our author, reluctantly assented to Colonel Bradstreet's scheme.

Art. 20. *An Enquiry into the State of Operas in England.* 8vo. 6d. Cooper.

Briefly shews, that the present decline of the Opera, is owing to the mismanagement of the house, and want of œconomy. The author thinks it might be restored, if again put under the direction of the nobility; and if some particular regulations, which he points out, were made, with regard to unnecessary expences.

Art. 21. *Observations on the Importance and Use of the Theatres; their present regulation, and possible improvement.* 8vo. 1s. Cooper.

Though we cannot compliment the author on what appears to have been his principal motive for this publication, (it being evident, from several passages in his pamphlet, that he wrote it under the influence of some personal pique against one of the managers) yet impartiality will oblige us to observe, that he has made some just remarks on certain defects and indecorums in the present management of the British theatre; to remove which, he proposes that the government should take the management into its own hands: by this means too he thinks, that above 20,000 *l.* per ann. might be applied, out of the stage-profits, to serve the exigencies of the state.

Art. 22. *An Abridgement of Ainsworth's Dictionary of the Latin Tongue.* [From the Folio Edition.] In which certain articles, in the course of that excellent book, of less importance to youth, are retrenched, without injuring the body of the work, or omitting any thing contained in the larger editions material to those, for whose service this is principally intended. In this epitome, the various senses, and idiomatical acceptations of each word, together with the antient and modern names of the several towns, rivers, &c. mentioned in the classical authours, are carefully preserved, and the Latin authorities for each sense of a word, diligently retained: and, in order to render it still more useful, care has been taken to compare the English part with Mr. Johnson's celebrated Dictionary of the English Language, and to make such other amendments in it as seemed necessary. By Mr. Thomas. In two volumes. 8vo. 15s. Hitch, &c.

Having, on occasion of so general and necessary a work, given Mr. Thomas's estimate of his own abridgment, in the words of his title-page, [which, in other instances, we have taken the liberty of abridging, when too prolix] we find, on no very superficial consideration of the matter, that his allegations concerning it are generally true; and

and that his abridgment is certainly much more compleat (as indeed it ought to be, both from its size and price) than a former abridgment under the name of the late Mr. William Yonge, which we have mentioned, Review, vol. XVI. p. 282.

One means, whence Mr. Thomas has, in some degree, effected this abridgment, is by omitting the references to the different books and pages of the authors, cited by him, after Mr. Ainsworth, in authority of the words, and of the different senses in which many of them are used and accepted: and here, though rarely, the number of examples is lessened. The passages themselves, or the most material part of them, retained pretty generally, though without the author's names, are without a few exceptions of less importance; one instance of which is under the participle *pabulans*, ascribed to Columella, to which Mr. Thomas indeed refers, but omitting the little sentence *fabulantes sunt oleæ*—Both *pabulans* and *pabulans* are omitted in Yonge's, which seem left to be inferred from the verb: and indeed that editor had need of much more considerable omissions, to be able to contract Ainsworth's learned and excellent work into the small compass he has, and within which it was impossible not to be often and materially defective, notwithstanding the extreme smallness of the type from which it is printed, and which is fitted only to young and very good eyes.

The present work is printed from a larger and very fair type, and is certainly, upon the whole, well done, if it shall prove sufficiently abridged, to come at the requisite price of a dictionary for school-boys; since we apprehend it cannot be sold for twice the usual purchase of Cole's dictionary. Neither can the price of it be lessened, by the size of the page rendering it too uncouth to be bound in a single volume.

As our present author solely professes an abridgment of Ainsworth's Folio, we have no right to expect he should add any word, or any acceptance, circumstance, or accident of a word, which may have escaped that very learned and indefatigable lexicographer. But that there are a few such escapes, which seems inevitable to the accuracy of any one man (and may be so to that of many) is certain: an odd instance of which is said to have occurred in the dictionary published by the French academy, in which the very word *de domo* was omitted. In the present work, as in the folio of Ainsworth, *de schola*, a diminutive of *schola*, formed very analogically, and used very properly by Lucretius, is wholly omitted. *Obsequium* is also omitted in Ainsworth, through all his editions and abridgments, though the learned Dr. Littleton cites it at least twice from Tully, besides Pliny, Quintilian, and Valerius Maximus. *Bilio*, a noun substantive, used by Martial to signify a tippler, or Good fellow, is omitted by them all; but should certainly have been inserted, whatever mark a lexicographer might chuse to set upon it. *Quinam*, omitted by all, occurs in no bad edition of Tully, *Tuf. Disf. A. 1. § 47.* which we have seen; but per-

haps this may be thought a false reading or typographical *erratum* for *quisnam*, though *quisnam* should rather seem to refer to a person, than a thing.—Some equal and some inferior authorities may be cited for several other words, not to call them very many, which we have found in different Latin Authors, and which are omitted in all the Dictionaries we have at hand. But this is rather a digression from Mr. Thomas's Abridgment, and mentioned only as a hint to the proprietors of Ainsworth, or of the present work, upon their next edition of either.

POLITICAL.

Art. 23. *The Character and necessary Qualifications of a British Minister of State. In a Letter to a Member of Parliament, 1759. By a Lady. 8vo. 1s. Cooper.*

We read of Poets, Philosophers, nay, of Rhetoricians, among the fair sex. We know likewise, that many ladies have, and do, in fact, govern kingdoms. But perhaps this is the first theoretic Stateswoman who ever appeared in print. The efforts of a female pen claim all the indulgence which candour can bestow; and a work which owns a Lady for its author, will always escape the severity of every polished critic.

But as we shrewdly suspect, that this Damsel in disguise is, in truth, a Politician in breeches, we shall be free enough to observe, that the Writer, though no Lady, may, figuratively speaking, be very properly called a peevish old woman.

This trifling pamphlet is an oblique cast of malignance on the character of the present minister, who has hitherto done as much as, perhaps, statesman could do, *under the like circumstances*: and till we find his conduct reversed, we are bound in charity to think that he will continue to exert his talents with the same prudence and integrity.

What we can chiefly collect from this malevolent sketch is, that the direction of Government 'does not depend on an immense fund of scholastic literature, or the most eloquent flights of imagination, or the accomplishments of the Belles Letters, or the *ordinary* knowledge of the historian.' No, 'it depends on the perfect possession of the whole system of figures.' That is, a minister ought to be a humdrum arithmetician. This, with some visionary requisites, according to our pamphleteer, makes up the sum of a Statesman's qualifications. This political snatterer, however, is to learn, that there is a material difference between the council-board, and the counting-house.

POETICAL.

Art. 24. *Frederick the Great. A Poem. 4to. 6d. Pottinger.*

With respect to this article, we are in the situation of the late Manager of one of our Theatres-royal, who after perusing a manuscript-play, very gravely asked the Author, Pray, Sir, is this your Tragedy, or your Comedy? In like manner, we are equally at a loss to pronounce whether the poem we have just been reading, is a panegyric
on

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May, sure, wit
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MARINE SOCIET
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My latest and mo

Your rules and stat
My surest cards beg
And but for you th
Had, ev'ry mother's
That num'rous
Who f

CHURCH OF ST. MARTIN
LONDON
PRINTED

Our wooden Remonstrant next goes on to prove, that not only himself, but the nation in general is injured, by the measures taken by the Society.

First, that there is much good in ill,
My great apostle Mandeville
Has made most clear. Read, if you please,
His moral Fable of the Bees.
Our reverend clergy next will own,
Were all men good, their trade were gone ;
That were it not for useful vice,
Their learned pains would bear no price :
Nay, we should quickly bid defiance
To their demonstrated alliance.

Among other ironical pleas, we find the following.

Yet, one more mournful case to put :
A hundred mouths at once you shut !
Half Grub-street, silenc'd in an hour,
Must curse your interposing power !
If my lost sons no longer steal,
What son of hers can earn a meal ?
You ruin many a gentle bard,
Who liv'd by heroes that die hard !
Their brother-hawkers too ! that sung
How great from world to world they swung ;
And by sad sonnets, quaver'd loud,
Drew tears and half-pence from the croud !

There is something arch also in the following representation of the highwaymen and pick-pockets being reduced to the necessity of turning Authors.

Blind Fielding too—a mischief on him !
I wish my sons would meet and stone him !
Sends his black squadrons up and down,
Who drive my *best boys* back to town.
They find that travelling now abroad,
To ease rich rascals on the road,
Is grown a calling much unsafe ;
That there are surer ways by half,
To which they have their equal claim,
Of earning daily food and fame :
So down, at home, they sit and think
How best to rob with pen and ink.

Hence red-hot letters and essays,
By the John Lilburn of these days :
Hence cards on Pelham, cards on Pitt,
With much abuse, and little wit.
Hence satires against Hardwicke penn'd,
That only hurt when they commend.

These, singly, contributions raise,
Of casual pudding and-of praise.

Others

Others again, who form a gang,
 Yet take due measures not to hang,
 In magazines their forces join,
 By legal methods to purloin;
 Whole weekly, or whole monthly, steal
 First to decry, then steal your treatise.

There may be, and we have occasionally exposed in this profession, who are little better than pick-pockets, pick-pockets and highwaymen by profession, seldom necessitated to turn Authors, till they have proceeded in their career, that Tyburn has no reason to complain. But Mr. Butler Swift, (in which name we may certainly of the Old Baily fashion) may possibly write from experience, not be thought to question his veracity. We do not enter into the spirit of the profession, however, by thus impute to the spirit of the quill. He pretends, indeed, to be in fear of the law and property; but this, we know, is all a mere pretence, his share of merit, instead of being really offended at the piracy of their productions in the periodical works of the time, well there are no better means of recommending them, than by preserving the very name and titles of them from oblivion.

Art. 26. *Verses written in London on the Approach of the Year 1790, 18. Doddsley.*

SPECIMEN.

Behold the Sun his radiant orb unfolds

to merit a criticism.—This, however, we may observe, in general, that the Author's purpose is truly moral, and that he has a real taste for his subject; though his muse has not done entire justice to his sentiments.

Art. 27. *A Father's Advice to his Son: an Elegy.* 4to. 6d. Doddsley.

The Editor pretends that this Poem was written 150 years ago. Possibly it may be of more modern date, and possibly too, comes from the same hand to which the Public was obliged for a very pretty song, inserted in Mr. Cooper's Letters on Taste, and from thence transcribed into the eleventh volume of our Review, p. 456, each piece bearing a near resemblance to the other, in regard to style, beside the sameness of the stanza.

The present production is, however, inferior to the song; for tho' the sentiments are good, and the poetry in general pleasing, yet the former are misapplied, and the versification is in some places very disagreeable. To instance, in the first respect, a Father addresses his little boy, in a moralizing and philosophical strain, which such a 'prattling innocent' could not be supposed to comprehend, or even attend to. Among other things he advises the child to avoid WIT!

Nor let vain Wit's deceitful glory,
Lead you from wisdom's path astray;
What genius lives renown'd in story,
To happiness who found the way?

As to the defects of the versification, the following lines are left to the censure of our Readers:

An heav'nlier pow'r good-nature bearing, p. 3.

Again,

Looks had means only of expressing
Thoughts language never could impart. p. 6.

In short, the whole, though well-meant, is a solemn trifle; unworthy any further animadversion.

Art. 28. *A Hymn after Sore Eyes. Composed on Easter-Day.* Folio, 6d. Owen.

The unfortunate Author of these unhappy Verses, seems to labour under a worse disorder than that of sore eyes. His friends, we hope, will take care of him, and see that he does no greater mischief than spoiling a little paper.

Art. 29. *Gasconade the Great: a tragi-comi, political, whimsical Opera, as it was intended for the entertainment of the Public, but rejected by the managers of both Theatres.* 4to. 1s. Reeves.

However the French, the Austrians, and other obdurate enemies of our sacred religion and country*, may figure it in Germany, this Wit-

* Pref. to Gasconade, p. 1.

ter works them in Grub-street to *some tune*. Gaskonado is the King of France; and two of the furies stand for the Empress-Queens of Hungary and Russia: all sad devils, indeed, and such as an honest British painter ought, doubtless, to draw them—for the *honour of Old England!*

Art. 30. *A Poetical Description of Mr. Hogarth's Election-Prints. In four Cantos. Written under Mr. Hogarth's sanction and inspection.* 4to. 1s. Casson.

If this description, as the advertisement prefixed to it sets forth, really hath received Mr. Hogarth's approbation, we have only to express our concern for happening to differ from so ingenious an artist, in any point of taste: either *his* judgment in poetry is much inferior to his skill in painting, or we are equally incompetent judges of both.

Art. 31. *A Poem on the Winter Season: or, Mr. Hervey's Winter-Piece paraphrased.* By Thomas Baker, Thatcher, in Wickham-market, Suffolk. Ipswich printed, by William Creighton. 4to. 6d.

A Thatcher! likely enough! for any thatcher, or thresher, or ditcher, who can write at all, may make such verses as Thomas Baker's. The favourable notice taken of the late Stephen Duck, has, we fear, set many a poor mistaken clown to rhyming, instead of endeavouring to excel in more useful employments.

Art. 32. *Kitty's Stream; a comic Satire.* By Rigdum Funnidos. 4to. 6d. Moore.

Any subject better than none, when a poor Poet wants to eat. Thus in a dearth of news or politics, a common strumpet may serve to furnish a dinner to a common scribbler. Kitty Fisher, however, will not, we apprehend, be vain of these verses, unless her taste in poetry be as wretched as her poet's abilities.

M E D I C A L.

Art. 33. *Observations on Bathing, warm and cold: and the diseases it will cure without a Doctor.* 8vo. 1s. 6d. Cooper.

A new link of that curious chain of pamphlets, mentioned in our Review for February last, p. 192, article 15. Can the intelligent Reader desire a plainer hint?

Art. 34. *The distinct Symptoms of the Gravel and Stone explained to the Patient, &c.* 8vo. 1s. 6d. Cooper.

Another link of the same chain, vid. the preceding article.

Art. 35.

RELIGIOUS and CONTROVERSIAL. 477

- Art. 35. *The Parent's Guide in the Management of Children in the Measles, &c.* By a Physician. 8vo. 1 s. 6 d. Cooper.

Another link still! the chain extends prodigiously : where, or when, will it end ?

- Art. 36. *A Short Answer to a Set of Queries, annexed to a Pamphlet lately published, pretending to be, 'An historical Account of the Rise, Progress, and Management of the General Hospital or Infirmary in the city of Bath *.* By a Governor of the said Charity. 8vo. 6d. Cooper.

The bare mention of the titles of pamphlets, in such controversies as this, about the Bath Hospital, is sufficient in a Review of Literature.

* See Review for January last, p. 85.

- Art. 37. *A Treatise on the Gout.* By Charles Martin, M.D. 8vo. 1 s. Callon.

Quackery.

RELIGIOUS and CONTROVERSIAL.

- Art. 38. *A Letter to the Rev. Mr. Elliot, A. B. Chaplain of St. George's Hospital, Hyde-Park Corner, London; relating to his sermon preached at Christ-Church, Spital-fields, Jan. 21, 1759. and since published, entitled, 'Encouragement for Sinners, or Righteousness attainable without Works,' &c.* 8vo. 6d. Baldwin.

The Letter-writer's design is to shew, that 'by misapplication of texts of Scripture, and by misconstruction of the eleventh article of the church, and by false argumentations,' Mr. Elliot has laid down 'assertions by way of conclusions, contrary to the true meaning of both, and productive of the most pernicious consequences, in the mischievous cause of Enthusiasm.'—Laudable, however, as our Author's intention may have been, we apprehend he had better let these enthusiastic preachers alone ; for there is something absurd in reasoning with those who disclaim the power and use of reason

- Art. 39. *Sermons on practical Christianity.* By Henry Stebbing, D. D. Archdeacon of Wilts, Chancellor of the Diocese of Sarum, and late Preacher to the Honourable Society of Grey's-Inn. 8vo. 5 s. Davis and Reymers.

A vein of good sense runs through all these discourses, and they contain many just and useful reflections on the conduct of human life. —The subjects, which are treated in a clear, easy, and sensible manner, (though with little regard to order or method) are chiefly these following : The necessity of urging the consideration of a future judgment upon the minds of youth ; the comforts of a religious life ; sobriety

or judgment; the pal
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Art. 40. *Demonstration*
course

The Author's design in
the preface to them, is to
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and to promote the practice
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satisfied with those Writers, v
terms; and with those who
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- Art. 41. *An Essay on preaching Christ and him crucified.* By Joseph Stokes, A. M. Curate of Allhallows Steyning. 8vo. 1 s. Piers, Coopers, &c.

This is a plain, sensible discourse from 1 Cor. i. 23. *But we preach Christ crucified*—Mr. Stokes shews, in a very clear and judicious manner, that it is the duty of every Christian teacher to explain and enforce Christian morality; morality as it signifies obedience to the laws of Christ; and frequently to make the duties, as well as the blessings, of our religion, the subjects of his discourses—Strange, that any minister of the Gospel should ever have thought otherwise!

- Art. 42. *A Letter to the Rev. Mr. Jones, Chaplain of St. Saviour's, Southwark.* By Joseph Stokes, A. M. Curate of Allhallows, Steyning. 8vo. 6d. Piers, Cooper, &c.

The occasion of this letter, we are told, was as follows—Mr. Stokes going on Sunday evening, Nov. 5, 1758, to St. Swithin's church, at London Stone, after prayers were over, found that Mr. Jones was to preach; who introduced his sermon with these, or such like, words—'That it was certainly the duty of a minister to consider his text, and what he was to say upon it, before that time; but that for his part, he did not know his text till that moment, and that he *had it immediately from God.*'—Mr. Stokes, as well he might, was greatly surprized, when he heard him say, that he *had his text immediately from God*; and accordingly, when he returned home, and reflected upon the sermon, he resolved to write privately to Mr. Jones, begging to know upon what warrant, either of scripture or reason, we might expect such *immediate* assistances from God. Mr. Jones, in his answer, which answer the Reader is here presented with, defends his use of the expression, disclaiming all *extraordinary assistances* of the Holy Spirit, and pleading for nothing more than the *common influences* of grace. Mr. Stokes's reply, in the letter now before us, is rational and judicious, and written with candour and moderation. In a word, Mr. Stokes appears to be a rational Christian; Mr. Jones, a presumptuous Enthusiast.

- Art. 43. *Three occasional Discourses delivered in the Royal Navy.* By the Rev. Mr. Philipps, Chaplain of his Majesty's Ship Terrible. 8vo. 6d. Townshend.

The first of these discourses was delivered on board his Majesty's ship Princess Royal, on the Sunday after the declaration of war against France, in May 1756; the second on board his Majesty's Ship Terrible, on the coast of Cape Breton, on the expectation of an engagement with the French fleet, in September 1757; and the third on board his Majesty's ship Terrible, going into Halifax Harbour, in Nova Scotia, on the Sunday after the violent storm, that disabled a great part of his Majesty's fleet cruising off Louisbourg, on the 25th of September, 1757.

The

The discourses are short and sensible, and the sentiments contained in them very suitable to the occasions on which they were delivered.

Art. 44. *A Charge delivered to the Clergy, at a Visitation held for the Diocese of London, in the year 1759. By the Right Reverend Thomas, Lord Bishop of London.* 4to. 1s. Whiston.

In this Charge his Lordship confines himself to the consideration and enforcement of one point only, but a very important one, viz. the obligation Clergymen are under to a constant attendance upon their several cures. This duty, he observes, arises by necessary consequence from the nature of the office which they have undertaken, and the essential part is a personal attendance upon the discharge of it.

The provincial constitutions of the church, we are told, and the laws of the realm, consider residence as a perpetual duty; and every non-resident Rector, or Vicar of a Parish, is, *prima facie*, criminal in the eye of both laws, till he shews a legal dispensation to justify or excuse himself. Now as these dispensations create the whole difficulty of this case, his Lordship considers them particularly, and enquires, First, In what cases dispensations are grantable, and by whom; Secondly, Upon what conditions they are grantable.

He treats his subject with great clearness and accuracy, and what he has advanced upon it, deserves the serious consideration and attentive perusal of every Clergyman.

SERMONS since April.

1. **A**T St. Laurence's church, near Guild hall, London, April 26, 1759, before the Governors of the Magdalen-house. By the Rev. William Dodd. 4to. 1s. Davis and Reymers.

2. *Christian Steadfastness; or St. Paul's affectionate Plea with his Converts at Philippi, to stand fast in the Lord*—On the death of the Rev. Mr. Risdon Darracott, at Wellington, Somersetshire, April 15, 1759. By Benjamin Faucett. 8vo. 6d. Buckland.

3. *Self disclaimed, and Christ exalted.*—Preached at Philadelphia before the Synod of New-York, May 25, 1758. By David Bédouck, A. M. Minister of the Presbyterian church in New-York. To which is added, *Peace and Unity recommended*—Preached before the Synod of New-York and Pennsylvania, May 24, 1758. By Francis Allison, A. M. Vice-Provost of the College, and Rector of the Academy, at Philadelphia. 12mo. 1s. Field. Either sermon to be had separate.

4. Before the Sons of the Clergy, at St. Paul's, May 10, 1759. By Horbert Abdy, M. A. Rector of Theydon Garnon, Essex. 4to. 6d. Bathurst.

T H E
MONTHLY REVIEW,

For J U N E, 1759.

*A System of Oratory, delivered in a course of lectures. Publicly read at Gresham-College, London: to which is prefixed, an Inaugural Oration, spoken in Latin, before the commencement of the lectures, according to the usual custom. By John Ward *, D. LL. &c. 8vo. 2 Vols. 10s. Ward.*

IN an advertisement prefixed to these lectures of the late learned and worthy Professor of Rhetoric in Gresham-College, we are told, that it was the author's intention they should be published, that he signified this his intention to several of his friends, and caused a fair copy of them to be transcribed for this purpose, after having revised them, from time to time, with his usual accuracy, during the space of thirty-eight years.

The work is, indeed, worthy of the learned and judicious author; who appears, through the whole of it, to have been well acquainted with his subject, and to have studied, with great care and attention, the best writers upon it, both antient and modern. He has, in a very clear, distinct, and accurate manner, given us the most important and useful observations that are to be met with in treatises upon oratory, and illustrated these observations by examples from some of the best writers of antiquity.

We shall not attempt to give an abstract of a work of this kind; but, in order to gratify the curiosity of those who may

* This much esteemed person died in October, 1758.

be desirous of seeing a specimen of the doctor's style and manner, shall insert what he says on the *subject and manner of imitation.*

In treating upon this subject, he shews the nature of *imitation*, and endeavours to vindicate the practice of it from such objections as have been raised against it: and in order to set the subject in the fuller light, considers these three things, *viz.* Who are to be imitated; what we are to imitate; and in what manner. After considering the first of these at large, he proceeds to the other two.

* And with regard to the former, says he, it will be requisite, to consider both the things themselves, which are to be imitated, and the conduct necessary for doing it with success.

* Now, as the things to be imitated are the perfections of the best masters in their several kinds; so these are different, according to the various subjects, in which they excel. And therefore the things more especially to be observed in an orator, as proper for imitation, are those, which constitute his art; and they are *invention, disposition, elocution, and pronunciation*; in each of which the imitator ought carefully to attend to the following particulars.

* As to invention, it is fit he observe in his pattern the justness of his scheme, the force of his arguments, and the topics, from whence they are fetched; his caution in guarding against objections, and skill in removing them; his smooth and becoming address; and his artful manner of applying to the passions.

* In the disposition, he ought to consider the order and arrangement of the several parts of his discourse, and his conduct through each of them. In the exordium, his manner of engaging his hearers, and how naturally he leads them into his subject. In the narration, how clear his account is, how consistent with itself in all its parts, and how every circumstance is so placed as to give weight to, and heighten the credit of the whole. In laying down the proposition, how clearly and fully he states his subject. And if he afterwards divides it, how adequate the partition is to the whole, and how just the dependence of each part upon one another. In the confirmation, his skill in so ranging his arguments, as they may throw the clearest light upon each other; how he varies their form, and sets them in different views, both for greater variety and strength. In the conclusion, with what brevity, and order he comprises the substance of his preceding discourse, and particularly, with what art he addresses to the passions. Lastly, how easy and natural his transitions appear, in passing from one thing to another, through the whole. And if any of these parts are wanting, or

not in their usual order (as sometimes happens) he should consider, what particular reasons might occasion it.

As to elocution, it is necessary for him to attend to the choice and variety of his words, and propriety of his expressions; as the beauty of his tropes, and strength of his figures; as likewise the turn of his periods, and harmony of his numbers: in a word, the whole complexion and character of his stile, and how justly he adapts it to the nature of his subject.

* And lastly, with regard to pronunciation, it is requisite to observe his conduct in the management both of his voice and gestures. As to the former, how it rises, sinks, or varies, as the nature of each sentence, and the several parts of it require; and how its different changes and inflections are suited to answer his particular intention, through the whole discourse. And as to the latter, how the motions of his countenance, every feature of it, and all the other parts of his body, are adapted to the nature of his expressions, and the tone of his voice, in a decent and graceful manner. But this part of imitation requires a living pattern; whereas the former may all be gained by study, and a careful attention to the works of the best orators.

* These are the several things proper to be imitated in an orator. But in order to any one's doing it effectually, he should be careful to gain his spirit, and way of thinking, as well as the beauties of his language. And therefore, when he reads him, he should strive to put himself in the same situation of mind, and be affected as he was, when he spoke; that he may view things in the same light, and then he will best discern both his excellencies, and defects. For as two persons cannot have exactly the same prospect, unless it be taken from the same place, and directed to one point; so neither can they conceive alike of the same thing, unless it appear to them in the like circumstances. Wherefore he, who would get the same ideas in reading, which another had in speaking, must put himself, as near as he can, into his state; consider the time, place, and occasion of his discourse; the persons, to whom it is addressed, and how he was himself affected, with whatever else may deserve remarking. By this means he will be set into a fuller acquaintance with his design, receive deeper impressions from what he says, and be helped to see the reason of his conduct in each part of his performance; why he disposed it in such order, reasoned in such a manner; chose such expressions, brightened them with such figures, or warmed them with such affections. For many things are elegant and beautiful in their proper place, which would not appear so, if otherwise disposed. So that without such a key, he may be often liable to mistake beauties

for defects, and defects for beauties; and even to convert the beauties of a good discourse into blemishes, by misapplying them. I have formerly taken notice of the surprising effect, which Cicero's oration for Ligarius is said to have had upon J. Cæsar. And doubtless very much of this was owing to the action of the orator, and his artful manner of speaking. However, if we consider the circumstances both of the speaker, and the person, to whom the discourse was made; we shall perceive, that nothing could be better calculated to answer such an end. After the conclusion of the civil war, when Cæsar had got the sole power into his hands, he affected nothing more, than to have it thought he held it rightfully, as the consequence of a just victory, and therefore to be applauded for his clemency to those of the contrary party. And indeed, the two characters, of which he was most ambitious, were courage and clemency. And Cicero endeavours, in the most skilful manner, to work upon his passions, by applauding both those virtues throughout that oration. In the close of which he pays him this compliment, with regard to each of them. *Your fortune, says he, has nothing greater, than to enable you; or your nature better, than to incline you, to spare very many.* But he begins with his clemency, and to sooth him the more, owns himself as an instance of it. For it is with respect to his own case, that he breaks out into those pathetic expressions: *O admirable clemency, worthy of the highest praise, and to be for ever recorded in the monuments of future ages!* Though, in reality, this was mere grimace; for he always thought him a tyrant, and did not sicken to call him so afterwards, when he could do it with safety. However, it answered his end at that time, to give Cæsar the most pleasing idea of his present felicity, as lord of so great a part of the world. But after this, when he comes to speak of his courage, and carries him back to the plains of Pharsalia, which could not but revive in his mind the anxious thoughts he was then under, for the success of that important battle, on which no less depended than the government of the Roman empire; and these thoughts were again presently succeeded by a reflection upon the glorious consequences of that victory: is it to be wondered at in such a state of mind, that those opposite passions of fear and joy, wrought up to such a pitch by so masterly an hand as Cicero's, should be sufficient to overset any mortal? If we consider the speech in this light, and can in some measure, by the help of imagery, render those things present to our own minds; I doubt not but we shall feel ourselves so warmed by them, that Plutarch's account may appear not improbable. But without that view, or entering into the circumstances of the case, this oration may probably be read without our being at all affected by it, or perceiving, how it possibly could in so won-

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derful a manner affect another. It is therefore by considering the design of a speaker, that we are at first helped perfectly to understand him, thence led to admire him, and so prepared to imitate him. An imperfect knowledge can carry us only to a partial imitation. And he cannot be said to understand him thoroughly, who does not enter into his thought and spirit. Some indeed have imagined, that nothing more is designed by imitation, than to use another's words and phrases; but this is only a small part, if it goes no farther. It is the justness and beauty of his thoughts, we are principally to labour after. This was the judgment of Quintilian upon this matter. *Imitation*, says he, *does not consist only in words. We are to regard the decency of an author, both as to things and persons, what his design is, how he forms it, even with respect to those things, which are only designed for entertainment: how he works up his exordium, and frames his narration, how closely he reasons, with what skill he applies to the passions, and insinuates himself into the good opinion of his hearers: which is then most artfully managed, when it appears most easy and natural. When we discern these things, we shall be fit to imitate them. And he who is not only advanced so far, but is able likewise himself to support what is deficient, or omit what is redundant, is a complete orator.* Thus far Quintilian. To labour only at a similitude of style with the person, we propose to imitate, without entering into his sentiments and way of thinking, is (as we say) to begin at the wrong end: since this latter can scarce be attained, without gaining at the same time a considerable tincture of his style; whereas we find instances of those, who by great pains, and close attention, have been able to express themselves in the words and phrases of some particular author, but appear wholly destitute of his spirit and genius.

‘ But it is time to proceed to the last inquiry, which relates to the manner of imitation. Seneca compares imitation to the action of the stomach, which by digestion converts the several kinds of food it receives into one different substance, which supplies us with fresh recruits of blood and spirits. For so the mind (as he says) alters what it receives from others in such a manner, as that it no longer appears to be theirs, but its own. And therefore he, who copies only, or translates from another, and endeavours to pass it off for his own, is not an imitator, but a plagiarist. Which is the case of Apuleius, who in his *Metamorphosis of a golden ass*, copies all in a manner from Lucian, without ever naming him. Indeed, the best writers sometimes take particular passages from others, almost in the same words; but this is not common. They generally either so disguise what they borrow, as to make it appear entirely new, or

endeavour at least so far to alter and improve it, that they may rather seem to rival, than copy after their original. There is one very remarkable instance of this, among many others, in Virgil, which I shall here mention. Homer represents Thetis as addressing to Vulcan, to make her son Achilles a new suit of armour, upon the death of Patroclus. And Virgil, borrowing the thought from him, describes Venus soliciting him upon the like account for her son Æneas. But they very much differ in describing the circumstances of this affair; for Virgil no where follows Homer, where he thinks he can improve upon him. Homer places Vulcan's workhouse among the seats of the celestial deities; but Virgil seems to have thought that not so proper a place for a smith's forge, and therefore fixes it in a little island near Sicily. In Homer, Thetis finds Vulcan employed in making caldrons; but Virgil assigns his workmen a more noble employment, in forming thunderbolts. The finest piece of armour in both is the shield. And here Virgil has in a particular manner shewn his great judgment, and art in imitation. For though the ornaments upon the shield of Achilles are very beautifully described by Homer; yet he has embellished it with many things, that have no relation to the character of an hero; such as music, dancing, a marriage, a lawsuit, the labours of husbandmen, and of shepherds. But Virgil has represented upon his shield the great actions of the Romans, as descendants of Æneas, down from Ascanius, to M. Antony's defeat at Actium by Augustus; the most proper imagery for a warrior, and fitted to inspire him with courage, as often as he viewed it. In this then consists the true art of imitation, so to diversify what we take from others, as, if we can, to improve it, or at least not suffer it to receive any detriment by our alteration. And this is chiefly done by some or other of the following methods, which I shall illustrate by examples taken from Cicero.

* One way is so to enlarge a thought, or expression taken from another, as in a good measure to render it our own. It is well known, that Cicero, in his orations against Mark Antony, followed the pattern of Demosthenes, in his invectives against king Philip, for which reason Cicero has given his the name of *Philippici*. Now Demosthenes makes use of the following argument, to inspire the Athenians with courage in defence of their country, by carrying on a vigorous war against king Philip. *Your ancestors*, says he, *have left you this glory, which they procured for you by many honourable and eminent dangers.* Cicero uses the same argument, when he endeavours to persuade the Romans to declare Mark Antony a traitor to his country; but has so disguised it, by his manner of introducing it, and enlargement upon it, that it is not easily observable, from whence

ok it. *We do not, says he, consider now, upon what terms all live; but, whether we are to live at all, or suffer an ignominious death. But though nature has made death common to all, she renders us superior both to its pain and disgrace. This has been wanting to the Romans. Therefore preserve this, citizen, which your ancestors have left you as an inheritance. For all other things are uncertain, fading, and changeable; true glory is so deeply rooted, it can never be shook, never be moved. It is by this our ancestors first conquered all Italy, and afterwards subdued Carthage, destroyed Numantia, and brought the most stubborn kings, and warlike nations into a subjection to this govern-*

No one can doubt, upon comparing these passages in two orations, but that Cicero took from Demosthenes that light, when he represents courage in defence of their country as an inheritance left them by their ancestors; though he argues it by a variety, both of arguments and examples, that it is in a great measure concealed.

A second method is, when we either abridge, or take only part of what another has said before us. After the battle at Chaeronea, in which the Athenians had been defeated by king Philip, Demosthenes, in a funeral oration, which he made in honour of those, who upon that occasion had lost their lives in defence of their country, to alleviate the grief of their friends, says: *How can they be thought otherwise than happy, who are placed among the ancient worthies in the islands of the blessed, and are justly thought assessors with the deities below.* Cicero borrows part of this in his xivth *Philippic*, in which he applauds the bravery of those Romans, who were killed in the battle of Mark Antony before Mutina. *Those impious wretches, says he, whom you have slain, will suffer the punishment of their crime in the infernal regions; but you, who expired in victory, are placed among the blessed. Nature has granted us a short term of life, but the memory of it, when well employed, is eternal.* He does not omit the excess of compliment, in joining them with the immortal deities: but when Demosthenes had only spoken of them in a state of happiness, he addresses to them, which gives a clearer idea of their existence, and consequently of their enjoyment of that felicity.

A third method is to keep the thought, but apply it to a different subject. Of this we have also an instance in Cicero, the introduction to his oration for Quinctius is taken from Demosthenes, in his defence of Ctesiphon. They both complain of two disadvantages, they laboured under in their situation. *Those mentioned by Demosthenes are, first, that it was of much worse consequence for him, if he did not win, than for his adversary Æschines; and secondly, that most*

most people are better pleased to hear another accused, than a person commend himself, though it be necessary for his defence. But Cicero's two things are, that the adverse party had more interest, and greater eloquence; which two things, as he says, had then the greatest influence at Rome.

* The last way I shall mention is, when the thoughts are preserved, and applied to the same subject; but either the order of them is changed, or they are represented in a different dress. Thus Demosthenes, in one of his orations against Aristogiton, very eloquently shews the necessity, and advantage of the laws to all sorts of people, by enumerating the several orders and ranks of persons in the state. And Cicero, in his defence of Cluentius, does the like in as florid a way, but pretty much different as to the manner, and form of his expressions.

* And now what has been said may, I hope, be sufficient to explain the nature of imitation, and direct our conduct in the practice of it.

How far systems of oratory are useful or necessary towards forming an orator, is what we shall not take upon us to determine; we shall only say, that our author's is written with more exactness and judgment than any modern system that we are acquainted with. It is collected, as the Doctor himself informs us, from the finest precepts of Aristotle, Cicero, Quintilian, Longinus, and other celebrated authors; with proper examples taken from the choicest parts of the purest antiquity: of all which, the foregoing abstract will afford our readers a competent specimen.

The Authenticity of the Gospel-history justified: and the truth of the christian revelation demonstrated, from the laws and constitution of human nature. By the late Archibald Campbell, D. D. Regius Professor of divinity and ecclesiastical history in the university of St. Andrews. 8vo. 2 Vols. 10s. 6d. Edinburgh printed; and sold by A. Millar in London.

THE subject of this work has been so often and so fully treated, and the evidences of christianity have been set in such a variety of lights by many able writers, that scarce any thing new can be expected from those who engage in the defence of the christian revelation. The advocates for infidelity, indeed, animated, no doubt, by a noble zeal for truth, and a warm and generous concern for the good of mankind, are constantly renewing their attacks upon the religion of Jesus; and thus, though they do little besides new modelling the paradoxes of ancient scepticism, reduce the christian divine to the position

of repeating the same things over and over again, of explaining and inculcating the plainest truths, and of answering the most trifling objections that were ever urged in any cause of importance.

As to the work now before us, it was left finished, we are told, by the author himself, who had employed many years in the search of moral and religious truths. His abilities, as a writer, are well known to those, who have read his *Inquiry into the origin of moral virtue, into the extent of the human powers with respect to matters of religion*, and his *Account of the nature and origin of enthusiasm*. If those who have not seen these Pieces, will give themselves the trouble of perusing this his last work, they will see that he was well acquainted with his subject, that he has treated it in a judicious and sensible manner, and that he was possessed of a very considerable share of learning. Without giving any extracts from what he has advanced, we shall present our readers with a general view of what is contained in his book.

In his preface, he addresses himself, in a very serious and sensible manner, to modern free thinkers, and exhorts them to consider what is the great point they have in view, and what would be the consequence should they be successful in their endeavours to extirpate the belief of revelation, and to establish, in the room of it, their own notions of religion; which, as he observes, must be various, confused, and contradictory. If they have discovered any system of religion, not known in the world before, and calculated to produce more beneficial effects among mankind than the christian, he asks why they do not publish it, and honestly tell us, what God we must serve, what worship we must pay him, and by what motives, suited to our rational nature, we must be animated in his service: as it cannot reasonably be expected that men, not altogether indifferent to matters so very important, will change their religion, on any other consideration, but for a better?

His first volume is divided into four sections; in the first of which he evinces the authenticity of the gospel-history by the testimony of heathen writers; and shews that, beginning at the present age, wherein we have sensible demonstration for the existence of christianity, and carrying our enquiries backwards from one age to another, we meet with unquestionable evidence in every age, for the real being of that institution, till we arrive at that particular period when it first appeared in the world; so that as certainly as we know, that in those ages the earth was inhabited, that the inhabitants were divided into such particular governments, and that the administration of those governments

was carried on by such particular laws, with equal certainty as we know, that the christian religion, without interruption, continually subsisted in all the intermediate ages that separate the present time and the reign of Tiberius Cæsar, when Christ was crucified at Jerusalem.

In the second section he considers Lord Balinghame's objections to the authenticity of the gospel-history, and to the testimony of heathen writers adds the testimony of the fathers of the first century, in confirmation of the truth of it. After this he proceeds, in the third section, to vindicate the gospel-history, from the charge of contradiction and forgery, particularly with respect to the resurrection of Jesus; a subject, which he considers at full length, and treats with great clearness and accuracy.

In the fourth section he endeavours to prove, that a miracle is an event in itself credible, a proper object of human belief, and against the existence of which, no argument can be drawn, either from the nature of the fact, or from the common experience of mankind. Here he is naturally led to consider what Mr. Hume has advanced on the subject of miracles, and, in our opinion, he obviates Mr. Hume's objections in a very distinct and satisfactory manner. A miracle, he says, is a sensible effect, produced either by the immediate power of God, or by the power of some invisible agent, under the direction or permission of God, in suspending or altering any particular law of nature in such a particular instance; for ends and purposes suited to the nature of the Agent.

The same evidence, we are told, that is sufficient to convince us of the truth of any common event happening among mankind, is not sufficient to ascertain the truth of a miracle. For, as to those events, wherein our fellow-men are the sole actors, and that happen in the common course of things, our knowledge of human nature, and our experience of mankind, enable us to judge of the probability or truth of human actions, in such characters and in such circumstances. But although our own consciousness, and our experience of the world may serve us directly to apprehend the motives and springs of human actions, and thereby engage us readily to admit such particular actions, as real matters of fact, when reported by credible witnesses; yet in relation to the extraordinary works of God, wherein he is pleased to recede from the common track of his administration; and in such a particular instance to suspend the force of a general law, which, in all other instances, is still prevailing, it is possible we can all at once clearly discern, and safely judge of motives, worthy the Sovereign Ruler of the universe, that

ght bring about such an amazing interposition. Here, therefore we must stop, till we shall have examined the matter with care and impartiality that suit the importance of the question. Nor, whilst we are totally ignorant, uninformed, or unsatisfied as to those divine motives productive of miracles, the report of any witness, how credible soever in the common incidents of life, with any shew of reason, engage our faith, or deserve to be credited.

In all miracles, therefore, our author says, there are two things particularly to be regarded, namely, the visible or sensible effect, and the invisible and extraordinary interposition of the Deity effecting it; and though the former, *viz.* the sensible effect may possibly be attested in the most authentic and solemn manner, by witnesses in all other respects unexceptionable; yet this, of itself, can be no sufficient foundation upon which to ground an assurance of the latter, the invisible and extraordinary interposition of God. Of this we can be assured only by an evidence peculiar to itself, wherein we perceive, in some measure, the great designs of an infinitely perfect being: designs that cannot be accomplished by the present establishment of God in the natural frame and structure of the universe.

In settling the character of any historian, or how far a man's testimony, as to the matters of fact reported by him, may be trusted; our conviction of the credit due to him, our author observes, must be founded, not upon the opinion of other people, whether his contemporaries or not; but upon his own writings, which ought to be the genuine effects of his veracity and judgment. Nor, in our thus going about to satisfy ourselves from his writings concerning the veracity and judgment of any particular historian, is it enough that we consider the nature and importance of the matters of fact he relates, or that we compare the several parts of his history together, or that we examine them by the accounts of other historians, or by the circumstances of that time and place of the world to which his history refers; but we ought, in an especial manner, to attend, whether those particular actions he reports, are suited, or do fairly answer to the character and circumstances of those persons to whom he imputes them.

In the case of miracles, actions wherein an infinitely perfect character is concerned, no historian, he observes further, in his account of such events, ought to be credited, before we are fully satisfied, that those particular actions, ascribed to a divine interposition, do most certainly correspond with the nature and perfections of an all-wise and all-good Being, the sovereign Governor of the universe. And thus considering the nature and perfections

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Advice from a Bishop: in a series of Letters to a young clergyman. 12mo. 1s. 6d. *few'd.* Cooper.

THE editor of these letters acquaints us, that, thinking them of too much importance, and too well written to be suppressed, he gives them to the world, without any alteration, as he received them; and that they were originally drawn up for the private use of a near relation, whom the author tenderly loved.

‘As much as some critics, and others, continues he, may busy themselves in forming conjectures of his lordship, from the stile, the matter, or other circumstance of the letters, the result will be nothing but conjecture; and they may as well save themselves the trouble of thinking at all about it. To as little purpose will it be for the bigots of any church to censure or defame him. He was always above their malice, and is now out of their reach.’

Who the author was we know not; nor is it of much importance to the reader to know. If the letters were not really written by the late worthy bishop of Cl——er, it is certainly intended it should be thought they were. Be this however as it may, they are written with a free, generous, and open spirit; and the author appears to have been a sincere friend to truth and the best interests of christianity, without any bigotted or narrow attachment to parties or party-principles. He inveighs with some severity against the ignorance and sloth, which are so prevalent in the church, and the mean and dirty ways, as he justly calls them, which are found to be most successful towards getting preferment in it. But we shall give a short view of what is obtained in each of the letters.

The first consists of some general reflections on the state of true zeal for religion in the church, and the many discouragements which men of study and probity meet with in it. The author laments that no care has been taken by the men in power, to extirpate those absurdities which have given great offence to serious people in the public worship; and that every thing is not only permitted to continue as in the days of ignorance and error, but that all attempts towards a further reformation, are treated with aversion and contempt. ‘It seemeth impossible to me, says he, if there was not an indifference about religion and truth, that the *free and candid disquisitions relating to the church of England*, published in that country within these few years, should have had no manner of weight; but that the same ignorance and absurdity, exploded privately in the breast of
every

every man of sense, should still continue to make a part of the worship of the church of England."

In the second letter he endeavours to explain the sense in which subscriptions are required in the church, and to shew, that our assent and consent are declared only to the *use* of every thing in the common prayer. In order to search this matter to the bottom, he thinks it necessary to consider the rise, the design, and the obligation of the *articles*; and concludes what he advances on the subject in the following manner.

"The legislature may be assured that there never was, and I will venture to say, there never will be, a subscription to all the articles, according to the plain sense and meaning of the first compilers: and as it hath never been declared, that such alone is the subscription which is required, by depriving those whose public writings contradict this original sense, it is evident, that a subscription is allowed in any sense which is agreeable to the word of God. For he who subscribes the articles in a sense equally consistent with the public good, and the rights and properties of his fellow-subjects, equally answers the intention of the legislature in the law which requires any subscriptions; and abstracted from the force of the law, ecclesiastical impositions in a protestant church, are impertinent and vain. Why a subscription to these articles is still required in our church, though the sentiments of her clergy are so much altered, is another question, I own, which it is natural for you to ask, but which a wiser man than I am cannot answer."

The third and fourth Letters contain a serious and earnest exhortation to care and diligence in the discharge of the pastoral office, and to act up to the dignity and importance of it. In the fifth letter the author laments, with a just and becoming freedom, the little care taken at our universities, to qualify the youth intended for the church, in reading and elocution, in the study of the scriptures, and every branch of true theology, and proceeds, in the sixth, to give some general directions for speaking, and for action. "If I had ability, says he, to found a professorship in the university, one of the first things I would do, should be to provide for the attainment of these two arts, in the education of those intended for the church. But really, as the case is at present, instead of being taught, or even encouraged, these arts are despised by all our clergy as things beneath their notice; and to this it is owing, that not one in a hundred either read, or speak in public, with any propriety. They may think of this as they please; but I can assure them it is of consequence to their success and reputation, with those whose praise is worth acquiring: and whilst they continue to

stand motionless, and to read every word of their discourses, directing their voice only to one particular pillar, or corner of the church, the best compositions in the world will be flat, insipid, and ineffectual.*

In the seventh letter, the good Bishop gives his Relation some advice about the necessary method of supplying the defects of his education, in point of study, and recommends to him, to go through the Bible with great care and application, as the first step necessary to give him a clear and comprehensive view of revealed religion. After a diligent and skilful examination of the books of scripture, recourse may safely be had, our author says in his eighth letter, to modern systems of divinity; but the very best of these systems that are to be met with, are not those, he thinks, which commonly go under that name, but are to be collected from the sermons of the best English divines, on the several articles of natural and revealed religion.

In regard to the controversy with the deists, he advises his Relation to confine himself to what has been written by the late lord Bolingbroke on the one side, and to his answerers on the other. 'His lordship, says he, hath collected every objection to revelation, antient and modern, which he thought of any force, and dressed them up anew, with all the ornaments of language, and strength of reasoning which he was master of. These objections, I will venture to say, have been compleatly and fully answered, by writers here, as well as in England; and you would do well to peruse them all.

'But though I have said all, I must except one printed at London, entitled, *A View of Lord Bolingbroke's Philosophy**, without a name. The author, whoever he is, deals so copiously in the foulest abusive language, shews so little of the spirit of the religion he is defending, and such immense pride and conceit of his own abilities, as to do no sort of honour, nor add any strength, to the cause which he hath undertaken. Never, therefore, throw away your time in reading the works of such a writer. Because if you could not employ it, as you certainly may, to a better purpose, there is another reason why they should be neglected; which is on account of their tendency to poison the mind with false zeal and bigotry, and to infuse a disposition very opposite to that of the author of our faith. This man, for ought I know, may think himself, and may be thought by some of his friends, to be an able champion for religion. But with all the *learned lumber* in his head, he writes neither like a scholar, a philosopher, nor a christian: and with any such

* Supposed to be written by Dr. Warburton.

action, in their manner over so great, it is my earnest advice that you should not be converted.

Our author, in the remaining part of this letter, gives some directions about making sermons, and advises us to diffuse the word, and break the dominion upon it, after the manner of Dr. Clarke, to stick upon it like Barren, to make upon it like Tillage, and to converse the language of Amosbury or Martha, or, what he thinks preferable to both of them, that of Bishop Hooker. * This your persuasion, continues he, must be to your own judgment leads you; for as this, I lament it, I have no credit to say better you.

Having given a short view of the nature and duty of the pastoral office, with some advice how to make the necessary qualifications, our author, in his last letter, gives us his thoughts on the behaviour which is particularly adapted to it. The little he says upon this part of his subject flows so much goodness of heart, and a temper of mind in becoming a christian bishop, that it would give us pleasure to transcribe the whole of it; but as this would be transcribing the letter we must allude to this article, we shall conclude with the following passage.

* If there is one virtue more peculiar to the christian system, as distinct from all others taught by natural reason—besides loving our enemies, it is that of a contempt of the world, and heavenly-mindedness. An ecclesiastick therefore may write, and preach for ever, about the truth and excellency of christianity: but if he is known to scrape up many thousands out of the revenues of the church of Christ—on matter whether it be to establish a house and raise a family, like the late A——P—— and B——C——, or to leave to their wives and kindred, like B——H—— and B——S——, all on the other side the water—for I draw a veil over all on this—he will never be able to make any concern to christianity, or to do any good by writings, which his own life counteracts so flagrantly in such an important article. He must know many necessitous, and deserving objects of his charity, and he might find out many more. He must know, that our blessed Saviour never intended that his ministers should divest themselves of humanity, in order to treasure up a great quantity of earthly lucre out of his church; and such an ecclesiastick will be so far from converting unbelievers to christianity, that nothing promotes infidelity, perhaps, so much, as the avarice and selfishness of the superior clergy.

A Natural and Civil History of California: containing an accurate description of that country, its soil, mountains, harbours, lakes, rivers, and seas; its animals, vegetables, minerals, and famous fishery for pearls. The customs of the inhabitants, their religion, government, and manner of living, before their conversion to the christian religion by the missionary jesuits. Together with accounts of the several voyages and attempts made for settling California, and taking actual surveys of that country, its gulf, and coast of the South Sea. Illustrated with copper plates, and an accurate map of the country and the adjacent seas. Translated from the original Spanish of Miguel Venegas, a Mexican Jesuit, published at Madrid 1758. In two volumes. 8vo. 12s. Rivington and Fletcher.

HAVING been informed of the great esteem in which this work is held in Spain, we promised ourselves a much greater share both of pleasure and profit in the perusal of it, than we experienced of either.

The translator, in his preface, gives the following account of the plan and execution. 'The writer, says he, divides his treatise into four parts. In the first, he discourses of the name, situation, and extent of California, that is, taking it in the strict sense, for so much of this peninsula, as the Spaniards have hitherto reduced. He gives us an account of the gulf, its coasts, and islands. He enlarges upon the soil and climate, the natural history, the pearl fishery, and the manna of this country, which is a new discovery. Then follows a very distinct and curious detail of the nations and languages, the tempers and manners of the Californians, with their policy in peace and war; and lastly, he treats of their religion; in respect to which he observes, that those who resided on the continent, were, when the Spaniards found them, entirely free from any idolatrous notions, had few or no ceremonies, and yet had some very singular speculative opinions, but that it was otherwise in the islands, where, through the arts and frauds of a particular race of men, the people were grievously enthralled in superstitious slavery.

'The second part contains the history of California, from the time of its first discovery, to the sending thither the jesuits. This discovery was made by order of the famous Hernan Cortes, who went thither in person in 1536, and landing in the gulf, bestowed upon it his own name, or rather the Spaniards have since called it in honour of that great captain, Mar de Cortes, as well as the Vermillion sea, or the gulf of California. Our author traces very exactly the several attempts that were made from

REV. June 1759.

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from time to time, for obtaining a more perfect knowledge of the extent and produce of this peninsula, the different projects formed for this purpose, both in Old and in New Spain; their repeated disappointments, and the causes of those disappointments, interspersed with many judicious and sensible remarks, which shew the extreme difficulty of executing any great design, the conduct of which depends upon the approbation, orders, and instructions, that are to come from a country at a great distance.

* The third part comprehends the reduction of California by the jesuits, and their transactions to the present time. He informs us that the court of Spain, and its viceroys in the Indies, tired out with a multitude of fruitless, expensive, and tedious expeditions, had abandoned all further thoughts of this matter, so that the prosecution of it was intirely owing to father Eusebio Francisco Kino, who, being sent as missionary into the adjacent province of Sonora, formed a resolution of trying to penetrate into this deserted country from thence. The first missionary of this order, however, who passed over into this region, was father Salva-Tierra in 1697, and a few years after father Kino penetrated, according to his original design, into California by land, and became thereby assured, as we have before observed, that it was not an island but a peninsula. The jesuits from this time down to the present, have had the sole direction of affairs, civil as well as ecclesiastical, in California, and have prosecuted their discoveries, converted the Indians, made small settlements, cultivated some spots of ground near them, and with great diligence and perseverance, have brought some little vineyards to such perfection, as to produce wine not inferior to that of Europe. Our author gives a particular, precise, and distinct account of all these transactions, so that it may be truly said, that though the history of this part of the world is not big with many great events, yet we have it as clearly and as correctly told, as we can possibly desire. It is very singular in its nature, and affords us a very complete view of the policy, of the order, and of the method of reducing nations, to become nominal subjects of the crown of Spain, and really so to themselves. It exhibits likewise the true notions, which induce the Spanish government to make use of the fathers in this way, and to permit them to make those acquisitions by art, which themselves had ineffectually attempted by force. The author intersperses very free reflections, not only on the errors of particular administrations; but on the capital, and if we may so speak, constitutional faults in the Spanish system; in consequence of which, some of their richest settlements are burdensome, and the great wealth in the bowels of the country is made the cause of the misery and po-

verty of its inhabitants. Reflections, which the judicious reader will peruse with profit and pleasure.

The fourth and last part contains some additional pieces, referred to in the body of the work. Among these, is the famous voyage of captain Sebastian Vizcaino, in 1602; in which there is a very curious and particular account of the west coast of California: this is followed by a description of the east coast, from a voyage made in the year 1746. Then come extracts from captain Woods Rogers and lord Anson's voyages, with the author's remarks upon them; more especially on the latter, in which he undertakes to controvert several matters of fact, in respect to which, the writer of that work, he says, was misinformed. In this, as indeed throughout the whole book, the author shews himself a zealous subject of the crown of Spain, and an avowed apologist for the jesuits.

The reader will remark, that this account of the work being given by the translator, it will be necessary to make some small allowance for that partiality, with which every copier is accustomed to look upon his original. It may not, also, be improper for us to observe, that the pages allotted to the article of natural history make, comparatively, a small part of the work. The account of the genuine customs and manners of the natives takes up also no very considerable portion of it, if we except the share the converts had in the transactions of the reverend fathers the jesuits. The naturalist will find, however, some few observations particular enough; one of which is, that there has been, as yet, no such thing as a deleterious or poisonous plant discovered in the whole country.

As to the natives, 'their characteristics, says our author, are stupidity and insensibility; want of knowledge and reflection; inconstancy, impetuosity, and blindness of appetite; an excessive sloth and abhorrence of all labour and fatigue; an incessant love of pleasure and amusement of every kind, however trifling or brutal; pusillanimity and relaxity: and in fine, a most wretched want of every thing which constitutes the real man, and renders him rational, inventive, tractable, and useful to himself and society. It is not easy for Europeans, who never were out of their own country, to conceive an adequate idea of these people. For even in the least frequented corners of the globe, there is not a nation so stupid, of such contracted ideas, and so weak both in body and mind, as the unhappy Californians.'

Notwithstanding, however, this excessive stupidity be characteristic of the Californians, in general; and though it be allowed, that when the missionaries came first among them,

they found not the least traces of idolatry or practical religion; yet our author tells us of some peculiar tribes, particularly those called the Edues or Pericues; who entertained, from oral tradition, certain speculative tenets, that seem not only to convey 'some idea of the nature of God, as a pure spirit, and likewise of other spiritual beings; but also some faint glimmerings of the Trinity; the eternal generation of the *logos*, and other articles of the christian religion; though mix'd with a thousand absurdities.'

'There is, say they, in heaven, a lord of great power, called Niparaya, who made the earth and the sea; gives food to all creatures; created the trees and every thing we see; and can do whatsoever he pleases. We don't see him, because he has no body as we have. This Niparaya has a wife called Anayicoyondi: and though he makes no use of her, as having no body, he has had three sons: Of these one is Quaayayp, i. e. man; and Anayicoyondi was delivered of him in the mountains of Acaragui; though others say, that it was among some red mountains in the road from San Jago de los Coras, and which they call Cunimnuci. Quaayayp has been with them (the southern Indians) and taught them. He was very powerful, and had a great number of men; for he went into the earth, and brought people from thence. At length the Indians through hatred killed him: and at the same time put a wreath of thorns on his head. He is dead to this day; but remains very beautiful, and without any corruption. Blood is continually running from him: he does not speak as being dead; but he has a tecolote or owl which speaks to him. They further say, that in heaven there are many more inhabitants than on earth: and that formerly there were great wars in that place: a person of eminent power, whom some learned men call Wac, and others Tuparan, rose up against the supreme lord Niparaya, and being joined by numerous adherents, dared to stand a battle with him. But was totally defeated by Niparaya, who immediately deprived Wac Tuparan of all his power, his fine pitahayas, and his other provisions; turned him out of heaven, and confined him and his followers in a vast cave under the earth; and created the whales in the sea to be as guards, that they should not leave their place of confinement.'

From these, and such like notions, (which, however, vary a little among different tribes) some missionaries have been induced to think, that they were descended from a people, which had formerly been christians; but our author owns, in another part of his work, that we have no very credible or authentic proofs of this country's having been peopled from Asia, as has been frequently suspected. Some Europeans, he thinks, may, some

how or other, have been blown thither; which, though improbable enough, in our opinion, we cannot deny.

The Californians, we are told, though they had no religion, were yet great pretenders to sorcery and magic; our pious jesuit, however, very honestly acquits them of dealing actually with the devil; assuring us that the fathers could never find among them any 'real sorcery; or that they had any compact with evil spirits, or any thing of that nature.'

As for the rest of this history, it is evidently calculated to magnify the labours, the sufferings, and the religious merit of the jesuits; instances of whose wonderful sagacity, moderation, and perseverance, make up the greatest part of the work: topics that, we presume, however they may be dwelt on with approbation in Spain and Italy, will afford little satisfaction to the generality of English readers; few of whom are disposed to believe the brethren of this order so ready to suffer martyrdom, or so disinterested in the cause of religion, as our historian would insinuate.

Conjectures on original Composition. In a letter to the author of Sir Charles Grandison. 8vo. 1 s. 6 d. Millar and Doddsley.

THIS piece is said to be written by the celebrated author of the Night Thoughts; of whose peculiar genius it bears evident marks throughout. The striking allusions, bold metaphors, and animated style of the poet, distinguish this work, indeed, as much as if it had been divided into lines of ten or eleven syllables, and been dignified with the title of *blank verse*.

What share of merit the critics, in general, may be willing to allow this kind of diction; or whether they will chuse to call it prosaic verse, or poetic prose, we know not; but, for ourselves, we cannot help thinking the affectation of writing in this equivocal, motley style, tends to vitiate the public taste for the correct modulation and genuine harmony of poetical numbers.

A nice ear will, perhaps, discover some notes of harmony in many of our author's periods; they do not, however, run in the easy flow, and manly strength of prose, nor rise into the dignity, glow with the ardour, or melt into the softness, that constitute the music of poetry; but sound, at best, like *scattered bells, jangled out of tune, unmusical and harsh*.

The style of this piece is still more exceptionable, if we consider it as a letter to a friend; since nothing can be more foreign

reign to the ease and familiarity of epistolary writing. It is well for our author, that his acknowledged genius and extensive reputation enable him to bid defiance to the critics of a neighbouring nation; otherwise, how severely might he feel the reproaches of the professed admirers of Voiture and Madame Sevigné; those who hold even the literary correspondence of Pope and Swift in contempt, and tell us, we never had an Englishman that could write a letter!

With respect to the performance itself, the writer very justly characterizes it thus. 'It is miscellaneous in its nature, somewhat licentious in its conduct, and perhaps not over important in its end.' And yet *literary composition* is the professed subject.

The writer, indeed, calls his remarks on this head *conjectures*; he might, with much greater propriety, have entitled the whole a *rhapsody*: but perhaps the incongruity of a *rhapsody* on *composition* was too apparent. However this be, and though the author has not given a beautiful model of composition, as an example to enforce his precepts, it must nevertheless be confessed, that many of his observations, on the merit of original writers and their imitators, are new, striking, and just. He distinguishes between them thus. 'The mind of a man of genius is a fertile and pleasant field, pleasant as Elysium, and fertile as Tempe; it enjoys a perpetual spring. Of that spring, originals are the fairest flowers: imitations are of quicker growth, but fainter bloom. Imitations are of two kinds; one of nature, one of authors: the first we call originals, and confine the term imitation to the second. I shall not enter into the curious enquiry of what is, or is not, strictly speaking, original, content with what all must allow, that some compositions are more so than others; and the more they are so, I say, the better. Originals are, and ought to be, great favourites, for they are great benefactors; they extend the republic of letters, and add a new province to its dominion: imitators only give us a sort of duplicates of what we had, possibly much better, before; increasing the mere drug of books, while all that makes them valuable, knowledge and genius, are at a stand. The pen of an original writer, like Arimida's wand, out of a barren waste calls a blooming spring: out of that blooming spring an imitator is a transplant of laurels, which sometimes die on removal, always languish in a foreign soil.

'But suppose an imitator to be most excellent (and such there are), yet still he but nobly builds on another's foundation; his debt is, at least, equal to his glory; which therefore, on the balance, cannot be very great. On the contrary, an original,

though but indifferent (its originality being set aside,) yet has something to boast; it is something to say with him in Horace,

Meo sum pauper in ære.

and to share ambition with no less than Cæsar, who declared he had rather be the first in a village, than the second at Rome.

* Still farther: an imitator shares his crown, if he has one, with the chosen object of his imitation; an original enjoys an undivided applause. An original may be said to be of a vegetable nature; it rises spontaneously from the vital root of genius; it grows, it is not made: imitations are often a sort of manufacture wrought up by those mechanics, Art, and Labour, out of pre-existent materials not their own.

* Again: we read imitation with somewhat of his languor, who listens to a twice-told tale: our spirits rouse at an original; that is a perfect stranger, and all throng to learn what news from a foreign land: and though it comes, like an Indian prince, adorned with feathers only, having little of weight; yet of our attention it will rob the more solid, if not equally new: thus every telescope is lifted at a new-discovered star; it makes a hundred astronomers in a moment, and denies equal notice to the sun. But if an original, by being as excellent, as new, adds admiration to surprize, then are we at the writer's mercy; on the strong wing of his imagination, we are snatched from Britain to Italy, from climate to climate, from pleasure to pleasure; we have no home, no thought of our own; till the magician drops his pen: and then falling down into ourselves, we awake to flat realities, lamenting the change, like the beggar who dreamt himself a prince.

What our very ingenious author observes, on the scarcity of originals, is also no less worthy our transcribing. * But why are originals so few? not because the writer's harvest is over, the great reapers of antiquity having left nothing to be gleaned after them; nor because the human mind's teeming is past, or because it is incapable of putting forth unprecedented births; but because illustrious examples engross, prejudice, and intimidate. They engross our attention, and so prevent a due inspection of ourselves; they prejudice our judgment in favour of their abilities, and so lessen the sense of our own; and they intimidate us with the splendor of their renown, and thus under diffidence bury our strength. Nature's impossibilities, and those of diffidence, lie wide asunder.

* Let it not be suspected, that I would weakly insinuate any thing in favour of the moderns, as compared with ancient authors; no, I am lamenting their great inferiority. But I think it

it is no necessary inferiority; that it is not from divine destination, but from some cause far beneath the moon: I think that human souls, through all periods, are equal; that due care and exertion would set us nearer our immortal predecessors than we are at present; and he who questions and confutes this, will show abilities not a little tending toward a proof of that equality, which he denies.

‘After all, the first ancients had no merit in being originals: they could not be imitators. Modern writers have a choice to make; and therefore have a merit in their power. They may soar in the regions of liberty, or move in the soft fetters of easy imitation; and imitation has as many plausible reasons to urge, as Pleasure had to offer to Hercules. Hercules made the choice of an hero, and so became immortal.

‘Yet let not assertors of classic excellence imagine, that I deny the tribute it so well deserves. He that admires not ancient authors, betrays a secret he would conceal, and tells the world, that he does not understand them. Let us be as far from neglecting, as from copying, their admirable compositions: sacred be their rights, and inviolable their fame. Let our understandings feed on theirs; they afford the noblest nourishment; but let them nourish, not annihilate, our own. When we read, let our imagination kindle at their charms; when we write, let our judgment shut them out of our thoughts; treat even Homer himself, as his royal admirer was treated by the cynic; bid him stand aside, nor shade our composition from the beams of our own genius; for nothing original can rise, nothing immortal can ripen, in any other sun.

‘Must we then, you say, not imitate ancient authors? Imitate them by all means; but imitate aright. He that imitates the divine Iliad, does not imitate Homer; but he who takes the same method, which Homer took, for arriving at a capacity of accomplishing a work so great. Tread in his steps to the sole fountain of immortality; drink where he drank, at the true Helicon, that is, at the breast of nature: imitate; but imitate not the composition, but the man. For may not this paradox pass into a maxim? viz. “The less we copy the renowned ancients, we shall resemble them the more.”

What glory, continues our Author, ‘to come near, what glory to reach, what glory (presumptuous thought!) to surpass, our predecessors? And is that then in nature absolutely impossible? Or is it not, rather, contrary to nature to fail in it? Nature herself sets the ladder, all wanting is our ambition to climb. For by the bounty of nature we are as strong as our predecessors; and by the favour of time (which is but another round in nature’s scale,) we stand on higher ground. As to the last,

were they more than men? Or are we less? Are not our minds cast in the same mould with those before the flood? the flood affected matter, mind escaped. As to the second; though we are moderns, the world is an antient; more antient far, than when they filled it with their fame, whom we most admire. Have we not their beauties, as stars, to guide; their defects, as rocks, to be shunn'd; the judgment of ages on both, as a chart to conduct, and a sure helm to steer us in our passage to greater perfection than theirs?—

‘ If antients and moderns were no longer considered as masters and pupils, but as hard-match’d rivals for renown; then moderns, by the longevity of their labours, might, one day, become antients themselves; and old time, that best weigher of merits, to keep his balance even, might have the golden weight of an Augustan age in both his scales: or rather our scale might descend; and antiquity’s (as a modern match for it strongly speaks) might *kick the beam*.

‘ And why not? for, consider, since an impartial Providence scatters talents indifferently, as through all orders of persons, so through all periods of time; since, a marvelous light, unenjoy’d of old, is pour’d on us by revelation, with larger prospects extending our understanding, with brighter objects enriching our imagination, with an inestimable prize setting our passions on fire, thus strengthening every power that enables composition to shine; since, there has been no fall in man on this side Adam, who left no works, and the works of all other antients are our auxiliars against themselves, as being perpetual spurs to our ambition, and shining lamps in our path to fame; since, this world is a school, as well for intellectual, as moral, advance; and the longer human nature is at school, the better scholar it should be; since, as the moral world expects its glorious millennium, the world intellectual may hope, by the rules of analogy, for some superior degrees of excellence to crown her latter scenes; nor may it only hope, but must enjoy them too; for Tully, Quintillian, and all true critics allow, that virtue assists genius, and that the writer will be more able, when better is the man—All these particulars, I say, considered, why should it seem altogether impossible, that heaven’s latest editions of the human mind may be the most correct, and least fair; that the day may come, when the moderns may proudly look back on the comparative darkness of former ages, on the children of antiquity; reputed Homer, and Demosthenes, as the dawn of divine genius; and on Athens as the cradle of infant fame; what a glorious revolution would this make in the rolls of renown!

‘ What a rant, say you, is here?—I partly grant it: yet, consider, my friend! knowlege physical, mathematical, moral, and

ar, but feel, the reply ! Forcibly grasping the youth's hand, softly said, " See in what peace a Christian can die." He spoke with difficulty, and soon expired. Through Grace divine, how great is man ? Through divine Mercy, how sting-
is death ? Who would not thus expire ?

Coriolanus, a Dramatic Poem: written on the model of the ancient Greek tragedy. By the Author of Elfrida. 4to. 2s. 6d. † Knapton, &c.

MR. Mason, having, in the letters prefixed to his *Elfrida*, given us those reasons which determined him to write on the model of the ancient, rather than of the modern drama ; may be thought superfluous, perhaps, to censure, or approve, the present work on account of its plan. We sincerely wish, however, for the honour of the English theatre, as well as for the increase of our poet's reputation, that he had condescended to give the world a tragedy, adapted to the present taste, and the customs of the English stage. For though, as our author says, in his address to Mr. Hurd,

Perchance the candour of some nobler age
May praise the bard, who bad gay folly bear
Her cheap applauses to the busy stage,
And leave him pensive virtue's silent tear.

Yet we are justly apprehensive the present age, though not altogether blind to poetic merit, will bestow more applause on a writer who consults and conforms to its taste, than on him who affects to treat it with contempt. The classical reader, whose taste has been formed on the models of antiquity, will, doubtless, approve of our author's choice: but, after all, it may not be unreasonably questioned, whether the model of the ancient tragedy, considered in itself, has any essential advantage over the modern. Certain, indeed, it is, that in the latter, by omitting the chorus, we cut off frequent opportunities of introducing the embellishments of poetry. We may have deprived ourselves also, in some measure, of the graceful and natural means of conveying moral sentiments to the audience: a loss, which Mr. Mason thinks nothing since substituted can compensate *. But granting much of this, may not the reason, why the small share of poetry and morality, which distinguish the modern plays, appears to be introduced with so little grace and propriety, be owing rather to the want of capacity in the writer, than to any defect in his plan. It will be allowed, that

*A second edition is published, in octavo, price 1s. 6d.
See the letters prefixed to Elfrida.*

Shakespeare

Shakspeare had the art of naturally introducing the illustrious allegory, and the most beautiful poetical descriptions in his plays. In him we frequently find pure poetry rather and gradually mixed with pure passion; and though we should grant that if he had written a tragedy on the Greek model, we might have found in it still more frequent, and more noble instances of his poetical merit, than in any one composition he hath left us; yet it might be very justly queried, whether such a performance would have been so good a play as some that he hath left us.

The passion is the very life and soul of tragedy: and though we do not disapprove of the natural and graceful introduction of poetical embellishments; yet when these are so judiciously or too frequently inserted in pieces of this kind, they interrupt the influence of the force on the passions, and have the same effect to the beauty of a dramatic representation, as a profusion of ornaments on that of a fine woman.

The taste of some tragic writers has been so superlatively poetical, that it might not be unaptly compared to that of a lady, who was so rich in jewels, that after having perfectly bedecked herself from head to foot, could not be satisfied, without having the heels of her shoes also ornamented with diamonds of the first water. Hence it is, that in some plays all the *Dramatis Personæ* are favourites of the muses and brethren of Parnassus, not even a soldier or a page being able

to open

His mouth, but out there flies a trope.

We might add to this, that in the speaking of most actors, poetical embellishments lose half their strength and beauty; the charms of versification and metre are, in general, quite lost; allegory degenerates into rant and nonsense; and description and precept into mere declamation.

Further, with respect to the conveyance of moral sentiments to the audience; it should be remembered, that it is the more peculiar province of dramatic poetry, to instruct rather by example than precept; to animate to virtue, rather by exciting the passions than informing the judgment. So that we might as well find fault with a play, because it is not a sermon, as to censure the omission of the chorus, in modern tragedies, merely on this account.—But to come to the poem. The story is this. Caractacus, being defeated by the Romans, flies to the island Mona, (Anglesea) where he takes refuge among the Druids. Didius, the Roman general goes in quest of him; offering to two young princes, who are going with him as hostages to Rome, their freedom, if they will find out Caractacus, and by artifice betray that prince into his hands. They undertake the charge.

eldest, Vellinus, readily entering into the scheme of deceiving the old man, by pretending to come from their mother, one of the Brigantes, to desire him to head her troops against the Romans: Elidurus, the younger, tacitly consenting also, of love to his brother, whom he is incapable of betraying. They are suspected, however, by the Druids; and Vellinus goes back to the Romans: who immediately begin to burn and destroy the sacred groves. They are opposed by a band of thousand Britons,

train'd alike
In holy and in martial exercise.

These are led on by Caractacus, Arviragus his son, and Elius: the latter having been, in the interim (on his apparent goodness of heart, and at the instance of Evilina, Caractacus's daughter) forgiven and cleansed from the guilt of his former crime. The Druids are for a time victorious; but it being found, that the Romans had made use of stratagem, and divided their forces, they are surprized and surrounded; Arviragus is killed; Caractacus, his daughter, and the rest fall into the hands of the enemy, and the groves and altars of the Druids are totally destroyed.

We shall select an ode, and the last scene, as specimens of this excellent poem.

Hail, thou harp of Phrygian frame!
In years of yore that Camber bore
From Troy's sepulchral flame;
With ancient Brute, to Britain's shore
The mighty minstrel came:
Sublime upon the burnish'd prow,
He bad thy manly modes to flow;
Britain heard the descant bold,
She flung her white arms o'er the sea;
Proud in her leafy bosom to enfold
The freight of harmony.

Mute 'till then was ev'ry plain,
Save where the flood 'mid mountains rude
Tumbled his tide amain;
And echo from th' impending wood
Resounded the hoarse strain;
While from the north the fullen gale
With hollow whistlings shook the vale;
Dismal notes, and answer'd soon
By savage howl the heaths among,
What time the wolf doth bay the trembling moon,
And thin the bleating throng.

Thou spak'st, imperial lyre,
The rough roar ceas'd, and airs from high

Lapt

We do
rather as i

CARAC

Romans,
Might fu
And with
Trust me,
Injustice da
Proud-crest
Who seem't
Say, dost the
Than when t
Heading my
Has scorn still
And frown defi
Is it thus!
Then I'm indee
My fr

Arviragus, my bold, my breathless boy,
Thou hast escap'd such pity: thou art free.
Here in high Mona shall thy noble limbs
Rest in a noble grave; posterity
Shall to thy tomb with annual reverence bring
Sepulchral stones, and pile them to the clouds:
Whilst mine——

AULUS DIDIDIUS.

The morn doth hasten our departure:
Prepare thee, king, to go: a fav'ring gale
Now swells our sails.

CARACTACUS.

Inhuman, that thou art!
Dost thou deny a moment for a father
To shed a few warm tears o'er his dead son?
I tell thee, chief, this act might claim a life
To do it duly; even a longer life
Than sorrow ever suffer'd. Cruel man!
And thou deniest me moments. Be it so.
I know you Romans weep not for your children;
You triumph o'er your tears, and think it valour:
I triumph in my tears. Yes, best-lov'd boy,
Yes, I can weep, can fall upon thy corse,
And I can tear my hairs, these few grey hairs,
The only honours war and age have left me.
Ah son! thou mightst have rul'd o'er many nations,
As did thy royal ancestry: But I,
Rash that I was, ne'er knew the golden curb
Discretion hangs on brav'ry: Else perchance
These men, that fasten fetters on thy father,
Had su'd to him for peace, and claim'd his friendship.

AULUS DIDIDIUS.

But thou wast still implacable to Rome,
And scorn'd her friendship.

CARACTACUS *starting up from the body.*

Soldier, I had arms,
Had neighing steeds to whirl my iron cars,
Had wealth, dominion. Dost thou wonder, Roman,
I fought to save them? What if Cæsar aims
To lord it universal o'er the world,
Shall the world tamely crouch at Cæsar's footstool?

AULUS DIDIDIUS.

Read in thy fate our answer. Yet if sooner
Thy pride had yielded——

CARACTACUS.

Thank thy gods, I did not.
Had it been so, the glory of thy master,

Like my misfortunes, had been short and trivial,
 Oblivion's ready prey: Now after struggling
 Nine years, and that right bravely 'gainst a tyrant,
 I am his slave to treat as seems him good;
 If cruelly, 'twill be an easy task
 To bow a wretch, alas! how bow'd already!
 Down to the dust: If well, his clemency,
 When trick'd and varnish'd by your glossing penmen,
 Will shine in honour's annals, and adorn
 Himself; it boots not me. Look there, look there,
 The slave that shut that dart, left not a hope
 For lost Caractacus! Arise, my daughter,
 Alas! poor prince; art thou too in vile fetters? [re Elidorus.
 Come hither, youth: Be thou to me a son,
 To her a brother. Thus with trembling arms
 I lead ye forth; children, we go to Rome
 Weep'st thou, my girl? I prithee hoard thy tears
 For the sad meeting of thy captive mother:
 For we have much to tell her, much to say
 Of these good men, who nurtur'd us in Mona;
 Much of the fraud and malice, that pursu'd us;
 Much of her son, who pour'd his precious blood
 To save his sire and sister: Think'st thou, maid,
 Her gentleness can bear the tale, and live?
 And yet she must. O gods, I grow a talker!
 Grief and old age are ever full of words:
 But I'll be mute. Adieu! ye holy men!
 Yet one look more—Now lead us hence for ever.

We shall close this article with observing, that whatever poetical merit Mr. Mason has shewn in the execution of this piece, and under whatever degree of contempt he is pleased to hold those he has formerly stigmatized with the name of play-makers, there is something more necessary to constitute a poem truly dramatic, than barely putting a number of fine speeches into the mouths of persons distinguished only by different names. A great sensibility of heart, a nice discernment in the working of the passions, and a power of strongly painting and preserving the peculiarity of characters, are qualifications essentially necessary to the dramatic poet: and, though without possessing these in any eminent degree, a man of a fine imagination may succeed in some kinds of poetry, he will never shine in the drama. We do not mean, however, by this reflection, to intimate, that the very ingenious author of this performance appears to be more deficient, in these essential qualifications, than any other of his cotemporary writers. He is, perhaps, inferior in this respect to none: but as we cannot help thinking his dramatic pieces would be more interesting, if they were less poetical, we hope that some time or other he will think better of this matter, and oblige the public with a tragedy adapted to the stage.

Mr. Harte's History of the Life of Gustavus Adolphus concluded.
See our last, p. 444, seq.

IT is with pleasure we observe of the learned Writer of this History, that, as his subject grows more interesting, his composition becomes more improved. When he describes the busy scenes of action, his diction is, in general, manly and natural; but when he endeavours to enliven the languid parts of History with rhetorical spirit, his writing, instead of being animated and graceful, is stiff and inflated. *Professus grandia tuget.*

Perhaps nothing is more difficult than to support dignity with ease and elegance. Historians mostly appear to the greatest advantage, where matter crowds fast upon them, and the incidents they relate are of such an engaging nature, as to require little embellishments from the pen. When imagination is let loose, and labours to cultivate a barren subject by the rules of art, we, then, losing sight of the Historian, are totally occupied with the Writer: and he must be more than an ordinary Master, who has skill to keep attention alive upon an uninteresting topic. Were some Historians content to be less voluminous, their Works would be more valuable. It would be more prudent to pass over immaterial occurrences with slight notice, than attempt, by an affected sublimity, to swell trifles into matters of importance.

In this volume, the Writer is free from a disadvantage under which, involuntarily, he laboured in the first. Prefatory Discourses are stumbling-blocks, over which many Authors fall, in their road to fame: especially they who, occupied with their own consequence, are fond of making themselves the principal subject. Few Writers, like Cæsar, or like Montaigne, possess the art of talking about themselves, in a manner agreeable to others.

Our Historian, however, is somewhat inaccurate in the disposition of his matter. The digression concerning the famous General Wallstein's character, and the circumstances of his assassination, though curious, are nevertheless, in our opinion, misplaced. After we have read of the General's Fall, by the thrust of a partizan, which went through his heart, it appears somewhat absurd to find him rise again at the distance of a few pages, and take the command of an army against the great Gustavus. Had we been to recommend a place for this digression, we should have thought that it might have appeared more properly after the first break of the 348th page. The Historian might there have introduced it naturally, by observing that the Imperial General did not long survive his royal antagonist: and the succeeding paragraph, which begins, 'Having thus finished the battle

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battle of Lutzen,* would have recalled the Reader's attention, and fixed it on the hero of the history.

As the circumstances of this conspiracy against Wallstein are very remarkable, we have abridged them, for the entertainment of our Readers. The Writer informs us, * that Lessly, Gordon, Butler, Devoreux, Burk, and Geraldine †, all Scotch or Irish, undertook this ungenerous deed; which was not an Assassination of one only, but a massacre of many: for they invited Wallstein's chief favourites to supper, and killed them during the rites of hospitality, by the assistance of a band of soldiers, who were all their countrymen, excepting only a single Spaniard.

† In the course of the desert, at about half an hour after nine, Gordon, or Lessly, proposed the health of the elector of Saxony; upon which, (the better to conceal their evil intentions) Butler professed to be greatly surprized, and declared he would drink to no man's prosperity, who was an enemy to Cæsar ‡. On a sudden the conversation grew loud and vehement, (which being agreed upon as a signal to Devoreux and Geraldine) in an instant, two doors opened on either side of the room, and Devoreux and Geraldine entered; the latter with a partizan in his hand, and the former with a sword, attended each by seven or eight soldiers, who had their swords drawn. "Long live Ferdinand the second," cried Devoreux, "and long prosper the house of Austria," replied Geraldine. Butler, Gordon, and Lessly, seized the candles, and held them aloft. The table then was overturned in a moment, whilst Illo had presence of mind enough to fly to his sword, which hung up against the wall; but in the act of reaching it, was pierced through the body, and expired with it undrawn in his hand. Tertzky was equally brave, and more fortunate; for seizing his sword, which hung up in the same manner, he planted himself in a corner, maintained the combat so long till he killed three of the assailants, (the idea of his being invulnerable greatly dismaying them) and and in the pauses of his defence, (for he fought like an enraged lion) besought the soldiers, "to desist for a moment, and he would undertake, hand to hand, the villains Gordon and Lessly: (for Butler appeared to him to be honest) after that, Gentlemen, you are sixteen in number, and have full power and liberty to kill me. But, Scoundrel," added he, looking sternly on Gordon, "is this the way of giving your friends a supper?

* The Emperor, growing jealous of the increasing greatness of his General, Wallstein, (who became exceedingly powerful after the death of Gustavus, and was suspected to have forsaken his allegiance) was thought to have employed these men to assassinate him.

† Meaning the Emperor of Germany; commonly so called.

Kindley

Kinsky resisted manfully, but unsuccessfully. Nieman made an effort to escape, but was seized in the attempt. He begged hard for his life, and desired to be considered in the character of an amanuensis, rather than a soldier; but the conspirators had no ears for such distinctions. A Duke of Lerida was mortally wounded by Tertzky in the conflict, whom we suppose to have been a young volunteer in the Emperor's army.

* In an instant, Devoreux, (to whom the honour of murdering Wallstein had been allotted) having broken his sword in the late rencounter, snatched a partizan from one of the soldiers, and taking with him thirty fresh men, which had been concealed for that purpose, flew directly to the General's lodgings; when, just as he entered the porch, a musquet, which belonged to one of his followers, happened to go off, but gave no alarm to the domestics within. Knocking abruptly at the outer door, the porter admitted him; but knowing his master's delicacy, in regard to harsh and obstreperous sounds, bid him take care how he committed such indecencies: "Friend," said Devoreux, "this is a time for noise, and not for sleeping;" and upon that, all his soldiers rushed in after him. He then ascended the staircase, with an affectation of hurry and disturbance; and finding the door fastened, (for Wallstein, who had heard the explosion of the musket, and the confusion below, had doubly bolted it) demanded where the gentleman of the bedchamber was, who kept the key; but that person not appearing, he knocked rudely at the door, with great furiousness. Mean while, the report of the massacre had reached the neighbouring apartments, where Tertzky's and Illo's wives were lodged, who made the streets resound with their shrieks and lamentations; and therefore, whilst Devoreux remained in suspense at the chamber door, Wallstein examined the windows, in hopes to escape; but soon recollected the depth to be such, that it was impossible for him to save his life by an attempt of that nature. He then put his head twice out of the casement, and cried aloud, "Is no man my friend? Will no one assist me?" Upon which Devoreux, growing impatient, knocked thrice, but received no answer. He then commanded his soldiers to burst the door, who made five attempts without success; but applying himself to the task singly, and making a judicious effort just against the lock, he flung it into the room with great vehemence.

* Wallstein stood in his night-gown and shirt, near a table: he had neither sword nor pistols with him; whether by accident or design, I cannot say; for perhaps he expected only to be taken prisoner. The assassin accosted him abruptly thus, "Are not you the betrayer of the Emperor, and the empire?" To which no answer was returned. He then made him an offer of a few

moments to repeat his prayers; but Wallstein replying nothing, extended his arms, in order to open his naked breast, and received Devoreux's partizan through his heart; not enunciating a single syllable from beginning to the end, and expiring with a groan, which terrified all the accomplices that stood round. Ferdinand II. ordered 3000 masses to be said for his soul, and thus the tragedy ended.*

It must be confessed, that our Historian has, with great fidelity and minuteness, described the political negotiations and military achievements of the Swedish King. He has likewise been very exact in relating the operations of the enemy against him, both in the cabinet and the field. He appears, nevertheless, to be somewhat partial in his hero; and endeavours, upon all occasions, to apologize for his failings. Thus he attempts to palliate his behaviour towards Vane, the English Ambassador, in the affair of Colonel Douglas, which, whether we consider him as a King, a politician, or a man, was extremely rude, indecent, and impolitic. The language his Majesty used on that occasion, would have disgraced a corporal. Historians, however, are often led into inconsistencies themselves, by a vain attempt to give their heroes a consistency of character, which nature has denied them.

There are in this volume many curious anecdotes, and entertaining circumstances, well worthy the Reader's attention. But as it would draw us beyond our limits to be more particular in our animadversions on this work, we shall close our extracts with the Historian's account of the death of the great Gustavus; which happened at the battle of Lutzen.

* Here it may be proper to say something more diffusely concerning the death of Gustavus, who fought sword in hand at the head of the Swedish cavalry, which closed the right flank of the centre, and, perhaps, in his ardour out-distanced the brigades, which composed the main body, and whose business it was to advance upon the same line with himself. As his Majesty's eyesight was not the most perfect, and forasmuch as a mist began gently to obscure the sky, it is most probable to imagine, that, attended only by his own followers and servants, and the squadron commanded by him, he had a violent desire to contemplate the center of the imperial army, towards which his own invincible brigades were now advancing, and on whose bravery and firmness he principally depended the future success of the day's service. It is natural, I say, to conclude, that the King lost his life in some digression like this, being prompted on by an high

* Our Historian, perhaps, without violating the dignity of history, might have said, "And thus the tragedy ended with a furor."

spirit of impatience and curiosity ; for most accounts agree, that he fell by the hands of Piccolomini's cuirassiers, whom some arrange in the first line of the Imperial left wing.

Here therefore, that is, in the front of the troops first described, or (which is more probable) in the interval between them and the adjoining mass of infantry, Gustavus received a ball in his left arm, which at first he either felt not, or disregarded, still keeping foremost, and cutting and flashing with great intrepidity ; yet the soldiers perceived their leader to be wounded, long before he spoke to that effect, and expressed their affliction and consternation : " Courage, my comrades," replied he, " the affair is nothing : let us resume our point, and return to the charge." One of the equerries cried out likewise, that his majesty was wounded, for which the King reproved him harshly. At length, perceiving his voice and strength to fail him, and fearing to dismay his brave associates, he whispered the Duke of Saxe-Lauenberg to this purport : " Cousin, I perceive myself to be grievously wounded : convey me hence to some place of safety." In that instant, as the King's followers were preparing to retreat, an imperial cavalier advanced, unobserved in this momentary confusion of turning, and having cried out, " Long have I sought thee," transpierced * his Majesty with a pistol-ball through the body ; but he lived not to glory in this inhumanity † ; for the master of the horse to the Duke of Sax-Lauenberg shot him dead with the words recent on his lips. Upon this, Piccolomini's cuirassiers gave the King's companions a most desperate attack. His Majesty was for some moments held upon his saddle, but the horse being at that very instant shot in the shoulder, made a desperate plunge, and flung the rider to the earth. His few personal attendants stayed with him, but the troops that accompanied him were soon dispersed. One of the gentlemen of the bed chamber, who lay likewise on the ground, cried out aloud, in order to save his master's life, that he was the King of Sweden. Upon which an imperial cuirassier, who had alighted to strip the bodies, ran him through with his sword : Gustavus afterwards being asked, who he was, replied boldly, " I am the King of Sweden, and seal with my blood the protestant religion, and the liberties of Germany : " adding like-

* To *transpierce* a person through the body with a *pistol-shot* is surely not the most accurate expression. To transpierce is, properly, to make a perforation with a *pointed* instrument.

† Perhaps the Historian is wrong in calling it inhumanity. If to wage war is lawful, to kill an enemy is lawful. The confusion of the field of battle allows no distinction of persons ; and it was no more *inhumanity* to kill Gustavus, who was cutting and flashing in the front of the troops, than to have dispatched one of his soldiers, in the like case. wife,

wife, "Alas, my poor Queen! Alas my poor Queen! The Imperialists gave him five dreadful and inhuman wounds *; and though one shot him through the head, he had strength to pronounce, "My God, my God!" His body was stripped in an instant (the shirt excepted) for every enemy was desirous to possess some spoil, that belonged to him. His buff waistcoat was consigned to the arsenal at Vienna, but fell first into Piccolomini's hands. A common soldier seized that magical sword, concerning which the German Professors have published more dissertations than one; and Holk obtained by purchase the possession of his ring and spurs. One Schneberg, a lieutenant in Goetz's cavalry, seized his gold chain, which is still preserved in the Schneberg family; namely, at the time the *Monumenta Paderbornensia* were made public."

Gustavus died, according to our Author, aged thirty-seven years, ten months, and twenty-seven days; having received thirteen wounds before the fatal battle of Lutzen: in which his troops were, however, victorious; notwithstanding the irreparable loss they sustained, in the death of their illustrious sovereign and commander.

We must not conclude without observing, that this work is decorated with elegant copper-plates, and illustrated by some accurate maps and delineations. There is likewise a chronological table, which comprizes the scheme and diary of the war, &c. from the King's entering Germany, till the battle of Lutzen, and places all the operations during the great campaigns of 1630, 1631, and 1632, in a clear and conspicuous light. It is to be wished, that our Author, who seems to have a very analytical genius, had, in the same manner made a chronological abridgement of the whole work. Vertot has given us something of this kind at the end of his *Histoire des Révolutions de Suède*, which he has carried back beyond the time his history commences. But though he is excelled by others in this respect, yet there is still room for further improvement.

The Writer has also added an Appendix to his history, which contains many curious and original vouchers. At the end of the work is likewise a copious Index, which appears to be well digested.

Upon the whole, notwithstanding we have had occasion to find fault with our Historian's manner, yet his materials are of themselves sufficient to recommend the work; which, though in many respects not so accurate and entertaining as might be expected, is nevertheless a valuable compilation.

* This, indeed, was intemperance.

An Examination of the Scheme of Morality advanced by Dr. Hutcheson, late Professor of Morality in the University of Glasgow.
By John Taylor, late of Norwich, D. D. 8vo. 1s. Waugh.

DR. Taylor chiefly confines his remarks on Dr. Hutcheson's Scheme of Morality to this single point, viz. What is the faculty or principle in the human constitution, upon which virtue stands; and which being taken away, there would be no virtue, or no foundation in our minds, thoughts, or apprehensions, for any difference between moral good and evil?

Now, according to Dr. Hutcheson, we are told, benevolence, and a moral sense, are the only principles of virtue in the human constitution. But, according to Dr. Taylor, all our other natural affections, and passions, self-love, shame, modesty, fear, anger, love of offspring, that between the sexes, &c. have as good a claim to be virtues as benevolence; since they are infused into our constitution by the same wisdom and power, all operate in the same manner, are intended to answer the like good purposes, and approved when they do so. Benevolence, standing upon rational principles, the Doctor says, is a great, illustrious, and extensive virtue; but upon Hutcheson's principles, if it is considered as an animal instinct, or natural determination, he thinks, it will be found to be no virtue at all, or no more than any other instinct or natural affection.

In regard to the moral sense, our Author says, it is a monstrous absurdity, an inconsistency, a non-entity, the mere fiction of Dr. Hutcheson's own brain; he compares it to a stupid idiot, presiding in a court of judicature, of the highest importance, and determining the whole course of human actions. *Intelligence*, according to Dr. Taylor, *is the only moral sense in all rational Beings.* This he endeavours to prove in the following manner.

Every object, he says, must exist, and be what it is, or what it is apprehended to be, before it can be perceived by any sense whatsoever. No sense can perceive nothing. Consequently, moral good and evil, either in the general idea, or in relation to any particular action, whether benevolent or malevolent, or of what kind soever, must exist in their true or apprehended nature, principles, and qualities, antecedently to their being perceived by Dr. Hutcheson's supposed moral sense. But the ideas of moral good or evil, either in general, or in relation to, any particular action (whether the action be already past, or considered as possible to be done hereafter) being abstract ideas, can exist no where, but in the mind or thought of an intelligent Being, recollecting and considering their moral qualities. Therefore, they must exist, and be seen, known, and understood, before they can possibly become the objects of his moral sense; which, without

without them, can have no object to perceive, and which can perceive no more of them, than what is already perceived by a much superior faculty. Into which faculty his moral sense must therefore be resolved, as being nothing distinct from it.

Dr. Taylor offers several arguments to shew, that virtue neither in principle nor practice, can be constituted by instincts, and their irrational motions and exertions. Reason, he says, which alone can judge of, and reason about, the natures and relations of things, is the ONLY faculty that can distinguish between actions morally good and evil, that can prefer the one, and reject the other; and therefore is the ONLY faculty that can supply justifying *reasons* of our actions. *Reason* is the ONLY faculty that can discover and propose just and *reasonable* ends, and excite to the pursuit of them as they are *reasonable*. *Nothing but* the most perfect and simple *reason* in the Deity knows, proposes, and excites to ALL the ends which he pursues and executes. *Reason* is a percipient, and the ONLY percipient, of moral good, which is the highest good. An *intelligent* nature, as such, may have, and is the ONLY nature that can have, a knowledge and sense of *intellectual* happiness, the pleasures of a virtuous mind; which are by far the most excellent: and the more perfectly intelligent, or rational, such a nature is, the more perfect such knowledge and sense of intellectual happiness must be, and the more strongly it must be excited to pursue it.

‘But happiness,’ continues our Author, ‘is but one object of reason and virtue; which is to be pursued only under proper restrictions and conditions. The general and all comprehending object of our minds is TRUTH, or whatever can be known concerning the different natures of things, persons, actions, relations, and circumstances. And of the different natures of things, &c. every understanding may and must have some knowledge; and may consider what conduct is or is not agreeable to them. Consequently, wherever there is intelligence, or *reason*, there may be virtue, or *reasonable* action. But if actions are constituted morally good or evil, only by the blind, uncertain perceptions of senses and affections, previously to the use of reason, then it is plain, that *in themselves*, or in their true nature, no actions are reasonable or unreasonable, good or evil, virtuous or vicious: nor can any reason be given, why some are right, and others wrong. Which is, in effect, to annihilate virtue, as it leaveth no certain rational principles upon which it can subsist.’

According to Dr. Taylor, instincts are manifestly signs of the imperfection of our nature, being infused into our constitution as auxiliaries to reason, to assist its present weakness, by pointing

It on to action, where otherwise it would be too slow, and by giving it spirit in resisting and fleeing from evil, where it would be too deliberate and languid: and thus they are of use in our constitution, as crutches are to feeble limbs.

But we have said enough to give our Readers a pretty just idea of what is contained in this little tract. Those that will give themselves the trouble of looking into it, and are conversant with such subjects, will readily see whether or not Dr. Taylor has given a just representation of Dr. Hutcheson's scheme of morality.

De l'Esprit; or, Essays on the Mind, and its several Faculties. Written by Helvetius. Translated from the French. 4to. 14s. bound. Dodley, &c.

IF the great avidity with which this work hath been bought up in some parts of Europe, and the clamours which have been every where raised against it, are proofs of its importance, the publication of it cannot but be esteemed as extremely interesting to mankind; nevertheless (while we see the world as eagerly contending about the most insignificant trifles, merely because they are new) it may not be unreasonably queried, whether a few hours amusement, or loss of time, may not prove the best and worst consequence attending this so much admired and censured performance.

If we give ear to its professed admirers we shall hear them cry it up as a master-piece of philosophy, and boast its author as the first genius of the present age; as one by whom the clouds of ignorance are at once to be dispelled, our prejudices rooted up, and our eyes opened to the knowledge of truth. On the other hand, if we listen to the opposite party, perhaps the more numerous, we shall hear this celebrated work represented as an attempt to sap the foundations of religion and morality, badly designed, and as injudiciously executed. Nay, there are not wanting those who have ventured to pronounce the author an infidel, others a coxcomb, and not a few who have sagaciously discovered his brain not to be quite so sound as it should be.

Amidst this diversity of opinions, we deem it our duty to render both the Author and his work impartial justice. With respect to the former, he appears at first setting out to betray a diffidence injurious to himself, if in reality he had no design to weaken the influence of religious opinion on the minds of men. This is the principal accusation brought against him. But perhaps we have

have no right to put such a question home to any author, or to ask whether he had or had not a farther design than appears in his work. Certain it is, he frequently puts in a caveat, when speaking of subjects nearly connected with the fundamentals of the Christian religion, to inform the Reader that he writes in the character of a Philosopher, and not of a Divine. This, however, may be suspected as artifice. The greatest Scepticks have made use of this pretence; but it is not so very easy for the generality of readers to separate the assumed character from the real one: they very naturally conclude, that if the Philosopher be right, the Divine who contradicts him must needs be wrong; for that truth is truth, whether canvassed in the schools, or debated from the pulpit.

Before the Author be given up to censure, it is nevertheless useful to consider attentively the plan he proposed to himself. 'It is by facts,' says he, 'that I have ascended to causes: I imagined that morality ought to be treated like all the other sciences, and founded on experiment, as well as natural philosophy.' Hence arises the general and fertile source of error, which prevails throughout the whole work, of deducing general principles from particular facts. Indeed, though we cannot deny M. Helvetius the praise due to him, as a writer of prodigious ingenuity, nice discernment, and an exquisite turn for exposing the foibles of the human mind; yet he does not appear to us, as the most consummate politician, or profound philosopher: and yet with regard to those, who may affect to consider this ingenious writer as a reasoner, perhaps he accounts himself for their opinion; when he says, 'to call a man a wrong-head is frequently calling him, without knowing it, a man that has more wit than ourselves.'

He divides his work into four essays: the first of which relates to the mind, as considered in itself; and tends to prove, that 'natural sensibility and memory are the productive causes of all our ideas; and that all our false judgments are the effects of our passions, or our ignorance.'

As to our passions, he says, they 'not only fix the attention on particular ideas of the objects they present to us; but they also deceive us, by exhibiting the same objects, when they do not really exist. The story of a country clergyman, and an amorous lady, is well known. They had heard and concluded, that the moon was peopled, and were looking for the inhabitants through their telescopes. If I am not mistaken, said the lady, I perceive two shadows; they mutually incline towards each other: doubtless they are two happy lovers.—O fie! Madam, replied the clergyman, those two shadows are the two steeples of a cathedral. This tale is our history, a being con-

mon for us to see in things what we are desirous of finding there: on the earth, as in the moon, different passions will cause us to see either lovers or steeples.'

In the last chapter of this essay, he treats of the errors arising from the abuse of words; and has fallen under some obloquy, on account of the explanation he gives of the term *liberty*: as he has said, however, nothing new on this head, we pass it over.

In essay the second, the mind is considered, as relative to society; the Author endeavouring to prove, 'that the same interest which influences the judgment we form of actions, and makes us consider them as virtuous, vicious, or allowable, according as they are useful, prejudicial, or indifferent, with respect to the public, equally influences the judgment we form of ideas; and that, as well in subjects of morality, as in those of genius, it is interest alone that dictates all our judgments.'

This essay is divided into twenty-six chapters, the Writer very diffusely going about to prove, that self-interest is the foundation of all morality. M. Helvetius, here, unfortunately exposes the weak side of his philosophy. Tho' we grant that the principle of self-love arises from our natural love of pleasure, and hate of pain, yet it cannot itself be universally held as a first principle. There are many things we do, and are excited to do, before the mind can possibly have formed any reflection on the consequence attending such actions, or the gratification of such desires; and it is only from judging of the consequences of our actions, that we can be justly said to act from the motive of self-interest.

It has been said, indeed, that we often fly objects of danger, and pity or relieve those of distress, before we consider what we are about: but that we do both, to ease ourselves of the present pain, the sense of those objects gives us; which is no more than acting from a principle of self-love. But granting this, does not the reader plainly see a material difference between the principle called self-love in the latter case, and what our Author calls self-interest in general? The one may be called a natural, and the other a political principle; and a man who, from the former, is continually doing good to mankind, though for no other reason than that because he is impatient at the misfortunes of others, and cannot bear to see them apparently unhappy, such a man we say, though he only seeks his own ease, and may be said to act on a principle of self-love, would be universally esteemed as one of the best creatures in the world: while another, who seeks only the same ease, but is not led directly by his natural feelings to action, before he has considered and weighed

weighed the consequences of his actions, will ever be looked on as a designing, self-interested man.

Self-interest, indeed, in the Author's sense, is doubtless the grand principle of moral attraction; but, like that of physical attraction, it will not account for all the various phenomena we meet with. They are both the effects of prior causes, and will fail when applied to the explication of the nicer operations of nature. We are, perhaps, to look for the first and most general principles of morals among physical causes; but a philosopher, who boasts precision of terms and ideas, will hardly tell us, that brutes act from a principle of self-interest, because they love pleasure as much, and pain as little, as we do.

Notwithstanding, however, some oversights of this nature, owing, perhaps, to his having begun at the wrong end of his argument, our Author goes on to illustrate his principles in a very entertaining and ingenious manner; throwing out a variety of sensible remarks, on various subjects. Speaking of the vanity of self-esteem, he says, 'How can we forbear having the highest ideas of ourselves? Every man changes his opinions, as soon as he believes that those opinions are false. Every one therefore believes, that he thinks justly, and consequently much better, than those whose ideas are contrary to his own. Now, if there are not two men who think exactly alike, it must necessarily follow, that each in particular believes, that his sentiments are more just than those entertained by all the rest of mankind *.' The Dutches de la Ferte said one day to Madam de Stahl, I must confess, my dear friend, that I find no body always in the right but myself. Let us hear the Talopains, the Bouzies, the Bramins, the Guebres, the Imans, and the Marabouts, when they preach against each other in the assembly of the multitude, does not each of them say, like the Dutches de la Ferte? Ye people, I assure you, that I alone am always in the right. Each one believes, that he has a superior understanding, and the fools are not the persons that are the least sensible of it †. This gave

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* 'Experience informs us, that every one places in the rank of dunces, and of bad books, every man, and every work that contradicts his opinions; that he would impose silence on the man, and suppress the work. Thus the orthodox who are deficient in understanding, have sometimes given heretics an advantage over them. If in a trial at the bar, say these last, one party should forbid the other to exhibit his proofs in support of his right, would not this act of violence in one of the parties be considered as a proof of the injustice of his cause?'

† 'What presumption, say the persons of mean abilities, is there in those called men of genius? How superior do they think themselves

room for the fable of the four merchants, who went to the fair to sell beauty, birth, dignity, and wit; all of whom disposed of their merchandize, except the last, who returned without even taking hanfel.'

Then as to the esteem we have for others; it is always, observes our Author, in proportion to the resemblance their situation, taste, and ways of thinking, bear to our own. Thus, with the best intentions, illustrious men of different tastes, set very little value on each other. Like several empirics dispersed in the market-place, each calls admirers to himself, and thinks that he alone can deserve them. The Writer of romances is persuaded that his work supposes the utmost invention and delicacy of mind: the metaphysician fancies that he is the source of evidence, and the confident of nature: the poet, again, who considers the metaphysicians as grave formal fools, assures them, that the discoveries of their art are doubtful, but that the charms of his are certain; while the politician in his turn, tells them all three, that the arts and sciences are serious trifles and frivolous difficulties.

'Our esteem is so dependent on this conformity of ideas, that no body can attentively examine themselves, without perceiving, that in all the minutes of a day, they do not afford the same person exactly the same degree of esteem; and it is always to some one or other of these contradictions, inevitable in the intimate and daily commerce with mankind, that we ought to attribute the perpetual variation of the thermometer of our esteem: thus every man whose ideas are not analogous to those of the people with whom he converses, is always despised by them.

'The philosopher who lives among a set of coxcombs, will be the jest and ridicule of the company. He will find himself played upon by the greatest fool amongst them, whose insipid jokes will pass for excellent turns of wit; for the success of the raillery depends less on the delicacy of the Author's wit, than on his attention to ridicule none but those ideas that are disagreeable to the company.'

Self-love thus induces us, according to our Author, to consider ourselves, and those who resemble us, as paterus of polite-

to the rest of mankind? But the others reply, the stag who boasted of being the swiftest of all stags, must doubtless be puffed up with pride; but without wounding his modesty, he may safely say, that he runs better than a tortoise. You are the Tortoise; you have neither read nor spent your hours in meditation: how then can you have a mind cultivated like his, who has taken great pains in acquiring knowledge? You accuse him with presumption; and you, without study and reflection, would be upon an equal footing with him. Which then of the two is the more presumptuous?

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ness, virtue, and good sense. Through an effect of this vanity it is, says he, that 'the courtiers imagine themselves the sole possessors of a polite behaviour; which, according to them is the highest merit, and without which, no such thing as merit can subsist. They do not perceive, that this behaviour, which they call the custom of the world, by way of excellence, is only the custom of those with whom they converse. At Monomotapa, when the King sneezes, all the courtiers are obliged, through politeness, to sneeze also; and the sneezing spreading from the court to the city, and from the city to the provinces, the whole empire seems to have gotten a cold. Who can doubt, but that there are some courtiers who value themselves in sneezing in a more noble manner than other men, who do not consider themselves, as in this respect, the only possessors of the polite behaviour; and treat as bad company, or as barbarians, every individual, and all the nations, whose sneezing appears to them less harmonious?

* Do not the inhabitants of the Marian islands pretend, that civility consists in taking hold of the foot of him to whom they would do honour, in gently stroking the face, and in never spitting before a superior?

* Do not the Chiriguanes maintain, that it is proper they should have breeches; but that the politest manner of wearing them is under the arm, as we do our hats?

* Do not the inhabitants of the Phillippines say, that it is not the business of the husband to make his wife taste the first pleasures of love; that this is a trouble which he hires another to discharge? Do not they add, that a girl who is a maid at the time of her marriage, is void of merit, and only worthy of contempt?

* Do they not maintain at Pegu, that it is the most polite and decent behaviour for the King to advance into the audience-chamber with a fan in his hand, preceded by four of the most beautiful young men of the court, who are destined to his pleasures; and are at the same time his interpreters, and the heralds who declare his will?

* Were I to run through all the nations, I should every where find a different behaviour*: and each people in particular would necessarily

* In the kingdom of Sunda, when the inhabitants meet, they throw themselves down from the hammocks in which they are, place themselves on their knees over against each other; kiss the ground, clap their hands, make their compliments, and rise. The people in this country certainly believe, that their manner of saluting is the most polite.

necessarily think themselves in the possession of that which is the most polite.²

From a subject so indifferent to morals as politeness, our Author goes on to consider more interesting ones. Thus, probity, humanity, and chastity, says he, are esteemed either virtuous or vicious, according to the nation you are in, the nature of the climate, and the form of the government. Theft was permitted at Sparta, but the detection punished. Robbery is permitted at Congo, but theft prohibited; every thing there is to be taken by force. Among the Scythians, on the contrary, both were prohibited on the severest penalties.

M. Helvetius endeavours to prove that these different customs were equally calculated for the public good, among the several people who adopted them: their different circumstances and manner of life rendering laws so very opposite, equally salutary.

As to humanity, it is the custom, he says, among some nations of savages, to assemble at the beginning of the hunting season, and making the old men mount the trees, the young ones shake the boughs with great violence, while those of the former, who are too feeble to hold fast, are, on falling down, immediately massacred. This fact, says our Author, is well known, and nothing can at first appear more abominable. However, what room for surprize is there, when, after examining its origin, we find that the savage considers the fall of these unhappy old men, as a proof of their inability to sustain the fatigues of hunting? Were they left in their cabins, or in the forests, they would fall a prey to hunger, or the wild beasts; they therefore chuse rather to preserve them from the long duration, and the violence of pain; and by a speedy and necessary parricide, save their fathers from a slow and cruel death. This is the principle on which so execrable a custom is founded; that erra-

¹ The inhabitants of the Manillas say, that politeness requires that they should bow their bodies very low, put each of their hands on their cheeks, and raise up one foot from the ground, keeping the knees bent.

² The savage of New Orleans maintained, that we failed in politeness towards our Kings. "When I present myself, said he, to the great chief, I salute him with a howl; then I run to the bottom of the cabin, without casting a single glance to the right or left where the chief is seated. There I renew my salutation, raising my hands upon my head, and howling three times. The chief invites me to sit by a low sign: upon which I thank him with another howl. At every question the chief asks me, I howl once before I answer him; and I take leave of him by drawing out a howl till I am out of his presence."

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861.

2. The second part is a report from the Secretary of the Treasury, dated January 1, 1861, on the state of the Treasury.

3. The third part is a report from the Secretary of the Interior, dated January 1, 1861, on the state of the Interior.

4. The fourth part is a report from the Secretary of the Navy, dated January 1, 1861, on the state of the Navy.

can think of honouring God by a vow of chastity. They maintain that when there is an opportunity, it is as criminal not to give life to what has it not, as to take it from those who already have it *.

* It is also under the protection of the laws, that the Siamese women, with their bosoms and thighs half naked, are carried into the streets in palanquins, where they shew themselves in the most lascivious attitudes. This law was established by one of their queens, named Tirada, who, in order to disgust the men against a more shameful passion, thought herself obliged to use all the power of beauty. This project, say the Siamese, succeeded: they add, that it is besides a wise law, since it is agreeable to the men to have desires, and to the women to excite them. Thus it is the happiness of both sexes, and the only blessing Heaven has mingled with the evils by which we are afflicted, and what soul can be so barbarous as to desire to deprive us of it †?

All these facts, [a very few of which we have here given the Reader] says our Author, are cited to prove, that customs, even the most foolish and cruel, have always their source in the real or apparent utility of the public. His Readers, therefore, will do well to consider this, and beware they do not make a worse use of them.

In justice to our Author also, it may not be improper to add, on good authority, that we should do him the highest injustice to suspect the goodness of his own heart, from the bad opinion he appears to have of the rest of mankind: since we are told, even by those who admit his having endeavoured to loosen all the social bonds of humanity; and to invalidate those reciprocal duties which bind children to their parents, husbands to their

* ‘ Among the Giagues, when a girl has the signs of her being capable of bearing children, they make a feast: but when these signs disappear, they put those women to death, as unworthy of life, when they can no longer communicate it.’

† ‘ A very sensible Writer says on this subject, it is beyond contradiction, that all pleasures contrary to the general good, ought to be prohibited; but before this prohibition, it is proper, that by a thousand efforts of the mind, endeavours be used to reconcile this pleasure with the general happiness. “Men,” he adds, “are so unhappy, that one pleasure more is well worth the pains of an attempt to separate from this whatever may be dangerous with respect to society; and perhaps it might be easy to succeed, were we with this view to examine the laws of those countries where these pleasures are yet-

wives, friends to each other, and citizens to their country; that in his private character, our Author hath, nevertheless, indisputably approved himself a dutiful son, a tender father, an affectionate husband, a sincere friend, and a just citizen; in every relation generous, disinterested, and benevolent. Is it possible a man of this character, however mistaken in his principles, can be suspected of a wilful design to injure mankind by his writings, in so essential a point? But to return to the work.

It is, from this difference in the customs and manners of different nations, says our Author, that they entertain a reciprocal contempt for, and condemn each other, as brutes, fools, idiots, and infidels.

* If we cast our eyes on all sides, we see every place thus unjust. Each nation, convinced that she is the sole possessor of wisdom, takes all others for fools; and nearly resembles the inhabitants of the Marian islands, who being persuaded that theirs was the only language in the universe, concluded from thence, that all other men knew not how to speak.

* If a sage descended from Heaven, and in his conduct consulted only the light of reason, he would universally pass for a fool. He would be, as Socrates says, like a physician, whom the pastry-cooks accused before a tribunal composed of children, for having prohibited the eating of pies and tarts; and would certainly be condemned. In vain would this sage support his opinions, by the strongest demonstrations; all the nations would be with respect to him, as the nation of hump-backed people, among whom, as the Indian fabulist says, came a god, beautiful, young, and well proportioned. This God, they add, entered into the capital, where he was soon surrounded by a multitude of the inhabitants: his figure appeared extraordinary; their laughter and taunts declared their astonishment: and they were going to carry their affronts still farther, if, to save him from danger, one of the inhabitants, who had doubtless seen other men that were not hump backed, had not suddenly cried out, O my friends, what are we going to do? Let us not insult this unhappy piece of deformity: if Heaven has granted to us all the gifts of beauty; if it has adorned our backs with a mountain of flesh, let us be filled with gratitude to the immortals, repair to the temple, and return thanks to the gods. This fable is the history of human vanity. All people admire their own defects, and despise the contrary qualities. To succeed in any country, we must carry the hump of the nation into which we travel.

* There are in every country but few advocates who plead the cause of the neighbouring nations; few men who acknow-
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lege in themselves the ridicule they cast upon strangers, and take example from I do not know what Tartar, who, on this subject, had the address to make the great Lama himself blush at his injustice.

‘ This Tartar had travelled through the North, visited the country of the Laplanders, and even purchased a wind of their forcerers. On his return to his native country, he related his adventures; and the great Lama resolving to hear him, was ready to burst his sides with laughing at his story. Of what folly, cried he, is the human mind capable! What fantastic customs! How credulous are the Laplanders! Are these men? Yes, indeed, replied the Tartar: I might inform you of something even still more surprising. These Laplanders, with their ridiculous wizards, laugh no less at our credulity than thou dost at theirs. Impious! cried the Great Lama, darest thou pronounce this blasphemy, and compare my religion with theirs? Eternal Father, replied the Tartar, before the secret imposition of thy hand on my head had washed me from my sin, I would have represented that thou oughtest not to have engaged thy subjects to make a profane use of their reason. If the severe eye of examination and doubt was spread over all the objects of human belief, who knows whether thy worship itself would be sheltered from the raillery of the incredulous? Perhaps, thy holy urine, and thy sacred excrements, which thou dost distribute in presents to the princes of the earth, would appear less precious; perhaps they would not find they had still the same savour: they would no longer put it powdered into their ragouts, nor any longer mix it in their sauces. Already, in China, does impiety deny the nine incarnations of Vishnou. Thou, whose penetrating view comprehends the past, the present, and the future, hast often repeated it to us: it is to the talisman of blind belief that thou owest thine immortality, and thy power on earth: without this entire submission to thy doctrines, thou wouldest be obliged to quit this abode of darkness, and ascend to Heaven thy native country. Thou knowest that the Lamas subject to thy power, are one day to raise altars to thee in all the countries of the world. Who can assure thee, that they will execute this project, without the assistance of human credulity; and that without it, enquiry, which is always impious, will not take the Lamas for Lapland wizards, who sell winds to the fools that buy them? Excuse then, O living Fo, the discourse dictated by my regard for thy worship; and may the Tartar learn of thee to respect the ignorance and credulity which Heaven, ever impenetrable in its views, seems to ordain, in order to make the earth submit to thee.

[illegible]

The reader will feel that the fundities of the book are not only of a high order, but also of a high order of clarity. However, many of the chapters are too long and too complicated to read. The book is a good one to read, but it is not a good one to read.

‘ There the different sects of Christians exasperated against each other, tear in pieces the empire of Constantinople: farther still arises in Arabia a new religion, which commands the Saracens to lay waste the earth with fire and sword. The irruption of these barbarians is succeeded by a war against the infidels. Under the standard of the cross entire nations desert Europe, and spread like an inundation over Asia; they commit on the road the most base and scandalous robberies, and are buried in the sands of Arabia and Egypt. At length fanaticism arms afresh the hands of Christian princes, and orders the Catholics to massacre the Heretics: then again appears on the earth the tortures invented by the Phalarises, the Busrises, and the Ne-ros; it prepares, it kindles in Spain, the flaming pile of the inquisition; while the pious Spaniards leave their ports, and traverse the seas, to plant the cross and desolation in America. If we cast our eyes to the north, the south, the east, and the west, we every where see the sacred knife of religion held up to the breasts of women, children, and old men; the earth smothered with the blood of victims, sacrificed to the false gods, or to the supreme Being; every place offers nothing to the sight but the vast, the horrible carnage, caused by a want of toleration. What virtuous man, and what Christian, if his tender mind is filled with the divine love that exhales from the maxims of the gospel, if he is capable of feeling the complaints of the miserable, and if he has sometimes dried up their tears, would not at this sight be touched with compassion for human nature, and endeavour to sound probity, not on principles so venerable as those of religion, but on those that cannot be so easily abused, such as the motives of personal interest?’

We shall leave our Readers to their own reflections on the above passage, and consider our Author's third and fourth essays, and the merit of the translation, at another opportunity.

An Essay on Taste. By Alexander Gerard, *M. A. Professor of moral philosophy and logic, in the Marischal College of Aberdeen.* With three dissertations on the same subject, by M. De Voltaire, M. D'Alembert, F. R. S. M. De Montesquieu. 8vo. 4s. Millar.

THERE is scarce any passion that has a more prevailing influence over the fashionable part of mankind in the present times, than the ambition of being thought men of taste. Poets, Painters, Philosophers, and Critics, are not the only

persons who are actuated by this ambition; gamesters, jockeys, beaux, bucks, and debauchees pretend, all of them, to be men of *taste*. Yet, notwithstanding this general pursuit, and the various attempts that have been made by modern writers to trace the sources, and fix a standard of *taste*, there are very few persons who have their ideas adjusted, with any degree of precision, upon this subject; and the word *taste*, though in almost every body's mouth, is used in a very loose and indeterminate sense. How far the ingenious author of the *Essay* now before us has contributed towards setting the subject in a clearer light, we shall not take upon us to determine; this, however, we will venture to affirm, that he has treated it with greater accuracy and perspicuity than any other author that we are acquainted with, and has shewn no inconsiderable abilities, both as a philosopher and a critic. Those who are conversant with the writings of Shaftesbury, Hutcheson, and Hume will readily perceive that he has borrowed many of his sentiments from these writers, whom he seems to have studied with great care and attention, and is, indeed, possessed of no small share of their spirit and manner of enquiry. But we shall proceed to give our readers a short view of what is contained in his essay.

He sets out with observing, that a fine taste is neither wholly the gift of *nature*, nor wholly the effect of *art*. It derives its origin from certain powers natural to the mind; but these powers cannot attain their full perfection, unless they be assisted by proper culture. Taste, we are told, consists chiefly in the improvement of those principles, which are commonly called the *powers of imagination*, and are considered by modern philosophers as *internal or reflex senses*, supplying us with finer and more delicate perceptions, than any which can be properly referred to our external organs.

The essay is divided into three parts, in the first of which Mr. Gerard resolves *taste* into what he calls its *simple principles*, viz. the senses of novelty, of sublimity, of beauty, of imitation, of harmony, of ridicule, and of virtue. These principles he explains and illustrates in a very clear and entertaining manner; after which he endeavours to discover, in the second part, how these senses co-operate in forming *taste*, what other powers of the mind are combined with them in their exertions, what constitutes that refinement and perfection of them which we term *good taste*, and by what means it is obtained.

This second part is divided into seven sections; we shall give a general view of what is contained in each of them. In the first our author treats of the union of the *internal senses*, and the assistance they receive from delicacy of *passion*.

Any *one* of the internal senses, it is said, existing in vigour and perfection, forms a particular branch of taste, and enables a man to judge in some one subject of art or genius: but all of them must at once be vigorous, in order to constitute taste in its just extent. This *union* is necessary, not only for giving it a proper compass, but also for perfecting each of its exertions.

Our sentiments and emotions, Mr. Gerard observes, receive an immense addition of strength from their reciprocal influence on one another. Concomitant emotions, related by their feeling, their direction, or their objects, or even without any relation existing in the mind together, run into one, and by their mixture produce an intense sensation. Hence different gratifications, either of the same or divers senses, occurring to the mind at once, give it a complicated joy. The stillness and serenity of a summer morning, the sweet fragrance of flowers, the music of birds, and a thousand other agreeable circumstances are commonly observed to bestow extraordinary force on the grandeur or beauty of rural scenes.

Tho' each object of taste has some *leading* character by which it is peculiarly fitted to produce one *principal* sensation, it may, at the same time, by its *subordinate* qualities, produce *attendant* feelings, which will render the principal one higher and more intense, by their conspiring with it; but if the principles of taste, adapted to them, are weak or deficient, we not only lose entirely *some* of the pleasures, which the object might convey, but cannot even enjoy *any* of them with perfect relish, as we are insensible to the heightenings, which each receives from its connection with the rest.

After briefly pointing out the various ways, by which our interior senses, merely by their union, tend to form and perfect taste, our author goes on to mention a principle, distinct from all the internal senses, from which taste will, in many instances, he says, receive assistance. This principle is such a *sensibility of heart*, as fits a man for being easily moved, and for readily catching, as by infection, any passion that a work is fitted to excite.—The souls of men are far from being alike susceptible of impressions of this kind. A hard-hearted man can be a spectator of very great distress, without feeling any emotion: a man of a cruel temper has a malignant joy in producing misery. On the other hand, many are composed of such delicate materials, that the smallest uneasiness of their fellow creatures excites their pity. A similar variety may be observed, in respect of the other passions. Persons of the former cast will be little affected by the most moving tragedy; those of the latter turn will be interested by a very indifferent one. A performance, which can infuse

the keenest passions into the breast of an Italian, will affect a Frenchman very little, and leave an Englishman perfectly unconcerned. We are apt to be astonished, when we read of the prodigious force with which eloquence wrought upon the delicate spirits of the Athenians, and feel so little of any thing analogous to it, that nothing but the most unexceptionable evidence could make it credible. This diversity in the formation of the heart will produce a considerable diversity in the sentiments, which men receive from works of taste, and in the judgment which they form concerning them.

This section concludes thus—^c Since, therefore, the pathetic is a quality of so great moment in works of taste, a man, who is destitute of sensibility of heart, must be a very imperfect judge of them. He is a stranger to those feelings, which are of greatest importance to direct his judgment. If a person possessed all the internal senses in perfection, without delicacy of passion, he could estimate the principal works of genius, only by their inferior qualities. In a tragedy, he might perceive whether descriptions of natural objects are beautiful or sublime, whether the characters are natural and well supported, whether the sentiments are just and noble; he might examine, with coldness and indifference, the beauties and the faults of the composition: but whether it has accomplished its main end, whether the fable is fit to produce pity and terror in the spectators, he must be totally at a loss to determine. In a word, he can have no relish for any thing that is addressed to the heart.

^c Delicacy of passion must be united with vigorous internal senses, in order to give taste its just extent. Where this union takes place, works of genius produce their full effect; and inspire a complicated pleasure. A man receives adequate perceptions of all their qualities, and, by this means, has it in his power to allow each its proper weight in determining his judgment concerning the merit of the whole. Delicacy of passion may interest a person so much, that he cannot for some time examine a performance with critical exactness; but it gives him exquisite delight in the mean time, and enables him to pass a just sentence at last.

In the second section our author considers the influence of judgment upon taste, and observes, that the completest union of the internal senses is not of itself sufficient to form good taste, even though they be attended with the greatest delicacy of passion. They must be aided with judgment, the faculty which distinguishes things different, separates truth from falsehood, and compares together objects and their qualities. Judgment must

indeed accompany their most *imperfect* exertions. They do not operate till certain qualities in objects have been perceived, discriminated from others similar, compared and compounded. In all this judgment is employed: it bears a part in the discernment and production of every form that strikes them, but in assisting their *perfect* energies, it has a still more extensive influence. Good sense is an indispensable ingredient in true taste, which always implies a quick and accurate perception of things as they really are; and, as the bard observes,

Is, tho' no science, fairly worth the seven.

That judgment may compleatly exhibit to the internal senses, the beauties and excellences of *nature*, it measures the amplitudes of things, determines their proportions, and traces out their wise construction and beneficial tendency. It uses all the methods which art and science indicate for discovering those qualities that lie too deep spontaneously to strike the eye. It investigates the laws and causes of the works of *nature*; it compares and contrasts them with the more imperfect works of *art*; and thus supplies materials, from which fancy may produce ideas, and form combinations, that will strongly affect the mental taste.

Judgment finds out the general characters of *each art*, and, by comparing them, draws conclusions concerning the relations, which subsist between *different* arts. Till it has discovered these, none of them can acquire that additional power of pleasing, which is imparted to them by their reciprocal connection.

In every art, a just performance consists of various parts, combined into one system, and subservient to one design; but without the exercise of judgment, we cannot know whether the design be skilfully prosecuted, whether the means are well adjusted to the end, whether every member that is introduced has a tendency to promote it.—In *music* the *ear* immediately perceives the pleasure resulting from each principle; but *judgment*, assuming the perceptions of that organ, compares them, and by comparison determines their respective merit and due proportion. It enables the ear, from its discovery of the general relations, to distinguish with precision between invention and extravagance, to discern the suitableness or unsuitableness of the parts, and their fitness or unfitness to sustain the main subject.

The third section shews how, and in what respects, taste is improvable.—Both reflex sense, and judgment, its associate, are originally implanted, Mr. Gerard says, in very different degrees, in different men. In some they are so weak and languid, that they scarce shew themselves in many instances, and are incapable

capable of any considerable degree of improvement by any education, care, or exercise. In others, they are naturally *vigorous*, so that they spontaneously exert themselves on most occasions, determine with considerable accuracy, and perceive with wonderful acuteness; or, as we might say with the poet,

The flow'rs of science, fresh and fair,
With some expand without our care;
With others scarce, by culture, grow
The buds, that wither as they blow.

Epist. to LORENZO.

In the latter the seeds of taste must, without the greatest culture, lie for ever latent and unactive; indeed this culture is so absolutely necessary, that without it the principles of taste would never be improved, in such, to any degree of perfection.

We are scarce possessed of any faculty of mind or body, our author goes on to observe, that is not improvable. Even our *external senses* may be rendered more acute than they were at first. Touch often becomes much more exquisite in those, whose employment leads them to examine the polish of bodies, than it is in those who have no occasion for such examination. Use very much improves our quickness in distinguishing different flavours, and their compositions. But the *internal senses* may receive vastly greater alterations. The former are *ultimate* principles in human nature; and, like the elemental parts of the material world, are in a great measure exempted from our power; the latter are *derived* and *compounded* faculties, liable to alteration from every change in that series or combination of causes, by which they are produced. The former are more directly subservient to our preservation than our pleasure; and therefore, like the vital motions, are almost entirely subjected to the wiser government of the author of our natures: the latter, though highly conducive to our well-being and entertainment, are not necessary to our being; and may, for this reason, without great hazard, be in a considerable degree entrusted to our own care, and made dependent for their perfection on the consequences of our own endeavours to regulate and improve them.

Taste, like every other human excellence, we are told, is of a progressive nature; rising by various stages, from its seeds and elements to maturity; but, like delicate plants, liable to be checked in its growth and killed, or else to become crooked and distorted, by negligence or improper management. *Goodness* of taste lies in its maturity and perfection. It consists, Mr. Gerard says, in certain *excellencies* of our original powers of judgment and imagination combined. These may be reduced to four, viz. Sensibility, refinement, correctness, and the *proportion* or comparative adjustment of its separate principles. All these

must be in some considerable degree *united*, in order to form *true taste*. The person in whom they meet acquires authority and influence, and forms just decisions, which may be rejected by the caprice of *some*, but are sure to gain *general* acknowledgment. This excellence of taste supposes not only *culture*, but *culture judiciously applied*. Want of taste unavoidably springs from *negligence*, false taste from *injudicious* cultivation.

Sensibility of taste, which is the subject of the fourth section, depends very much, 'tis said, on the *original* construction of the mind; being less *improvable* by use than any other of the qualities of good taste. It arises chiefly from the structure of our internal senses, and is but indirectly and remotely connected with the soundness or improvement of judgment. The want of it is *one* ingredient in many sorts of false taste; but does not constitute so much one species of *wrong* taste, as a total *deficiency* or great *weakness* of taste. Sensibility may sometimes become *excessive*, and render us extravagant both in liking and disliking, in commending and blaming. But this extravagance proceeds much less commonly, our author justly observes, from excess of sensibility, than from a defect in the other requisites of fine taste; from an incapacity to distinguish and ascertain, with precision, different degrees of excellence or faultiness. Instead of forming an adequate idea of the nature of beauty or deformity, we go beyond all bounds of moderation; and when we want to express our sentiments, can do it only in general terms, tumid and exaggerated.

In the fifth section our author treats of *refinement* or *elegance* of taste, which is chiefly owing, he says, to the acquisition of *knowledge*, and the improvement of *judgment*. Refinement of taste exists only, we are told, where, to an original delicacy of imagination, and natural acuteness of judgment, is superadded a long and intimate acquaintance with the best performances of every kind. None should be studied, but such as have real excellence, and those are chiefly to be dwelt upon, which display new beauties on every review. The most conspicuous virtues will be at first perceived. Farther application will discover such as lie too deep to strike a superficial eye; especially if we aid our own acuteness by the observations of those whose superior penetration, or more accurate study, has produced a genuine subtlety of taste. An able master, or an ingenious critic, will point out to a novice many qualities in the compositions of genius, or the productions of art, which, without such assistance, would have long, perhaps always, remained undiscovered by him; and repeated discoveries of this kind, made either *one's own sagacity*, or by the indication of others, b

time an habitual refinement, a capacity of making similar ones, with facility and quickness.

Correctness of taste is the subject of the sixth section, which the author introduces by observing, that *sensibility* disposes us to be strongly affected with whatever beauties or faults we perceive; that *refinement* makes us capable of discovering both, even when they are not obvious; but that *correctness* must be superadded, that we may not be imposed upon by false appearances; that we may neither approve shining faults, nor condemn chaste virtues, but be able to assign to every quality its due proportion of merit or demerit. *Correctness* of taste preserves us from approving or disapproving any objects, but such as possess the qualities which render them really laudable or blameable; and enables us to distinguish these qualities with accuracy from others, however similar, and to see through the most artful disguise that can be thrown upon them. Though we never approve, or disapprove, when these characters, which are the natural grounds of either, are *known* to be wanting; yet we often embrace a cloud for Juno, we mistake the semblance for the substance, and, in imagination, attribute characters to objects, to which they do not *in fact* belong; and then, though merely *fictitious*, they have as *real* an effect upon our sentiments, as if they were genuine: just as the chimerical connection between spirits and darkness, which *prejudice* has established in some, produces as great terror, as if they were in *nature* constantly conjoined.

* Custom, says our author, enables us to form ideas with exactness and precision. By studying works of taste, we acquire clear and distinct conceptions of those qualities, which render them beautiful or deformed: we take in at one glance all the essential properties; and thus establish in the mind a criterion, a touchstone of excellence and depravity. Judgment also becomes skilful by exercise, in determining, whether the object under consideration perfectly agrees with this mental standard. While it is unaccustomed to a subject, it may, through its own imbecillity, and for want of clear ideas of the characters of the kind, mistake resemblance for identity; or at least be unable to distinguish them, without laborious application of thought, frequent trials, and great hazard of error. But when use has rendered any species of exertion familiar, it easily and infallibly discriminates, wherever there is the minutest difference. We grow so well acquainted with every form, and have ideas so perfectly adequate, that we are secure against mistake, when sufficient attention is bestowed. The real qualities of things are presented to taste pure and unmixed, in their genuine forms and proportions, and excite sentiments entirely congruous.

* Justness of taste extends still farther, than to the distinction of counterfeit for real. We can compare the sentiments produced, and discover readily the different classes, to which they belong. We not only feel in general *that* we are pleased, but perceive in *what* particular manner; not only discern that there is *some* merit, but also of what determinate *kind* that merit is. Though all the sensations of taste are, in the highest degree, analogous and similar; yet each has its peculiar feeling, its specific form, by which one who has a distinct idea of it, and possesses exactness of judgment, may mark its difference from the others. It is this which bestows precision and order on our sentiments. Without it they would be a mere confused chaos: we should, like persons in a mist, see something, but could not tell what we saw. Every good or bad quality, in the works of art or genius, would be a mere *je ne sçai quoi*.

* As a correct taste distinguishes the *kinds*, it also measures the *degrees* of excellence and faultiness. Every one is conscious of the degree of approbation or dislike, which he bestows on objects. But sometimes the ideas we retain of these sensations are so obscure, or our comparing faculty is so imperfect, that we only know in general, that one gratification is higher or more intense than another; but cannot settle their *proportion*, nor even perceive the *excess*, except it be considerable. We are often better pleased at first with superficial glitter or gaudy beauty, which, having no solidity, become on examination insipid or distasteful, than with substantial merit, which will stand the test of reiterated scrutiny;

————— *quæ, si propius stet,*
Te capiet magis; ———

Judicii argutum quæ non formidat acumen;

But as the perceptions of an improved taste are always adequate to the merit of the objects; so an accurate judgment is sensible, on comparison, of the least diversity in the degree of the pleasure or pain produced. And if we have ascertained those qualities, which are the causes of our sentiments, reflection on the degrees of them, which things possess, will help to regulate our decision, and prevent our being imposed upon by any ambiguity in our feelings; giving us both an exacter standard, and an additional security against judging wrong.

* The accuracy of taste may become so exquisite, that it shall not only discriminate the different kinds and degrees of gratification; but also mark the least varieties in the manner of producing it. It is this accuracy, habitually applied to works of taste, that lays a foundation for our discovering the peculiar character and manner of different masters. A capacity for this,

as it implies the nicest exactness, is justly assigned as an infallible proof of real and well improved taste.'

In the last section of the second part our author tells us, that the last finishing and complete improvement of taste results from the due proportion of its several principles, and the regular adjustment of all its sentiments, according to their genuine value; so that none of them may engross our minds, and render us insensible to the rest. This, he says, is justness and correctness, not confined to the parts of objects, but extended to the whole. Taste is not one simple power; but an aggregate of many, which, by the resemblance of their energies, and the analogy of their subjects and causes, readily associate and are combined. But every combination of them will not produce a perfect taste. In all compositions, some proportion of the ingredients must be preserved. A sufficient number of members, all separately regular, and well formed, if either they be not of a piece with one another, or be in the organization improperly placed, will produce, not a comely and consistent animal, but an incongruous monster. In like manner, if our internal powers are disproportioned to one another, or not duly subordinated in their conjunction, we may judge well enough of some parts, or of particular subjects, but our taste will be, upon the whole, distorted and irregular.

A due proportion of the principles of taste, we are told, presupposes the correctness of each, and includes, additional to it, an enlargement and comprehension of mind. Till this enlargement and extensive amplitude of taste is once acquired, our determinations must be essentially defective. Every art has a whole for its object: the contrivance, disposition, and expression of this is its main requisite; the merit of the parts arises, not so much from their separate elegance and finishing, as from their relations to the subject; and therefore, no true judgment can be formed, even of a part, without a capacity of comprehending the whole at one, and estimating all its various qualities.

We come now to the third part of our author's essay, wherein he endeavours, by a review of the principles, operation, and subjects of *taste*, to determine its genuine rank among our faculties, its proper province, and real importance. It is divided into six sections, in the first of which the author considers, how far taste depends on the imagination; in the second, he treats of the connection of taste with genius; in the third, of the influence of taste on criticism; in the fourth, of the objects of taste; in the fifth, of the pleasures of taste; and in the sixth, of the effects of taste on the character and passions.

To give a distinct view of what is contained in each of these sections, would oblige us to extend this article to an improper length; we shall content ourselves therefore with laying before our readers what Mr. Gerard says concerning the *objects of taste*.

‘ Taste, says he, may be conceived as employing itself about *nature, art, and science*. With regard to nature, which is the common subject of the other two, taste and reason are employed in conjunction. In art, taste is the ultimate judge, and reason but its minister. In science, reason is supreme, but may sometimes reap advantage, from using taste as an auxiliary.

‘ As reason investigates the *laws* of nature, taste alone discovers its *beauties*. It fills us with admiration of the stupendous magnitude of the mundane system. It is charmed with the regularity, order, and proportion, which every part of it displays, even to the most illiterate; with the beauty and variety of colours, which tinge the face of nature; with the fitness and utility of all its productions; with the inexhaustible diversity, and endless succession of new objects, which it presents to view. Flowers disclose a thousand delicate or vivid hues. Animals appear in comely symmetry. Here the ocean spreads forth its smooth and boundless surface; there the earth forms a verdant carpet. Mountains rise with rugged majesty; the valleys wear a pleasant bloom; and even the dreary wilderness is not destitute of august simplicity. The day is ushered in by a splendid luminary, whose beams expose to view the beauties of the world, and gild the face of nature. And when the curtain of night veils terrestrial objects from our eye, the wide expanse appears spangled with stars, and opens the prospect of multitudes of worlds past reckoning. Spring, summer, autumn, present us with natural beauties, in the successive periods of their growth; and even stern winter leaves many objects undestroyed, from which a vigorous taste may extract no inconsiderable degree of entertainment.

‘ Scarce any art is so mean, so entirely mechanical, as not to afford subjects of taste. Dress, furniture, equipage will betray a good or bad taste nay: the lowest utensil may be beautiful or ugly in the kind. But the finer arts, which imitate the excellencies of nature, supply it with more proper materials; and thence derive their merit. Music, painting, statuary, architecture, poetry, and eloquence, constitute its peculiar and domestic territory, in which its authority is absolutely supreme. In this department, genius receives its decrees with implicit submission; and reason is but its minister, employed to bring into view, and reduce into form, the subjects of which it is to judge.

* The Sciences are susceptible, not only of truth or falshood; but also of beauty or deformity, excellence or defect. As the former are primarily regarded, reason, by which they are distinguished, here reigns supreme, and is the immediate and proper judge of merit. Taste exercises only a subordinate jurisdiction, and must be employed in subservience to understanding. When this subordination is perverted, and taste is principally regarded, false and erroneous theories are introduced. Imagination is substituted for reason; prejudice supplies the place of evidence; plausible fables are embraced instead of solid truths. An inordinate attachment to novelty or antiquity, to sublimity or simplicity, has often in science given rise to whimsical principles, and distorted explanations of the phenomena of things. To one or other of these causes, we may ascribe most of the systems of false philosophy, that have ever prevailed in the world.

† But taste, when under the entire controul of reason, and used only as it's assistant, is highly useful in science. It judges, not only of the manner in which science is communicated, but also of the subject matter itself. Every just conclusion, by extending our knowledge of nature, discovers some new beauty in the constitution of things, and supplies additional gratification to taste. The pleasure, which attends the perceptions of this faculty, strongly prompts us to exert reason in philosophical enquiries, and, with unremitting assiduity, to explore the secrets of nature that we may obtain that pleasure. By its approbation, it confirms the deductions of reason, and, by making us feel the *beauty*, heightens our conviction of the *truth* of its conclusions. The Newtonian theory is not more satisfying to the understanding, by the just reasonings on which it is founded, than agreeable to taste, by its simplicity and elegance. As the operations of taste are quick, and almost instantaneous, it is sometimes disgusted with the bungling appearance of principles, and leads us to suspect them, before reason has had time to discover where the falshood lies. A king of Spain, who had made a considerable progress in astronomy, is said to have been highly disgusted with the confusion and perplexity, in which the *Ptolemaic* system involves the motion of the celestial bodies. His *reason* submitted to that hypothesis; but his *taste* disliked it. Instead of censuring the constitution of nature, he should have suspected the explanation, which represented it as irregular, and ill contrived. When the mundane system is justly explained, it appears to be adjusted with the nicest regularity and proportion; the sense of which at once confirms the theory, and fills us with admiration of the supreme wisdom.

By the general view we have given of what is contained in this ingenious Essay, the discerning reader will clearly perceive,

that Mr. Gerard has treated his subject, not in a loose and superficial manner, but has entered into it with the spirit and abilities of a philosopher. His essay, indeed, will be but little relished by the generality of readers, who are incapable of bestowing that attention which is necessary to form a proper judgment of it; but those of a philosophical turn will, we doubt not, read it with pleasure, and readily allow that the author has given a distinct and accurate analysis of the principles of taste; and shewn, both by his manner of writing, and the many pertinent illustrations scattered up and down his performance, that he is possessed of no inconsiderable share of that quality, the principles and effects of which he has traced with so much precision and perspicuity.

To Mr. Gerard's essay are annexed, Three dissertations on the same subject. That by Voltaire is entertaining and sprightly, but very short and superficial; to attempt to abridge it would be as absurd, as to give an abstract of a paper in the *World*, *Connoisseur*, or *Adventurer*. That by D'Alembert was read before the French Academy, the 14th of March, 1757, and the design of it is to shew the great advantages of philosophy in its application to masters of *taste*, and to justify it from the accusations that have been brought against it by ignorance and envy. This ingenious dissertation will give the philosophical reader great pleasure; it is written with elegance and spirit, and contains many just reflections.—Montesquieu's essay is a fragment, found among his papers: we shall have occasion to mention it when we come to speak of a collection of M. Montesquieu's pieces, just published.

N. B. Mr. Gerard's performance obtained the gold medal lately proposed by the Edinburgh Society, for the encouragement of Arts, &c. as a reward for the best Essay on Taste.

An Enquiry into the causes of the Alienation of the Delaware and Shawanese Indians from the British Interest, and into the Measures taken for recovering their Friendship. Extracted from the public treaties, and other authentic papers relating to the transactions of the government of Pennsylvania and the said Indians, for near forty years; and explained by a map of the country. Together with the remarkable journal of Christian Frederic Post, by whose negotiations, among the Indians on the Ohio, they were withdrawn from the interest of the French, who thereupon abandoned the Fort and country. With notes by the Editor, explaining sundry Indian customs, &c. Written in Pennsylvania. 8vo. 2s. Wilkie.

IN our Review for March 1755, we gave our readers an ample view of an extraordinary tract, entitled, *A brief State of the Province of Pennsylvania*; and in March 1756, we made it—
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beral extracts from another pamphlet, entitled, *A View of the Conduct of Pennsylvania, &c.* Both these pieces came from the same quarter, and exhibited a summary of the former happy contest betwixt some late Governors of that Province, as agents for the proprietary, Mr. Penn, on the one hand, and the Assembly, on behalf of the people, on the other. The representations contained in the *Brief State, as it stood in 1762*, it seemed to us, (as far as people at our distant scene of debate, and without any particular connexion to the part of the world, could be supposed competent to judge) the Assembly were much to be blamed for the part they took in this contest;—that, at least, if not altogether unjust, they were extremely *unseasonable*, in their demand of the Proprietor; and that while, instead of providing for the common safety, against the cruel attacks of the common enemy, they continued obstinately disputing about the taxation of the lands, they were, at the same time, in the most imminent danger of being dispossessed of the whole, and left no lands to dispute upon.

The Assembly, however, conceiving the object to be of the utmost consequence to the rights and interests of the people they represented, and that if they yielded now, it would be yielding it up *for ever*, they adopted this maxim, that ‘Those who would give up liberty, to purchase a little *temporary safety*, deserve no liberty nor safety *.’

On this principle, the assembly hath steadily persisting their point; and, without pretending to judge of the merits of the cause, with respect to either party, we can only observe, that, in our opinion, never was any point carried on with more poignancy and spirit, on both sides, than that the many messages and answers, which passed between the Governors and the Assembly, may be numbered among the most acute and masterly pieces of the kind we have ever seen in any language, ancient or modern. They were printed in the papers of Philadelphia; and, as lovers of good literature, we cannot but regret that they have never been collected and re-published here.

To shew, that the popular side in this political contest was not afraid to appeal likewise to the public, as the other side proposed to have done, in the pamphlets above-mentioned, several pieces have lately appeared, which seem to com-

* *Vide* a book just published, entitled, *An historical and critical View of the Constitution and Government of Pennsylvania, &c.* of which we will soon be given in our Review.

agents or friends of the Assembly; the first of which, in the order of publication, is the tract whose title-page is copied at the head of the present article. This Enquiry, however, relates not immediately to the affair of the taxation; although that affair probably contributed to its appearance. Its design is to place the proprietary family in an unfavourable point of view, before the eye of the public; and to shew, that their mis-usage of the Indians † has been the cause of their alienation from the British interest; and consequently, that to this cause we are to ascribe the assistance which these Indians have afforded to the French; and all the horrid devastations they have made upon our back-settlements, since the commencement of the present war.—The knowledge of the truth, with regard to these particulars, is the more seasonable at this time, while an appeal here is depending; and at a juncture when moderate men of both parties seem to be convinced, that the best method of ending all disputes, and preventing such disagreeable consequences for the future, will be, for the government of the mother-country to take that of this province into its own hands, and to settle it upon the same footing with the rest of our most flourishing colonies.

As to the journal of Christian Frederic Post, which is added to this inquiry, it is a curious, though somewhat tedious account of the success of this honest enthusiast; to whose negotiations ‡ with the Ohio Indians, and the withdrawing them from the interest of the French, is ascribed, in a great measure, the success of General Forbes's expedition against Fort du Quesne, in the summer of 1758. The great danger to the general's army, says the Editor, was, 'that it might be attacked and routed in its march by the Indians, who are so expert in wood-fights, that a very small number of them are superior to a great number of our regulars, and generally defeat them. If our army could once arrive before the fort, there was no doubt but a regular attack would soon reduce it. Therefore, a proper person was sought for, who would venture among those hostile Indians with a message; and, in the mean time, the general moved slowly and surely. Christian Frederick Post was at length pitched upon for that service. He is a plain, honest, religiously disposed man, who, from a conscientious opinion of duty, formerly went to live among the Mohickon Indians, in order to convert them to christianity. He married twice among them, and lived with them seventeen years, whereby he attain-

† Particularly by a fraudulent purchase of lands, about twenty years ago.

‡ He was sent by the Quakers of Philadelphia, for whom the Indians have a great regard.

ed a perfect knowledge of their language and customs. Both his wives being dead, he had returned to live among the white people; but at the request of the governor he readily undertook to perform this hazardous journey. How he executed his trust, the journal will shew §. As he is not a scholar, the candid reader will make allowance for defects in method or expression. The form may seem uncouth, but the matter is interesting. The Indian manner of treating on public affairs, which this journal affords a compleat idea of, is likewise a matter of no small curiosity.

Since the publication of this tract, another of Post's journals has been published, price 1 s. It contains the particulars of his second journey, on a message from the governor of Pennsylvania to the Indians on the Ohio; and affords a further proof, that gentle and pacific measures with the Indians, are to be preferred to violent and hostile means.

§ 'The event of this negociation was, that the Indians refused to join the French, in attacking Forbes, to defeat him in his march, as they had defeated Braddock: so that the French, in despair, blew up their Fort (Du Queine) before the General arrived.'


A Treatise on the Eye, the Manner and Phenomena of Vision. In two volumes. By William Porterfield, M. D. Fellow of the Royal College of Physicians at Edinburgh. 8vo. 12s. Millar, &c.

THE structure of this curious and useful organ, and the manner wherein vision is performed, are subjects which, in all ages, have excited the curiosity, and employed the researches of the most celebrated physicians and philosophers; but their various hypotheses were inconsistent and absurd, till the great Sir Isaac Newton, from the nature and properties of light, and the laws of refraction, supported by a number of convincing experiments, at length established the true theory of vision. Since his time, a great many writers of the first reputation, following the same tract with our illustrious philosopher, have enriched this subject with a number of new observations and experiments.

The learned and ingenious Dr. Porterfield, published two dissertations in the Edinburgh medical Essays, on the external and internal motions of the eye; in which he discovered great acuteness of judgment, and an extensive knowledge of his subject. In this publication he has considerably enlarged his plan; which we shall present to our readers, as sketched out by him.

self, together with some reflexions on the nature and utility of this part of his design: 'which was, says he, to explain the physiology of the eye; in which I have omitted nothing either necessary or useful, or curious and entertaining, that our designed brevity could easily admit of. I have examined the structure and use of its external parts, and thence deduced the necessity of their different conformations in different animals. I have inquired into the globe or body of the eye itself; and, for the better understanding its beautiful œconomy, I have considered these six things, 1. Its situation in the body; 2. Its connection with the orbits in which it is placed; 3. Its form; which is either spherical, as in man, or spheroidal, as in several other creatures; 4. Its number; which in man is always two; but greater in some other animals; 5. Its motions, which are wanting in some animals; and *lastly*, Its fabrick and composition; than which nothing can be more beautiful or noble; every part, however different in different animals, being always such as best contributes to the perfection of the whole. After this I have explained the nature and chief properties of light, and from thence, and the known fabrick of the eye, I have deduced not only the true manner of vision, and the use of the several parts of this organ, but also have accounted for the necessity of its different conformations in different animals; and have shewn its structure and disposition to be always such as is best fitted to their necessities of life, and their manner of living. And *lastly*, I have, from the above established principles, accounted for the chief *phenomena* of vision. From all which, every body may see, what a noble piece of geometry is manifested in the fabric of the eye, and the manner of vision. There is not one part of the whole body, that discovers more art and design, than this small organ: all its parts are so excellently well contrived, so elegantly formed and nicely adjusted, that none can deny it to be an organ as magnificent and curious, as the sense is useful and entertaining. Surely it cannot be said, without betraying the greatest ignorance, as well as impiety, that the eye was formed without skill in optics, or the ear without the knowledge of sounds.

'Of what use this theory may be for understanding the diseases of the eye, and the method proper for curing them, is too obvious to need to be insisted on: for want of such a theory, the diseases of the eye have in all ages been thought to have something very intricate in their nature, and to require a method of cure quite different from all other diseases: whence, as Eusebius tells us, the ancient Egyptians had persons set apart for treating these diseases, who were not to meddle with any other; and even yet, which is very strange, and much to be regretted,



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We shall avoid entering into a minute discussion of any points of theory, or hypothetical reasoning, in which our Author has rather, in our opinion, too freely indulged himself; and in general observe, that he seems to have perused with great industry, what has been already written by Authors of reputation concerning the Eye, and selected from them whatever he has deemed most useful or entertaining; that his anatomical remarks are judicious and accurate, and his solutions of the various phænomena of vision are mostly just, and are always ingenious. It may, perhaps, be objected, that our Author is rather too particular in explaining the final, as well as the efficient causes of these phænomena; but it ought at the same time to be remembered, that by pointing out the exquisite fitness of every particle of matter to the purpose for which it was intended, the mind is impressed with a livelier sense of the infinite wisdom of the divine artificer: a consideration by no means below the regard of a philosopher, as this alone can render many of the most sublime speculations beneficial to mankind. But while we mention the merits of this performance, we think ourselves obliged likewise to take notice of several very remarkable defects. The various materials seem digested with no care or accuracy, numberless repetitions occur, sometimes even of a whole page. The Author frequently departs from his subject, and tires the Reader with controversial or metaphysical digressions. The language, too, is often perplexed, diffuse, and inaccurate.

We will not, however, swell this article with quoting particular instances of such defects, intending what is here hinted, only as a friendly caution to this learned Writer; and hoping, that in any subsequent publication on this subject, he will not look upon method, and correctness of composition, or even the less material advantages of style, as unworthy his attention; for the superficial blemishes of a work often prevent a Reader from discovering its deeper and more intrinsic excellencies.

Account of FOREIGN BOOKS.

La Jouissance de Soi-même; or, Self-enjoyment. By Mons. le Marquis Caraccioli. 12mo. At Utrecht and Amsterdam, for Spruit and Harreveld. 1759.

IN our Review, Vol. XVI. p. 446, we just mentioned a former work of this Author's, entitled, *La Conversation avec Soi-même*. We thought it of too little consequence to merit a
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particular criticism; but as Mons. le Marquis has fixed his intentions to become a voluminous Writer, and a strong party among the superficial Readers of the cannot pass over the present performance so slightly.

In his dedication to the Elector of Cologne, that his Highness has assured him, 'his work is read by all those who have a taste for solidity, and that it is possible to write better on so interesting a subject.'

How far this suffrage may be of use to our Author's Readers on the continent, we will not take upon us to say; we presume it will have little influence in this island. A number of Authors our own nation produces, afford of the same stamp, to give any encouragement to the work of a foreigner.

We do not mean, however, to condemn this altogether contemptible; but, as it never rises above the level of common place declamation, and very superficial argument, we shall content ourselves with only acquainting our Readers by self-enjoyment our Author does not mean the gratification of any of our passions or appetites, but only the pure, sentimental enjoyment of one's own mind: according to M. Caraccioli, we may acquire the knowledge of things worth knowing, on the subjects of polity, metaphysics, and religion: subjects that in the work before us are considered under seventy-four heads; the number of chapters into which he has divided his book.

The following short extract may serve to give the Reader a notion of our Author's turn of mind, and of his style.

'Ce n'est que par le plus étrange abus qu'on a pu se faire du mot d'*esprit*, qui nous est commun avec les anges et les démons, intrigues, aux bons-mots, aux saillies. Le véritable esprit est celui qui se connoît, qui se possède et qui trouve en soi-même tout ce qu'il lui faut pour quoi se suffire, et s'occuper. Si un style et un langage brillant supposoient l'esprit, il faudroit conclurre qu'il n'y a que dans des mots; mais il est une *substance réelle*, qu'elle put se replier sur soi-même, nous rapproche de la vérité et nous fait entrer en conversation avec lui. C'est la même substance qui doit s'élancer après la mort dans la lumière créée; de sorte que celui-le seul qui s'étend et contemple la divinité, doit s'appeler homme d'*esprit*.'

L'Univers Enigmatique: or, The World a mystery. By Mons.
le Marquis Caraccioli. 12mo. Avignon, 1759.

This performance is written in defence of the Christian, and in particular of the Roman Catholic, religion, against that numerous body of Deists, which every where prevail. We are much afraid, however, that such Writers as our Author will rather serve to increase than diminish their number. It is not only necessary that a man should mean well, who takes up the pen to combat these professed enemies of our holy religion; it is requisite he should know the strength of his adversaries; that he should be perfectly versed in all their argumentative wiles; and be more than a match for them at their own weapons. Our sprightly Marquis, however, is so far from being thus qualified, that he treats these formidable antagonists as idiots and children. It is, indeed, a strange custom, which many defenders of Christianity have got, of representing their opponents as illiterate, superficial reasoners, while too often they shew their own ignorance or incapacity, by starting only, and replying to, the most trite and insignificant arguments; ridiculously boasting of their imaginary victory. But, perhaps, it may be laid down as a general rule, that those Writers exclaim most against superficial scholars, and shallow reasoners, who are, in fact, the most shallow and superficial themselves. Our Readers will judge whether this censure be applicable to our Author, from the following passage, extracted from the preface to this work. Speaking of his own pretensions to solid reasoning, and sound learning, he complains that the greater part of the rest of the world skim only the surface of letters, and the sciences. ‘We need not be surprized therefore,’ says he, ‘that a gentleman, after having turned over a few pages at the beginning of a book, should one day say in public company, that he had just been reading a most admirable work, entitled the PREFACE. Nor that a reverend minister of nine years standing in the church, should say, as *one really did to me*, that he had lately discovered a most valuable treasure, containing a number of excellent stories, very proper to embellish his sermons with, in a book he never heard of before, called the BIBLE. This fact,’ continues our Author, ‘incredible as it may seem, is certainly true: for, being then a young man, I remember I maliciously answered, without undeceiving him, that “to be sure Mr. Bible was an admirable Author:” and I doubt not but my ignorant parson cited him afterwards in his sermons.’

Notwithstanding our Marquis’s positive affirmation in this latter case, we must beg his pardon if we cannot help suspecting the truth of both these anecdotes. But supposing them facts, would any man of common reading or understanding, bring such in-

instances to prove the general ignorance of the age himself upon knowing more than so miserable a proud a layman? If he wrote his book, however, or they perhaps may profit by it; but we have a better the age, than to think, in that case, he would find m

Le Veritable Mentor; or, An Essay on the education of Nobility. By Mons. le Marquis Caraccioli. 12mo. for Ballompierre, 1759.

We have observed above, that this gentleman is troubled with the *cacoethes scribendi*. His Readers, I think, be of our opinion. Nay, in one part of his works, he plainly tells us, 'Le plaisir de composer est une chose de si attrayant, que lorsqu' on en a le goût, on ne sentir d'autre. Qui a écrit, écrira.' If this be the case, our Author finds such charms in composition, how many volumes may we not expect, in time, from the pen of a man who finds so much pleasure in being impertinent!

The work before us, however, is far from being so tedious; it contains a number of judicious observations on education in general; and that of young men of fortune in particular. They are, nevertheless, for the most part, very common. Not a few of them are puerile and trivial: on the whole, the performance appears to be such as the public could have spared, after the several more excellent treatises which have been published on the subject.

Les Avantages de la Vieillesse. The Advantages of Old Age. By Mr. Formey. 12mo. Berlin, 1759.

This ingenious Author, whose pen is continually in the service of the public, has here obliged the world with a very sensible discourse, written in that easy and agreeable manner, so peculiar to himself, and so pleasing to the great readers.

The philosopher, indeed, will find no great depth of reasoning; nor must the Reader of taste expect that brilliant imagination, or variety of expression, which distinguish the Works of great Writers. But if a constant attention to decency and order, and an unwearied application of moderate talents, to the interests of religion and virtue, may supply the want of more shining qualifications of genius, the writings of this Author may well ever meet with a favourable reception from the

To this piece on old age, our Author has prefixed a preface, *sur les bienséances*; and has added, by way of

a translation of the thoughts of Cicero on old age, in general; and those of Madame la Marquise de Lambert, on the old age of women. In this same volume we find also a copy of the tribute paid by a most tender father, to the memory of his beloved daughter. This last is addressed to our Author's then remaining five daughters; and though it may be thought of too private a concern to be generally interesting, it contains so tender and affecting a relation of his misfortune, that while we admire the goodness and resignation of the man, we cannot help sympathizing with the father, and taking part in his affliction. This last piece has been printed before in quarto; and has here received some additions and amendments.

Sur les Libelles; or, A Discourse on Libels. 12mo. Paris, 1759.

This little piece is a satire on Libellers, and represents the principles and situation of those Writers, who follow the infamous trade of defamation, in a very just and sarcastical light.

‘Would not one believe,’ says he, ‘that these gentlemen are invested with the privileges of the censors of antient Rome? There is, indeed, some small difference between them, in that the Romans chose their own censors, and these take upon them to set up themselves; so that, like monarchs, they may write *by the grace of God, and not by the will of man*.

A person of this character is described, as a man who has a discretionary power over the reputations of others; but, after the example of other despotic tyrants, more busied in destroying the old pillars of fame, than in raising up new ones. He lives,’ says our Author, ‘by the calumniating productions of his pen, as our landholders on the produce of their estates: and as the celebrated Cardinal de Polignac is said to have got a Jansenist bishop sacrificed to the interest of the Pope, for every antique bust, painting, or medal, he sent to Paris; so the house, gardens, pictures, furniture, and even the very cloaths, of the libeller, are frequently acquired at the expence of the reputation or liberty of some illustrious personage.

We shall add further, only, with respect to this small performance, that the copy now before us, wherever printed, is so wretchedly defective, both in orthography and punctuation, that it is, in many places, with difficulty legible.

Geschichte der fanatischen und enthusiastischen wiedertauffer, vornehmlich in neider-deutschland. Or,

The History of the Anabaptists. By Bartold Nicholas Krohn. 8vo. Leipzick, for Breitkopf. 1759.

The

The author of this work, which is esteemed the best book of its kind, begins his account of this sect with the history of its founders; and carries it on with that of all the several parties into which they have been since divided; tracing them not only from their original, down to the present times, but following them even from the old world to the new; and entering into many curious particulars hitherto little known. In this work we meet also with some anecdotes regarding Luther, and the part he took in the reformation; and in particular a letter, omitted in the collection of Luther's epistolary correspondence, wherein he approves of the marriage of Mr. Schuldorp, a priest of the dutchy of Holstein, with his sister's daughter. Among many other matters, of consequence to the ecclesiastical history of those times, we find also an account of a convocation held at Flensburg, and a provincial synod at Strasburg, of which most historians have omitted to give us any information.

To the Authors of the MONTHLY REVIEW.

Gentlemen,

I Have often looked on the encomiums with which you have occasionally honoured some authors, rather as marks of your good-nature, and a laudable desire of exciting emulation by encouraging merit, than as the effects of your impartial judgment. Your good-nature in this point may, however, be carried too far, unless you make a proper distinction between the ardour of true genius and the arrogance of pretenders. If a tyro, for want of reading, should happen to publish what is already known, as a new invention, it is in some degree excusable; he might be commended for his ingenuity, and advised to read before he should write again; but—when a professed adept starts up, and pretends to discoveries that have escaped the sagacity of his predecessors, the merit of his pretensions ought surely to be strictly examined. I should be sorry to suspect you, of sacrificing the duty you owe to the public, to any partiality for particular writers; but really, gentlemen, as to your account of Mr. Landen's discovery of the *Residual Analysis*, I scarce know what to think. The superiority of genius which you hint is displayed in his invention, and the great importance of the object of it, were enough to make me break out into congratulations of the present age, on the appearance of such a phenomenon, as that of a mathematician, not only of the first class, but who, at one leap could over-top the heads of all his predecessors and contemporaries, and even jump higher than the very apex of mathematical learning: but, alas! when I came to consider the matter, how much reason did I find to cry out with Iliace:

Quid dignum tanto feret hic promissor biatus?

Parturient montes; nascetur ridiculus mus.

haps, gentlemen, the extravagant encomiums you lavished on work, were only by way of ridicule, or burlesque; if so, certainly there are many who do not take the jest. For their benefit, therefore, and to give you an opportunity of displaying your impartiality, I have sent you the following (as I take it) true state of the case, with respect to Mr. Landen's pretended new discovery, which I hope to see in your next Review.

First, the title of *Residual Analysis*, is no more than a new term given to Sir Isaac Newton's method of differences, and therefore is no new branch of *algebraic art*: since it has been known, and treated of by many, in a much more easy and familiar manner than by Mr. Landen; especially, besides the inventor, by Brook Taylor; by *Notes* in his *Harmonia Mensurarum*; by Stirling in his book called *Methodus differentialis*; and occasionally by many others. Mr. Landen will probably say, that he has solved many problems thereby, to which it had not been applied by any other before him; for he will hardly affirm that he has done any more. This is true, because it may be done, with much less labour, and infinitely clearer, by the method of fluxions, nay even by the common method of differences; and therefore it would be ridiculous to use any other, such as Mr. Landen's.

To come to particulars, in page 4. he says, 'Notwithstanding the method of fluxions is so greatly applauded, I am induced to think, it is not the most natural method of solving many problems to which it is usually applied.' Here the author should have given some examples to prove his assertion; which I am certain he could not do. He then proceeds, 'the operations therein being chiefly performed with algebraic quantities, it is, in fact, a branch of the algebraic art, or an improvement thereof, by the help of some peculiar principles.' What does the author mean by algebraic quantities? Are they the types, letters, ink, or paper? Such quantities were never heard of before; and as he is the inventor of them, he ought to have explained them. He allows, however, that the method of fluxions is an improvement upon the algebraic art, but disapproves the principles made use of; if this could have been done without any new principles, I should be of his opinion; but the query is, whether this can be done or not? it is true, he pretends to shew in his work, that most problems may be solved without them. This was known before; but nobody has pretended to solve these problems in so easy and clear a manner as is done by fluxions: and I may add, that his pretended Residual Analysis renders the investigations more tedious and obscure than any other whatsoever, at least in the manner he applies it, as I shall show presently.

In the same page he continues; 'We may, indeed, very naturally conceive a line to be generated by motion, but there are quantities of various kinds, which we cannot conceive so generated.' Here are more quantities again, created by the author, without informing the reader what they are, or what they are made of; for habemus mathematicians have known of no others than the continued and discontinued.

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clares in art. 119.

$$+ a^{n-2} b + a^{n-3} b b$$

$$\frac{a^m b^m}{a-b} = \frac{a^{n-1}}{a-b} + a^n$$

To shew the advantage his method has above that of fluxions, he gives the binomial rule, or theorem: in page 6. he assumes $1+x^{\frac{m}{n}}$ $= 1 + ax + bx^2 + cx^3$ &c. and then he says, the reader must consider x as a line generated by motion, and \dot{x} to express the velocity of the point describing the line x , and taking, by the rules taught by those who have treated of the said method, the several cotemporary velocities of the other describing points, or the fluxions of the several terms in the said equation, we get $\frac{m}{n} \times 1+x^{\frac{m}{n}-1} = a + 2bx + 3cx^2 + 4dx^3 +$ &c. and then gives reasons for these operations.

The method of fluxions being known, all these specious reasons and considerations are absurd, and serve only to impose on the ignorant, by making them believe, that the manner of finding fluxions is very tedious and obscure. Then he proceeds to shew how this is done much easier by his Residual analysis, as follows:

Assuming as above $1+x^{\frac{m}{n}} = 1 + ax + bx^2 + cx^3 + dx^4 +$ &c.

Assuming again $1+y^{\frac{m}{n}} = 1 + ay + by^2 + cy^3 + dy^4 +$ &c.

And by subtraction

$$1+x^{\frac{m}{n}} - 1+y^{\frac{m}{n}} = a.x - y + b.x^2 - y^2 + c.x^3 - y^3 + \&c.$$

If, now, we divide by the residual $x-y$ (properly called difference) we shall get,

$$\begin{aligned} & 1 + \frac{1+y}{1+x} + \frac{1+y^2}{1+x^2} + \frac{1+y^3}{1+x^3} + \&c. \quad (m) \\ \frac{1+x^{\frac{m}{n}} - 1}{x-y} &= \frac{1 + \frac{1+y}{1+x} + \frac{1+y^2}{1+x^2} + \frac{1+y^3}{1+x^3} + \&c.}{1 + \frac{1+y}{1+x} + \frac{1+y^2}{1+x^2} + \frac{1+y^3}{1+x^3} + \&c.} = a + b.x + y \\ & + c.xx + xy + yy + \&c. \end{aligned}$$

which equation must hold true, let y be what it will; from whence,

by taking y equal to x , we find as before $\frac{m}{n} \times 1+x^{\frac{m}{n}-1} = a + 2bx + 3cx^2 + 4dx^3 + \&c.$

Now all these various operations are performed at once by taking the fluxion of the supposed equation, and dividing by \dot{x} . So that the reader may judge whether the author's boast, of rendering the operations of this theorem more clear and concise than by means of fluxions, has any foundation or not.

In the next page, the author gives a theorem, as tedious and perplexed, as it is useless; being no more than the first under a different form. He proceeds to find the value of a certain line, in algebraic terms, involving the subtangent, without any regard to the generation of the curve, and then assumes that expression, *equal to another*, (I suppose he means, that he assumes another equal to that. After a long process, and inventing new terms and signs, he brings out at last a general equation, wherein one side contains both an undetermined

ings here are not less short, nor his demonstrations, if they may be called so, more clear, it would only be tiring your readers to trouble them farther on the subject.

Yours, &c.

June 3, 1759.

A. B.

MONTHLY CATALOGUE,

For JUNE, 1759.

POLITICAL.

Art. 1. *A Letter from the Duchess of M—r—gh, in the Shades, to the Great Man.* 8vo. 1s. 6d. Hooper.

THE limits of a catalogue article will not allow us to expose the malice, falshood, contradiction, and absurdity of this very trifling, frothy, and scurrilous pamphlet. The whole is a virulent libel against the present M—r, conceived without truth or justice, and expressed without wit or humour. This very malevolent and abusive scribbler, being compelled to acknowledge that the M—r has some virtue, would basely insinuate, that he, like others before him, may wear a mask of disinterestedness, so nearly resembling life, as to be mistaken for what it imitates. Great indeed must that character be, of whom the worst his enemies can say, is, that it is *possible* he may be a hypocrite. If, however, he continues to wear the same mask to the end of his life, his country will share with him in the profits of his hypocrisy. This wretched calumniator denies that the M—r had any merit in the reduction of Cape Breton, or any other advantages gained during his administration: he attributes all those successes to the good sense of the people; who, he says, declared for those measures with a loud and united voice. Yet at the same time he inveighs against our connection with Prussia, and our continental operations; which wrong steps, as he calls them, he places solely to the M—r's account; though it is notorious that they were equally dictated by the sense and voice of the people.

After all, however, admitting that the M—r adopted the plan, which ensured his success, from the people; it is, nevertheless, no small commendation in a statesman, that he will listen to the public voice. This attention to popular opinion proves, at least, that the M—r is not so headstrong, impetuous, vain, and presumptuous, as this defamer, in many parts of his libel, would represent him. It would have been well, both for their ~~country~~ and themselves, if his predecessors in office had deigned "such condescension might have pre-
have preserved the nation from this

REV. June 1759

O

people's voice.
and
sustained,
till

till the virtue and ability of the present M——r rescued it from ruin and dishonour.

Art. 2. *Piso. A Dialogue on the Discipline and Government of the Navy, &c.* 8vo. 3s. Wilson.

This piece is a sequel to two other dialogues on the navy, &c. published some years ago: the first entitled *Galba*; the second *Camillus*. The writer seems at least to have the merit of meaning well; but he deals too much in speculation, we are afraid, to be so useful as, we dare say, he wishes to be. The whole is calculated to promote principles of piety and obedience in seamen. 'By the first article of war, says the author, the public worship of Almighty God, prayers and preachings, and a proper observation of the sabbath are enjoined. The second, under severe penalties, prohibits all such immoral and scandalous actions, as tend to the derogation of God's honour, and to the corruption of good manners.' Had these two articles and orders, says he, which at least carry the same high parliamentary sanction as the following, been with equal strictness executed and obeyed, they long ago would have established that necessary decorum, without which no good form of government can take place or subsist.—'Chaplains, he adds, by the first article cited above, are commanded, in their respective ships, diligently to perform their office of praying and preaching.' A duty which, if we are rightly informed, they, as far as they can, industriously decline. The writer, in the next place, adopts a hint, which recommends the uniting the office of chaplain and schoolmaster in one person, as sufficient for the business. He then proposes a mild system of naval discipline, and observes, that 'An obedience, yielded on rational motives, and enforced by penalties suited to the condition of freemen, and skillfully proportioned to the different degrees of misbehaviour, would bid fair to be well and regularly performed.'

All this is very plausible on paper; but the plan seems to be too general to be carried into practice. We have often heard it urged, that common sailors must necessarily be governed with rigour and severity; but we are afraid, indeed, that commanders, in this instance, plead a necessity which is of their own creating, by debasing the minds of their men thro' their own harsh and tyrannical conduct. We are strongly inclined to think with our author, that men in general are best governed by principles of lenity; and will venture to say, that even in the lowest minds, with some exceptions, there is naturally a sense of shame, and notion of honour, too often extinguished by ignominious punishments and opprobrious treatment, exceeding the measure of offence.

MISCELLANEOUS.

Art. 3. *The compleat Farmer; or whole Art of Husbandry.*—By Robert Brown of Hill Farm, in Somersetshire. 12mo. 11. Coote.

Some old trash, as we suppose, reprinted.

Art. 4. *An Appendix to Euclid's Elements, in seven books; containing forty-two copper-plates, in which the doctrine of Solids, delivered in the 11th, 12th, and 15th books of Euclid, is illustrated, and rendered easy, by new-invented schemes, cut out of paste-board. By John Lodge Cowley. 4to. 1l. 1s. in boards. Watkins, Ayscough, &c.*

Those who teach the Elements of Euclid, are convinced, that the greatest difficulties they meet with consist in making their scholars rightly comprehend the several sections of solids, by means of lines drawn upon a plane; and find that few among them are able to form a clear conception of them. Hence the masters are often obliged to have recourse to solids cut out in wood, or made of pasteboard. But when they are made in wood, there still remains the difficulty of cutting them into the several necessary parts; and that cannot be done but by very nice and intelligent workmen, which are not always to be met with; and even then, it is expensive: To form them of pasteboard, also, requires a dexterity of which few masters are possessed.

To obviate this obstruction to the progress of learners, the Author has endeavoured to represent the several solids, by means of schemes traced on pasteboard, in such a manner that the parts of them being raised upon their bases, form the whole solid, or, as required, its several necessary parts, in the most plain and distinct manner. This contrivance is chiefly of his own invention; for though there have been some attempts of that kind made by others, on a few regular figures, yet none has succeeded so well as to make a general application of the method. It requires, indeed, a peculiar fancy and skill, which this Author has first manifested *.

This work has likewise another advantage, besides that of facilitating the study of Euclid's Elements; which is, to shew the workmen how these solids are to be made; and in what manner they may be divided, in order to make models of them in wood: for few artists are capable of conceiving them by lines drawn on paper. To render the purchase of this work the more easy, the several books may be had separately; so that those who do not chuse to be at the expence of the whole, may, at an easy rate, have the parts most wanted by them.

* See our account of a former work of this Author, Vol. XVI. p. 245.

Art. 5. *Specimen of a Miscellany for the Beau-monde. Containing, I. An account of a famous combat between Resolu and Heros; wherein the principles of a modern man of honour, and the practice of duelling, are displayed in striking and amiable colours. II. An interesting proposal to the ladies relating to pastimes. III. Profound speculations relating to the diversion of racing, addressed to the whole tribe, honourable and of jockies, sharpers, gamesters, betters, gamblers, uers, pick-pockets, &c. at Newmarket assembled Kinnerfly.*

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Written in so ridiculous a strain, that we conceive the title would more properly read, *Specimen of a Miscellany for BEDLAM*.

- Art. 6. *A compendious History of the Popes, from the foundation of the See of Rome to the present time. Translated and improved from the German original of C. W. F. Walch, D. D. Professor of Divinity and Philosophy at Gottingen. 8vo. 5s. Rivington and Fletcher, &c.*

This abridgment of the Papal History hath entirely the appearance of being accurately and impartially made: In a word, we should really prefer it to the more voluminous compilations on the same subject, with which the public hath been so plentifully supplied.

- Art. 7. *Dissertations upon the Apparitions of Angels, Demons, and Ghosts, and concerning the Vampires of Hungary, Bohemia, Moravia, and Silesia. By the Reverend Father Dom Augustin Calmet, a Benedictine Monk, and Abbot of Senones, in Lorraine. Translated from the French. 8vo. 5s. Cooper.*

Father Calmet admits the reality of apparitions, on the authority of the Scriptures; but (though a Papist) he discredits many of the miraculous stories concerning them, trumped up by the church of Rome. Some things of this kind, however, he seems to believe; so that, on the whole, we are at a loss to say, whether his book is most likely to do good or harm among the ignorant and superstitious; for whose instruction, however, he plainly intended it.

- Art. 8. *A Sketch of the Character of her Royal Highness the Princess Royal of England, Princess of Orange and of Nassau, &c. &c. Dowager of William IV. and Governante of the Seven United Provinces, &c. Translated from the original French published at the Hague. 4to. 6d. Coote.*

From this laboured panegyric we gather, that the late Princess Dowager of Orange was, 'the glory of the state, the support of the church, the delight of society, the ornament of her age, the honour of her sex, the happiness of her family, and will be the perpetual subject of our praise, and our regret.' This decent way of embalming in print has greatly the advantage over the gums and tape of the Egyptians.

- Art. 9. *A Letter to Orator S——n, in Spring-Gardens, from Orator Henley, in the Shades. 8vo. 1s. Cooper.*

Ridicules Mr. Sherridan, on account of his oratorical exhibitions.

- Art. 10. *The News-Reader's Pocket-Book; or, a Military Dictionary. Explaining the most difficult terms made use of in fortification, gunnery, and the whole compass of the military art. And a Naval Dictionary, explaining the terms used in navigation, ship-building, &c. To which is added, a concise political history.*

History of Europe. With the genealogies and families of the several Emperors, Kings, and Princes, now reigning; and some account of the religions they profess. 12mo. 2s. Newbery.

Requires no explanation.

Art. 11. *The Life of Belisarius. Translated from the French. With explanatory notes, &c.* 8vo. 1s. Hinton.

The Author obviates the common notion, that Belisarius was ever reduced to beggary. The story of this great General is entertaining enough; but the present Translator's English is very poor.

Art. 12. *Court-Intrigues; or, the Secret History of Ardelisa: a story founded on facts, and illustrated with anecdotes of persons in real life.* 12mo. 3s. Cabe.

By court-intrigues, the Author does not mean political, but amorous transactions. We know not whether he has given us *fact* or not; but if his anecdotes are true, they have little merit on that score; for he might as well have told us lies altogether: his narrative being so disguised with a confusion of Grecian, Persian, Latin, and other feigned names, that, to find out the real persons, surpasses our ability, and, indeed, our curiosity likewise.—The whole consisting only of a bald recital of lewd stories, such as we meet with in almost every modern novel of the lower class.

Art. 13. *An Account of the Constitution and present State of Great Britain, together with a view of its trade, policy, and interest respecting other nations; and of the principal curiosities of Great Britain and Ireland. Adorned with cuts.* 12mo. 2s. Newbery.

Intended for the information and entertainment of young readers; to which end this little compilation is very properly adapted. The greatest part of the book is collected from the common materials; but the historical account of the policy and trade of Great Britain seems to be new, and is very well written: being evidently the produce of no ordinary pen.

Art. 14. *A compendious History of England, from the invasion by the Romans, to the present time; adorned with a Map of Great Britain and Ireland, coloured; and embellished with thirty one cuts of all the Kings and Queens who have reigned since the Conquest. Drawn chiefly from their statues at the Royal Exchange.* 12mo. 2s. Newbery.

We are glad to see so many compendiums of this kind take place of the old romances, which formerly were the favourite literary entertainment of our youth. Don Bellianis, and the Seven Champions, are now generally made to give way to the history of our own country, and the circle of the sciences: for which improvement in the

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Art. 16. *A Letter*
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Voltaire, whose name
abused Mr. Murphy
titled, 'The Orphan'
deserve no farther me
as to those who write

* A Letter from Mr. J.
of China, afforded the pan

Art. 17. *Spenser's Fa*
and notes explanatory
of Rochester, and
Shire

considered as an epic and moral poem ; and likewise in the concealed histories of the times and persons of the Poet's age.' Mr. Upton intends a third volume, for the other writings of Spenser ; which will contain his pastorals, sonnets, &c. together with his view of the state of Ireland, and a translation of a Socratic dialogue, entitled Axiochus, or, Of Death : which, we are told, is not taken notice of by any Editor of any part of his works. To this edition of the *Fairy Queen* is prefixed a preface, by the Editor, giving some account both of the Author and his writings. He has also added a copious glossary, explaining the difficult words and phrases that occur in this excellent allegorical poem.

Art. 18. *The Fairie Queen of Spenser. A new edition, with notes critical and explanatory. By Ralph Church, M. A. late Student of Christ Church, Oxon. 8vo. 4 vols. 1l. 1s. in sheets. Faden.*

The pains that have lately been taken to do justice to this excellent old Bard, by improved editions of his works, in order to make them better understood, and to place their beauties in a more conspicuous light, will, it is hoped, revive a taste for Spenser, and occasion his being more universally read ; which is all that is wanting to his being more universally admired.

Mr. Church's edition differs somewhat from that given us by Mr. Upton. The latter is more of a commentator, and makes a greater display of his poetical reading and judgment. Mr. Church seems to have rather confined himself to, and chiefly valued himself upon, a *correct edition* of his Author. He appears, indeed, to have bestowed great labour in collating and examining all the former impressions, in order to settle the genuine reading of the text, and also the punctuation, the errors of which he has rectified, in almost numberless instances. This last circumstance is an article of much more consequence than is generally imagined by superficial Readers : since it but too commonly happens, that by mis-pointing, an Author is made to utter such sense, or such nonsense, as in reality never did, or possibly could, flow from his pen.

In his preface, Mr. Church has given some account of the former editions of Spenser, and shewn their defects, in order (for his own justification) to convince the public, that a good one was wanted :— candidly observing, at the same time, that after all, a faultless edition of so long a poem, is not reasonably to be expected. 'The *best* we can hope to see, will have its failings ;' and we ought, continues he, 'to judge of the editions of books, as we judge of men : none are absolutely perfect, and the best are good only by comparison. And that man, and that edition will always be esteemed the best, which is most useful, and has fewest faults.'

The life of Spenser, prefixed to Mr. Church's edition, was him by a friend. The glossary seems very correct ; and notes, which are inserted throughout at the bottom of the y are chiefly restricted to the bare explanation of the Auth and may be very useful to the mere English Reader ; yet—

time, we must observe, that the performance of this judicious and not unworthy, to use his own modest expression, of the *Learned*.

Art. 19. *An impartial Estimate of the Rev. Mr. Upton on the Fairy Queen.* 8vo. 6d. Baldwin.

Charges Mr Upton with having borrowed 'many errors, and interesting remarks,' from Mr. Warton's *Essay on Spenser*†, without acknowledgement. The *Estimator* Editor of the *Fairy Queen* with sincerity and sarcasm; and at the same time, *en passant*, to laugh at a certain passionate admirer, who lately favoured the public with a translation of his *Orlando*.

† See Review, Vol. XI. p. 122.

Art. 20. *A new Method of propagating Fruit-trees, and other Shrubs; whereby the common kinds may be raised more plentifully, and several curious Exotics increased, which take root from cuttings or layers. Confirmed by repeated successful experience.* By Thomas Barnes, Gardener to Thomas, Esq; at Elsham, in Lincolnshire. 8vo. 1s. 6d.

The purport of this curious pamphlet, is thus explained by the Author, in his introductory chapter:

* The difficulty of propagating some shrubs in the common manner, and the small increase that can be made from others, by all the methods, brought it into my thoughts to try whether some other manner could not be invented of raising a large number.

* Every Nurseryman will be glad to know this; for if he can get a new shrub, raise twenty or thirty, instead of three, it will be a great increase for his profit: and in the same manner, a gentleman, when such a thing falls into his hands, will be pleased to supply all his friends at once, than a few at a time, and oblige all under the compass of many years. I thought the thing might be done, and that made me resolve not to be disheartened at two trials: and my honoured master has encouraged me, by giving me opportunities to make the experiments, and looking upon my progress himself.

* It is about a year since I began the experiments; and between that time and this, I have tried them various ways upon four and twenty kinds of trees and shrubs of the fruit and flowering kinds; making in all, not more than one or two samples of each, but using several dozen of each kind, and trying them in all the different conditions of culture, according to their nature, from the stove to the open air. By these experiments I have amounted to many hundreds; and as I keep a constant journal of them all, which I have here faithfully transcribed for the public, every one will see how far each method succeeds, and which deserves the preference.

* The propagation of trees by layers and cuttings, shews, that if a piece of any kind be planted in the ground in such manner that it takes root below, the upper part will soon furnish all the rest, and become a perfect tree. If roots can be thus obtained, the rest follows in the course of nature. But this is not universal; for some trees will not take root in either of these ways: and if they would, still the number is but small that can be obtained by them, because it is but a certain part of the branches a tree can spare for that purpose.

* On examining the cuttings which have failed, I have always found that the mis-chance happened by the rotting of that part of the cutting which was expected to send forth the roots; for the danger is when it has been fresh cut, and has no bark to cover it. I thought it natural, that if a method were used to keep that part from decay, all those cuttings would grow, which we usually see fail; and communicating my thoughts to a gentleman of knowledge, he not only confirmed my opinion by his own, but gave me a receipt for preserving the ends of cuttings from rotting: and desired me to try it afterwards upon smaller pieces than such as are commonly used; and upon single buds.

* Every leaf upon the branch of a tree or shrub, has usually a young bud in its bosom; and it is certain each of these buds has in it the rudiment of a tree of the same kind: therefore it appeared reasonable to think, that every branch might afford as many new plants as there were leaves upon it, provided it were cut into so many pieces, and and this same dressing could prevent the raw ends of each piece from decaying. The advantage of such a practice appeared very plainly, for it must give many plants for one; and the thing seemed so agreeable to reason, that I resolved to try it.

* Many mixtures of resinous substances have been proposed on this head, under the names of cements, and vegetable mummies, by Agricola and others; but the very best, upon careful and repeated experience, I have found to be this:

* Melt together, in a large earthen pipkin, two pound and a half of common *pitch*, and half a pound of *turpentine*. When they are melted, put in three quarters of an ounce of powder of *aloes*; stir them altogether, and then set the matter on fire; when it has flamed a moment, cover it up close, and it will go out: then melt it well, and fire it again in the same manner. This must be done three times: it must be in the open air, for it would fire a house; and there must be a cover for the pipkin ready. After it has burnt the last time, melt it again, and put in three ounces of yellow wax shred very thin, and six drams of mastich in powder. Let it all melt together till it is perfectly well mixed; then strain it through a coarse cloth in a pan, and set it by to cool.

* When this is to be used, a piece of it must be broke off, and set over a very gentle fire in a small pipkin: it must stand till it is soft enough to spread upon the part of the cutting where it is want; but it must not be very hot. It is the quality of this dressing to be out wet entirely. The part which is covered with it, will never e

while there is any principle of life in the rest; and this nature will do the business of the growing. This I have in practice; and by repeated trials, in more kinds than I found that I could raise from any piece of a branch, as plants as there were leaves upon it.

For the experiments made by Mr. Barnes, which are several copper-plates, we refer to the pamphlet itself, being at the same time, to the curious, as well worthy as notwithstanding we are persuaded, that it is not the worst of the indefatigable Dr. H——.

POETICAL.

Art. 21. *The Death of Adonis, a pastoral Elegy. From the Works of Bion. By the Reverend J. Langhorne. 4to. 6s.*

This Translator, after premising in a short advertisement, that Theocritus, Moschus, and Bion, have never been attended with success, from the great difficulty of expressing equal simplicity, the most affecting poetical images; and justice in a version to the pleasing plainness of the Doric, the schools would respite their censures on the freedom of translation, till the public is favoured with a more liberal candid consideration of the whole, indeed, his version is a noble resemblance of this celebrated elegy of Bion's, which to ninety-eight lines in the Greek, is rendered into one hundred and twenty English. His versification is generally smooth, expression natural and easy, as the subject requires; he transposes the order of the original verses in his translation for the sake of a stricter connection perhaps, one professes which he has specified, p. 7. His remark, that the poet mistaken the island Cythera for Venus herself, in the first line seems just,

αι δι Κυθηρη

Παυτας ανα παμωας η ανα πωλον ανδρος αυδου.

But when he supposes her called Κυθηρια from that Island (p. 8.) he errs in placing an *Eta* for an *Epsilon* in the latter being always used there throughout this elegy short, as Virgil, too, always makes it in this appellation.

Parce meta Cytherea, &c.

while he constantly lengthens the second syllable of Cythera.

As Mr. Langhorne seems to think his translation perfect, we were the more surprized to observe nothing in the English corresponding to the following very ardent and pathetic lines of the

Αχης απο ψυχης ες εμοι γομα κ' ες εμοι ηπαρ
Πνομα τινος ειναι, το δι σου γλυκυ φητερον αμαλιν,
Εκ δε τινος τοι εγεται

Mr. Pope has not omitted this image in his charming epistle of Eloisa to Abelard:

Suck my last breath, and catch my flying soul.

This we have also seen thus retained in a Latin translation of a few of his select pieces:

*Spiritus extremus nostri tua labra per intus
Infiliat, capiasque animam ter amate volentem!*

We could not well suppose our Translator judged this too warm an image, in the situation of Adonis, for his transfusion, when he has put the following lines into the mouth of Venus on this occasion, p. 10.

Far other sport might those fair limbs essay
Than the rude combat, or the savage fray;

which besides are very nearly a present of our Translator's to his original; though they are much more in the spirit of Ovid than Bion, the former giving occasion, in one of his epistles, to his translator to say almost the same thing:

Let dusty warriors in the field delight,
These limbs were fashion'd for another fight:

while Bion only says, pretty literally—Being so very handsome, how could you encounter wild beasts!

Καλὸς ὡν τοσούτοι μνηστὲς θύρῃσι παλαίῃσι;

In the last distich of this translation, which concludes thus,

Spare, Venus, spare that too *luxurious* tear
For the long sorrows of the mournful year,

we imagine *luxuriant* would correspond better to the intention of Bion, which was to represent the tears of Venus as superabundant and excessive, considering she was to mourn him for a year, or at least anniverfarily.

Δὴ σὶ πάλιν εὐαῦται, πάλιν ἰς ἔτος ἄλλα δακρυοῖται.

A *luxurious* tear, if the expression may be allowed, seems to have a different sense, and may even signify a tear of joy—But having remarked these escapes, not without a view to the author's consideration of them, in case his translation should hereafter appear in any miscellany, we think we may be justify'd in commending it upon the whole; and in supposing that, as a pretty bagatelle, it may deserve a place among the *nugæ caninae*, referring our readers, at the same time, to the following specimen of it, for their own opinion, or entertainment.

Adonis dead, the muse of woe shall mourn,

Adonis dead, the weeping loves return.

Stretch'd on this mountain thy torn lover lies.

Weep, queen of beauty! for he bleeds - - he dies.

Ah! yet behold life's last drops faintly flow,

In streams of purple o'er those limbs of snow!

From the pale cheeks the perish'd roses fly,

And death dims slow the ghastly-gazing eye.

And Echo thro
Adonis hears
In streams of pi
The weeping Cup
And mourn her b

Art. 22. *The Satires*

Five of these satires ;
name is signified, or r
Rev. Mr. Temple Hen
translation of the seco
himself. A summary i
same gentleman, many
from the satires then
lines. The celebrated
biographer, not only i
will perhaps be confesse
virtue, and probity, an
traces of which are vi
markable incident in
bull in favour of his Or
disapprove it, or defrau
or reward the author, to

some modern ones have assumed, as a compliment perhaps to their poetry, and the supposed divinities inspiring it: as Ovid says,

Est deus in nobis, agitante calefcimus ille.

With regard to these satires of Ariosto, though they chiefly arose from his dissatisfactions with the great, murmuring when unprefer'd, complaining for want of leisure and liberty when employed, and hence necessarily abound with egotisms; they evince him nevertheless to be a man of sense, of honour, and of sentiment. While they shew an excellent discernment of human nature, they have nothing of that turgid imagination and extravagance, so conspicuous throughout his Orlando; and which, in spite of its numerous admirers, the judicious Horace must have frequently branded with his *incredulus odi*, as he commends one of his intimates for laughing at all such marvels as Ariosto revels in:

*Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portentaque thessala ridet.*

In his first satire, after enumerating the incessant and groveling servilities, which an unreasonable, and even retentive patron may expect, he says, the noblest use of life is to read and reflect; adding, more sensibly, perhaps, than practicably,

These teach in home-spun clothes, with taste refin'd,
To dine on humble food, but feast the mind;
To dare be poor and free, with just disdain,
To scorn the wretch that drags a willing chain;
In proper bounds my wishes to confine,
Though disappointed, never to repine,
With silence and contempt, unmov'd to see
The flaut'rer or buffoon prefer'd to me;
To eat at common hours, nor falling wait,
That other folks may see me dine in state;
For pride, convenience never to forego,
Or sacrifice a substance to a show.

The following verses, in the same satire, evince that love of natural freedom, and that ingenuity of spirit, which generally accompany true genius.

For this to Heav'n I list my grateful hands,
That in my father's house, and father's lands,
Without dependence or constraint I live,
My honest neighbours chearful can receive;
Far from a court can pass my life in peace,
Use no low arts my substance to encrease.
Unpity'd and unenvy'd take my lot,
Nor blush for what I want, or what I got.

His second satire is justly severe on the corruptions of the court Rome, and the shocking vices of the Italian priests. Mr. serves very appositely here in a note, p. 48.—'That a one part of the Orlando Furioso is severe on the Popes,

cal to see Leo X. excommunicating those who do not approve of very poetry, which condemns the papal tyranny.

His sixth satire, addressed to Hannibal Malegucchio, on the subject of a wife, is very severe on the sex; though short of the Juvenal's on the same subject, and entirely free from his obscenity; for which Ariosto had too much delicacy and refinement. These induce him, with his utmost invectives, to allow a little indulgence to the fair. As the use of paint among the ladies is rather more extensive than formerly, we give a few lines from this satire.

The beauty-wash excepted, grant your wife
All ornaments that suit her rank in life:
No paint on any terms would I permit,
And here our humours do, or ought to hit.

If Erculano had the wit and grace,
To know what meets his kiss on Lydia's face,
The loathsome thought would all desire remove,
And serve the quickest cure for ill-plac'd love.

Lotions, pomatums, ointments, sublimate,
Choice myst'ries of a lady's cabinet,
Punish with swift decays th' uncleanly guile,
And, us'd to mend complections, quickly spoil.

Hence furrows seam the cheeks, and pimples glow
Time never fails the secret fraud to show;
Hence pois'nous steams exhales the fetid breath,
And tainted drop the black uneven teeth.

The last satire, addressed to cardinal Bembo, in which he recommends a tutor for his son, attests that satirical freedom in which Ariosto liv'd with the great, with the capricious and dissipated spirits of his time: and the last distich of it, which expresses his ardent desire for his son's success with the muses, to whom he was certainly a most zealous and genuine devotee:

That, tho' the father fail'd for want of time,
He to Parnassus topmost height may climb.

Upon the whole, these satires of Ariosto are not without some resemblance to those of Horace, particularly in the many fables, so aptly introduced, and so pithily related. We think, however, notwithstanding their frequent merit, they are obviously inferior to Horace's, and less interesting, as more particular and less general. With regard to this translation of them, though we have no other to compare it critically with the Italian, we can affirm, that it is not so *readily* read, as the phrase is, very pleasingly; for we should not think it the least compliment to this work to say, that it is greatly inferior to the original, as they can be compared, the last translation of the *Comico*; which, from an affectation, as it should seem, of keeping exactly to the original, and preserving the very series and order of the language, has murdered the English, and sinn'd against the idiom or arrangement of it, in a great majority of the instances, of which that long work consists. In consequence

the poetical manes of Ariosto must appear, to an Englishman, a more dismal representation of him, than the mangled figure of Hector did in the dream of Æneas. Wherefore, in defence of genuine criticism, we may impartially assert, that the panegyrists of that version can never be consistent in reprehending any English translation that may appear hereafter; and that a Translator of real merit may henceforth dread their applause more than their censure.

Art. 23. *Genuine Happiness. A poetical Essay. Addressed to the young Club at Arthur's.* By John Bland, Esq; 4to. 1s. Townshend.

In this poem, our author acquaints us that,
 An artless muse would aim through tott'ring flight,
 To clear the paths of genuine delight,
 Inculcate nature's easy rules, and teach,
 That human joy is fix'd in human reach.
 That men, thro' false pursuits, true comforts miss,
 And instinct, more than reason, points to bliss.
 Such are her tenets—and from hence she proves,
 Reason is foe to man, but nature loves.

Whether reason be a foe to mankind, in general, is a point we will not undertake to dispute with this author; but that reason and himself are at variance, in particular, we very readily believe. He is also, unhappily, as little the favourite of the muses, as an adept in moral philosophy; and has nearly as poor pretensions to rhyme as to reason.

Why a work of this nature should be addressed to the club at Arthur's: or wherefore, on a repetition of the word *patrons*, he should 'hail the sacred sound,' we are also much at a loss to conceive. In fact, we wish our poet be not one of those sort of people which he himself characterises as

—— dupes, that thwarting nature's rules,
 In search of wisdom, dwindle into fools.

Art. 24. *The Orphan of China, a Tragedy; as it is performed at the Theatre-Royal in Drury-lane.* 8vo. 1s. Vaillant.

This is not a translation of Voltaire's celebrated *L'Orphelin de la Chine*, but rather a new English play, formed upon the Frenchman's model, with considerable improvements of the plan. It is to Mr. Murphy, author of several other dramatic performances, that the public is obliged for this tragedy; which was acted with success, equal to what most of our modern theatrical productions have met with; yet with less success than it deserved. This is attributed to its being brought on the stage too near the close of the season, when the warm weather, and the performers' benefits, were set in.

As it was the fate of this tragedy to be too late in its exhibition on the theatre, so it is also now (through the Reviewer's indisposition) too late in its appearance in this Journal, to admit of our attempting to do justice to its merits. Every one has, by this time, seen or read, and most have applauded it.—For ourselves, we have therefore only to add, in

few words, that we heartily join in the general approbation of the ingenious writer's first essay in this species of composition: we doubt not, if he continues to exert his very promise, but that he will, in time, excel all his co-temporaries, as he is already, to say the least in his favour, equal to the best of them.

MEDICAL.

- Art. 25.** *The Usefulness of a Knowledge of Plants: illustrated by various instances relating to medicine, husbandry, and commerce. With the easy means of information.* By M. D. 8vo. 6d. Baldwin.

From a general ignorance in botany, which lays the public under great imposition from the dealers in medicinal herbs; the irreparable loss the doctor incurs the utility of having a botanical garden to collect and preserve such herbs, with their usual substitutions, to be always at hand, free of expence to any who may repair to it, for the improvement of their botanical knowledge. To this garden a guide or curator should be appointed; and the doctor makes a tender of his services to the execution of this design, in the concluding paragraph,—

‘A little spot would answer all these purposes; and such a garden might be supported at a small expence. He wishes he had more ground to give the ground; who would not think it much to give his labours for this public service.’

- Art. 26.** *Answer to the Notes on the Postscript to Observations on the Lymphatics, anatomical and physiological.* By Alexander Monro, junior, M.D. and Professor of Medicine and Anatomy in the University of Edinburgh. 8vo. 6d. Wilson and Durham.

In a former article we took notice of the several pretensions of Messrs. Hunter, Monro, and Akenfide, to the merit of discovering the lymphatics to be a system of absorbing vessels. Dr. Akenfide, having thought himself aggrieved by some hints contained in a postscript to Dr. Monro's pamphlet, published notes or animadversions upon them. To these last, this short pamphlet is a reply.

Dr. Monro here disclaims the charge of having intended to give any hints to the disadvantage of Dr. Akenfide's ingenuity or industry, and declares, that what the Doctor seems to interpret in that manner, is owing to a misapprehension of his meaning. But in regard to the other points in debate, Dr. Monro enforces his former arguments, and endeavours to prove, that Dr. Akenfide has fallen into physiological inconsistencies in his arguments concerning the nature and use of the lymphatics.

In this however, as in many other contraversies of the late times, may, with great propriety, be affirmed,

Rixatur de lanâ sæpe caprina.

A N
A P P E N D I X
T O T H E
M O N T H L Y R E V I E W,
V O L U M E t h e T W E N T I E T H.

The Practical Husbandman: being a collection of miscellaneous papers on Husbandry, &c. By Robert Maxwell, Esq; of Arkland. 8vo. 5 s. Edinburgh printed, and sold by Millar in London.

IN the Preface to this book, the Author tells us, it is partly made up of papers chosen out of *The select Transactions of the Society of Improvers in the Knowledge of Agriculture in Scotland*; but that the greatest part of it consists of *Memorials of Husbandry*, wrote by him for persons of distinction in Great Britain, since the publication of the above-mentioned Transactions.—Thus made up, it treats of all soils in Scotland, of sundry in England; and so many, and so various plans are formed in it, that every farmer (he says) may therein find directions for his husbandry: directions, as he asserts, agreeable to just principles, and the best practice hitherto followed.

As to the manner of conducting the work, its Author's own account is as follows.—‘I have corrected vulgar errors, and formed a rational system of Husbandry. I have treated it as a science, making nature my guide. I have shewn, that Husbandry, the foundation and support of manufactures and trade, may be, on an equal stock, more profitable than either of them; and I have all along given reasons for what I have said, that by the strength of them my work may be judged.’—

The foregoing seems to be a pretty just account of Mr. Maxwell's attempt; making all proper allowances, however,
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almost unavoidable partiality of an Author, to the fruit of his own brain.—What follows, we fear, will be thought to favour a little too much of the projector; and though it promises to make us rich and happy, yet that is no more than the generality of Writers upon Husbandry have often promised before, though they have never made their promises good.—But hear Mr. Maxwell.

‘ If farmers, says he, will read my papers with as much attention as I have wrote them, will be convinced of errors, will depart from them, and will practice the Husbandry *which I have directed*, we must soon become rich, and may be happy.’

As a specimen of our Author's manner of writing, we shall subjoin his essay on the improvement of moss; a kind of soil, (if it may be called so) that abounds in many parts of Scotland, and some few in England, particularly Lancashire.

‘ The nature, qualities, and methods of improving moss, whereof there are so many vast tracts in the kingdom, never having been, so far as I know, treated of at length by any Author who has wrote on Husbandry, I, with submission, offer my thoughts on the subject.

‘ Moss is almost the only deep soil, and perhaps the best of several whole counties, were its qualities well understood; tho' at present, by the greatest part, little valued, which makes the knowledge of the proper improvement of it the more necessary and useful.—The whole mass and body of it is a dunghill, made up of rotten timber, grass, weeds, and often mud washed off from the higher grounds about it, by the land-floods; than which there are few richer composts: only, by age, and its cold situation in water, pent in about it by the neighbouring rising grounds, its salts are weakened, and spirits become languid.—The same will happen to the richest *midding* * that can be made of any composition whatsoever, if too long kept; yea, it will become such, as not to be distinguished from ordinary moss by the eye sight, and no more useful as dung than it, except either in proportion to the shorter time it has been kept, or the better situation of the place where it has stood.

‘ I believe the qualities of mosses differ very little from one another in any other respect, than with regard to the mud which makes a part of their composition, its being of a better or worse quality, and as they happen to be in warmer or colder countries, or more or less spungy, occasioned by the greater or lesser quantity of water *stagnate* in them: the more water, the more spungy; the less water, the more short and rotten; and the rotter, the fitter for the vegetation of any thing that is planted

* Another name for a dunghill, or heap of compost.

in, or sown on them.—The spongy moss grows, indeed, very well, and increases its own quantity; but becomes the fitter for the production of plants, roots, or herbs, by putting a stop to its growth. The most proper way to effectuate which, is draining.—From this it follows, that draining is the first improvement of moss; and so necessary, that other improvements cannot be made upon it, till that be executed; and, if well improved, it will produce and nourish vegetables to equal profit and advantage, as perhaps any sort or kind of soil.—I have seen upon it mighty crops of rape, wheat, barley, oats, and pease; parsnips, carrots, turnips, and potatoes; large and good coles, and herbs of various kinds; and it is good and convenient for meadow, being (besides other considerations) *free of stones*.

‘ If moss, *improven*, be fit for so many good purposes, it seems very material to consider which are the most proper methods of improving it. The best way, in my opinion, is to pare off *the surface with horses* *; and a denshiring or paring plough; then to burn it, spread the ashes, and plough them in with a *light fur* †, for a crop of rape, or such other crop as the master of the ground is most disposed to have. But besides that the rape is a valuable crop, in consideration of the seed, it gives this encouragement also for the sowing of it, that the large bulky stalks on which the seed grows, afford a fresh supply of salts when burnt ‡; and even while it is growing, the falling leaves, for want of air to exhale their moisture, become of a slimy, oily substance, rot the surface, and enrich the earth by their juices, salts, and rotting upon it.

‘ It is proper with the second crop, at least with the third, to sow clover and rye-grass, or seeds from hay-lofts; for it is a prodigious error to overcrop ground, before laying it down with grass-seeds; but a third crop, if the second shew, that the ground is in heart to yield it, is the more necessary on this soil, (which is, as it were, stitched together) *that* clover, or such small seeds, require the ground to be more pulverized than one, or even two plowings *can*, unless the *soil* § hath been wasted by burning, and that the quantity of ashes arising therefrom was considerable.—The more ashes there are, unless the quantity be extravagant, and more than ever I saw the surface of any moss yield, the better will the third crop of grain, and the after-crops of grass be;

* But unluckily it happens, that the surface of a moor bear the weight of horses.

† Or shallow furrow, we suppose.

‡ It is not the interest of a farmer to lay these out as they are more profitable if sold to the soap-boiler.

§ After grass, or coddish.

for they help much to cut and divide, and so to pulverize; which with due expostions to the benefits of the heavenly influences, is almost all that moss wants to make it fertile, if sufficiently drained.

* This grass ought to be mowed, not pastured, till the surface become of sufficient strength to bear cattle*. *Therefore* it will not be improper, that it be mowed and pastured alternately, until the master of the ground incline to have more crops of rape or grain. Then (in case either the deepness of the moss, or a clay bottom will allow of it) he may from time to time proceed in the fore-said method, of burning, cropping, and laying down with grass-seeds.—This, however, can only be done after the moss is become so firm, *that it can bear the labouring cattle**, which requires a good level, and considerable time to drain it; but that such a beneficial improvement may not be retarded, the moss, if once tolerably dry, may be parred by an English turf-spade, with which a man will pare as much in one day as in a day and a half, or perhaps two days, with the ordinary turf-spades of *this country*‡; and the turfs being burnt, the ashes may be plowed in by one man with a breast-plough, for *few shillings per acre*§; for the labour is not hard.

* I humbly propose to those that do not incline to sow rape, to plant potatoes. It is observed, that the blue or white kidney-kind thrive best on this soil; but any sort will do well, and, if early planted, will be ready before the frosts can endanger their rotting.

† It is plain that denstiring is not only the most ordinary, but also the most proper way to improve moss; which for the most part is either deep enough to bear it, or has clay below; for the fire revives the weakened salts, and if a clay bottom can be got at, the mixture of the clay, moss, and ashes, makes one of the best of moulds.

‡ But the shortest work of all for the improvement of moss, designed only for grass, where the situation gives opportunity for it, is this: first drain the moss: if there be heath upon it, burn it off, and make the surface equal. Then make a dam at the lowest part, and a sluice, and work the water upon it through the winters. The mud that comes by the land-floods will, in two or three years time, bring a fine swaird upon it, and there-

* Here the Author himself confirms what we asserted in a preceding note.

† Scotland.

§ This may possibly be true in Scotland, but not in England, where it will cost as much as is here mentioned to plow an acre with beech.

after be a yearly dunging; so that it will bear annual cutting, and besides bring a good foggage for pastures after the swaird is become strong enough to bear cattle. Or, where the convenience of water for flooding cannot be got, if a moss, after draining, be covered two or three inches deep with other earth, it will also bring a good sweet grass upon it. Gravel has this effect more than other earth, because being a weighty body, of separate gross parts, and of a hot nature, it sinks into, incorporates with, heats, divides, and pulverizes the moss.

‘Dung, or lime, where it can be got, will also contribute to the improvement of moss, as well as any other ground; yea, there is this particular encouragement for the dunging of it, that dung will last, and do service longer in moss, than in any other soil whatsoever, which is owing to the preserving quality of the moss; but whether dung or lime be used, the nicest plowing is requisite to keep them from sinking too deep into this light and open soil.’

‘Besides the regard that ought to be had to moss for its own productions, it has this further to recommend it, that it is not only excellent compost for *middings* to be laid on clay soils, but also adds much to the fruitfulness when laid on that soil green; which, perhaps, by some will only be imputed to the opening quality of the moss, separating the bound particles of the clay; but it is known to have the qualities and effects of dung upon light hazely ground, not only when compounded with dung, but also when laid upon the green swaird.’

If what is said above should be confirmed by experience, we imagine our Readers will thank us for this extract, notwithstanding the many Scottish idioms wherewith it abounds.

The book now before us, is by no means a compleat system of Husbandry, but a collection of detached pieces, wrote at different times, and upon different occasions; for, it seems, our Author has been frequently employed by gentlemen of fortune, to survey their estates, and put them into, what he might think, the best method of culture. This he has attempted to do, by writing, what he calls Memorials for the particular persons by whom he was so occasionally employed; in which memorials he has described the several peculiarities of each estate or farm, and from thence he has suggested what he thinks the most proper management for each. Many of these pieces occur in the *present volume*; towards the conclusion of which, he tells us, that he intends a *second*, as he has still a great number of papers by him upon the same subject:—which is, indeed, an interesting one, both to individuals, and to the public. And, in order to make the public duly sensible of the advantages of Agriculture,

ture, Mr. Maxwell (we find) has read
 jeſt at Edinburgh, for ſeveral winters; and
 printed at the end of this volume. He
 deavours to convince his hearers, that H
 all ſolid riches, and the life and ſupport
 ences, yea, of all mankind. He then ſays
 is a ſcience which cannot be rightly pra-
 rules, and that all good Huſbandry has
 ples, which he undertakes to explain; and
 all praſtice *diſconform* thereto, muſt be
 by cuſtom as old as the creation.'——
 ſketch of the tendency of his lectures,

‘*Thereafter*, I ſhall ſuppoſe a farm
 principal ſoils, capable of all the improve-
 and then I ſhall lay before you the diſſer-
 improving every part of it, *conform* to the
 laid down, always giving reaſons, that
 what I ſay may be judged; and, as I go
 give you my opinion concerning the beſt
 the moſt profitable ways: this will, I hope,
 as rational, and as uſeful a way of treati-
 man has taken before me.’

This is the Author’s own account of
 cution of which we heartily wiſh him ſuc-
 to have the public good in view. But, as
 lume comes out, we would hope not to
 ſo many Scotiſms, as every where
preſent. — For, how difficult ſoever it
 Briton to *ſpeak* good Engliſh, we have
 being thoroughly convinced, that man
 with great eaſe, as well as elegance.

Io, a Dialogue of Plato, concerning
 Nourſe, &c.

FROM the ſpecimen which the inge-
 in his Synopſis * of the Works of
 judge of his abilities for the taſk he has
 the tranſlation of the piece before us
 reader, indeed, required the full exertion
 with reverence to the divine Plato be it
 diſtinct, ſyllogiſtical dialogue, which, it
 might have been made more piquant

* See Review for May

Translator, however, has done every thing in his power to accommodate it to modern taste. His notes, which are very copious, serve to illustrate many obscure passages in the text, and explain many mythological allusions: at the same time they manifest the Writer's extensive reading and depth of erudition.

The subject of this dialogue will best appear from the argument which the Translator has prefixed to it. 'The teachers,' says he, 'or leaders of popular opinion, among the Grecians of those days, were the Sophists, the Rhetoricians, and the Poets; or rather, instead of these last, their ignorant and false interpreters. Men of liberal education were misled principally by the first of these: the second sort were the seducers of the populace, to whose passions the force of rhetoric chiefly is applied in commonwealths: but the minds of people of all ranks received a bad impression from those of the last mentioned kind. To prevent the ill influence of these, is the immediate design of the *Io*. For one great obstacle to the reception of the Socratic doctrine (which was not, like the teaching of the Sophists, by being extremely expensive, confined to men of high rank and large fortunes) was the vulgar religion of those times. Of this the earliest poets, principally *Orpheus*, are supposed by some to have been the first teachers: Certain it is, that the greater poets, who came after them, especially *Homer* and *Hesiod*, ill understood, were the chief supporters; and that all the rest, who followed, were the favourers. Nor is this at all to be wondered at: for poets always write to please; and affecting the favour of the magistracy, or that of the people, fall in with the established system of opinions, or with the prevailing taste; and then give a kind of sanction to that system which they serve, or to that taste which they flatter, through the natural force

Of magic numbers and persuasive sound.

CONG.

'But much stronger must have been the effect of poetry in those days, when poems were thought inspired, and every syllable of them had the sanction of some divine muse. The way which the philosopher takes to lessen their credit, is not by calling in question the inspiration of the poet, or the divinity of the muse. Far from attempting this, he establishes the received hypothesis, for the foundation of his argument against the authority of their doctrine: inferring, from their inability to write without the impulse of the muse, that they had no real knowledge of what they taught.—But Plato of all the polite Writers among the antients the most polite, makes not his attack upon the poets themselves directly;—making free with the *rhapsodists* only, their interpreters. This he does in the person of *Io*, one of that number, who professed to interpret the sense of *Homer*, proving out of his own

own mouth, that he had no true knowledge of those matters, which he pretended to explain; and insinuating at the same time, that the poet no less wanted true knowledge in those very things, though the subjects of his own poem. For every thing that he says of the *rhapsodists* and of *rhapsody* holds equally true of poets and of poetry. The pursuit of this argument naturally leads to a twofold inquiry: one head or article of which regards the sciences, the other concerns the arts.—By way of corollary, the philosopher insinuates, that none are able to interpret the poets rightly, whenever they aim at giving an account of the inward or occult parts of nature, except the wise and truly knowing in the nature of things; who alone know how to make the due distinction in the writings of any of the poets, and to separate what is sound, pure, and agreeable to truth, from what is tainted with superstition, or any other way corrupted by the mixture of popular opinion.'

Remarks upon several Passages of Scripture, redressing some Errors in the printed Hebrew text; pointing out several mistakes in the versions, and shewing the benefit and expediency of a more correct and intelligible translation of the Bible. By Matthew Pilkington, LL. B. Prebendary of Litchfield. 8vo. 3s. Whiston, &c.

THE author of this valuable piece hath already engaged the public approbation, by his judicious attempt to illustrate and adjust the harmony of the gospel-history, which was published before our Review commenced. What is now offered to the learned world, appears to be the result of close attention and accurate disquisition. It is a laudable design, to endeavour to obviate the principal objections to the truth and usefulness of revelation, which are drawn from the apprehended improprieties and inconsistencies of scripture style and language: and this Mr. Pilkington hath zealously laboured in a variety of instances; in many of which he hath exhibited good specimens of his critical sagacity, which are rendered the more agreeable by his moderation and candour.

There are two general remarks which are the principal objects of our learned author's attention.

The first is, that the present *masorete* copy of the old testament is, in many places, different from the original Hebrew text: and that the variations are frequently capable of being discovered in such a manner, as to give us an opportunity of restoring it to its primitive purity. The second remark is, that many of the improprieties, obscurities, and inconsistencies which

occur to an attentive reader of the *versions*, are occasioned by the translator's misunderstanding the true import of the Hebrew words and phrases. Before our author enters upon any particular illustrations of his general scheme, he would insinuate a modest apology for the manner in which he hath executed his design, with a due veneration for the sacred writings, and in order to remove those prejudices which have arisen in the minds of many against their being the oracles of truth; he labours to prove, that the objections made to the veracity, or correctness of any part thereof, are objections, not arising from the writings of those who were the penmen of the sacred books, but from the alterations that have been made in those books, since they delivered them, as the word of God, with all the general marks of divine authority. 'An attempt of this nature, says he, therefore, must be so far from invalidating the authority of scripture, that it must be the greatest sanction to it, and will be the most probable means of restoring a general veneration for the writings of Moses and the prophets; as it will render the foundation of infidelity, grounded upon such objections, unfirm and unable to support the superstructure.' From hence our Author well judges, that many, and indeed the only plausible arguments made use of, by such as have appeared in the cause of infidelity, being grounded upon such passages of scripture as they thought liable to objections, and incapable of being defended, may be fully obviated and removed. He freely allows, that if real inconsistencies and improbabilities can be alledged against the holy scriptures, and no proper evidence shall appear in disproof of such a charge, their high claim to divine authority must be given up; as whatever is written by the inspiration of God must be consistent, probable, and true. As to the inaccuracies of style and expression, which are urged as arguments to disprove the divine inspiration of scripture, he takes notice, that they have frequently turned upon those who undertook to handle them to their shame; that persons of superior learning and judgment have given full proof, that what some censurers have treated as inaccuracies, were nothing less than the strength and beauty of language. For convincing proofs of this, he refers the critical reader to the observations of Mr. Antony Blackwall*, who hath adduced many strong evidences of this from the best Greek classics, to prove that all the excellencies of style, and sublime beauties of language and genuine eloquence, do abound in the gospels and epistles.

* The Sacred Classics defended and illustrated: or an Essay, to prove the purity, propriety, and true eloquence of the writers of the New Testament, of which the second edition, 8vo. was printed in 1727.

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those which can be supposed to have come under the inspection of the Masorites; from which versions we have an incontestable proof, that several words, in the Hebrew copies they were made from, had different letters, though much similar in form to what we find at present; that the change of these letters much altered the sense of the words, and occasioned those versions to vary much from the modern ones.

Our author remarks, that some alterations have been introduced into the present text, which some of the antient versions will enable us to correct and adjust; while, in other cases, the agreement of several versions with the present Hebrew will scarcely be sufficient fully to justify the integrity thereof. He gives the following instance of the truth of this observation. ' Though the Latin, Greek, and Syriac versions concur with the present text, in saying that David had prepared for the house of the Lord 100,000 talents of gold, and 1,000,000 talents of silver, 1 *Chron.* xxii. 14. yet when we consider what an immense sum this is, amounting (if we may reckon the talent to contain 3000 shekels, according to bishop Cumberland's tables) to 461,171,875 *l.* sterling; we can scarcely avoid judging this account to be incredible.—It is observable, that when Josephus is giving an account of what David had prepared for the construction of the temple, he saith it was 10,000 talents of gold, and 100,000 talents of silver. *Antiquit. lib. vii. chap. xi.* only a tenth part of the abovesaid sum.—The Arabic version of this passage very remarkably renders it 1000 talents of gold and 1000 talents of silver, and plainly erroneously, since we are informed, (*chap. xxix. 4.*) that to what David had prepared particularly for this purpose, he added, and gave out of his privy purse 3000 talents of gold, and 7000 talents of silver; which is confirmed by the Latin and Greek versions, and carries no improbability along with it.—But what must we say to the Syriac and Arabic versions, which tell us, that this additional sum was 1,000,000 talents of gold, and 2,000,000 talents of silver?—Perhaps, upon the whole, the reader may be inclined to think that, sometimes, the numbers given by Josephus are more correct and authentic, than those we at present find in the text, or in any of the ancient versions.'

It is also admitted by our critical remarker, that even sentences and paragraphs have been changed, added and omitted, so as to render the present text much more different from the original than he had before represented it to be. ' The great importance of these articles, says he, will justly require proofs of the most convincing kind to confirm assertions, that may give an alarm to those who have looked upon every word which we read in the bible as an oracle of truth; and may seem to countenance the opinion

opinion of those who have been so unhappy as to look upon the scriptures in a different light. But I hope a sufficient apology is already provided for any remarks that shall be made upon these heads. And if the inconsistencies which have prejudiced the minds of unbelievers, shall appear to be occasioned by the changes, additions, or omissions which are here pointed out, or in any other such like passages, and if we can, with great probability, shew what was the original text, and that it was regularly consistent, the prejudices of those who are inclined to be candid, will, by this means, be removed.

‘ The remarkable difference between the prophetic expression of the Psalmist, *Psal. xl. 6.* as we find it in the present copies, and the quotation of it by the apostle, *Heb. x. 5.* was impossible to be overlooked by any one who compared the quotation with the text referred to: and we cannot well wonder at the embarrassment which all the commentators find themselves under, who go about to vindicate and explain the Hebrew text: “Sacrifice and meat-offering thou didst not delight in, *לֹא נָתַתִּי אֹרֶז*, *Mine ears hast thou opened.*” ‘ And after all the pains they have taken, none of them have been able to discover the least propriety in the *antithesis* of the latter part of the sentence to the former: and this difficulty was so great, that they seem to have overlooked some others, that must have attended the vindication of the text in this view: for, first, there is no conjunctive or disjunctive particle between the former and latter part of the sentence, to shew that any *antithesis* was intended; which is rarely, if ever, omitted in the Hebrew, in such cases, and which is regularly inserted in all the versions. And secondly, it would be difficult to prove, that the verb *נָתַתִּי* any where signifies to *open*, in the sense they would understand it here: it signifies indeed to *open a pit*, by digging, but how it can properly be applied to the ears I know not.

‘ When the apostle quotes this passage of the psalmist, he tells us, that Christ said by his prophet, “Sacrifice and meat-offering thou didst not delight in, *σῶμα δὲ κατέτισται μοι*, *be a body hast thou prepared me*, or provided for me.” These are the express words of the Greek version in the psalm: and can we doubt then, whether the words of the prophet are here properly quoted, or were there properly translated? especially, when internal evidence must convince us, that words of this import were written by the sacred penman: for read the sentence thus, the *antithesis* is clear and express, the words are plainly intelligible, and they fully illustrate both what went before and what comes after: “Many, O Lord, are thy wonderful works, and thy thoughts which are to us-ward; sacrifice and meat-offering thou didst not delight in; but a body hast thou prepared me: then said I, to I go

" That is, Thy thoughts, O Lord, have been intent up-
the redemption of mankind; and though thou didst appoint
rifices and offerings for thy people, yet as the blood of bulls
and goats could not take away sin, thou was not satisfied there-
th; but thou hast prepared me a body, by the sacrifice where-
a full, perfect, and sufficient atonement may be made for the
is of the whole world; therefore I come to do thy will, O
od.

' The Arabic and Ethiopic versions agree with the Greek,
rendering the words of the Psalmist in the same manner:
and it was, at least, a needless attempt in Bos and Grotius, to
endeavour to reform the Greek, in such a manner, as to make it
correspondent to the present Hebrew, by putting *ωρια* or *ακουσ-
αα* instead of *σωμα*: it would be much to our satisfaction, in-
stead, if we could discover from what Hebrew words these tran-
slators have given us this version; Mr. Peirce's conjecture is,
that instead of *וְיָנִי* it was originally *וְיָנִי*. Here are no
greater changes of letters than we have seen in many other in-
stances: and the verb *כָּרַךְ* undoubtedly signifies to provide or
prepare, and might properly be rendered by *καταρτίζω*. See
2 Kings vi. 23.

Mr. Pilkington proceeds to intimate what a peculiar happiness
it is, that amongst all the passages which relate either to the
methods or means of salvation, or which are prophetic of what
the Messiah was to do, or to suffer for the attainment of that
great end, this is almost the only one that hath suffered any ma-
terial alteration; 'and in what manner this was delivered by the
prophet, the apostle, says he, hath informed us.'

We refer the judicious reader to a distinct examination of the
performance now before us, which we cannot but, in the ge-
neral, recommend as worthy of his perusal; though we are
sorry to observe, that so judicious and thoughtful a writer should,
in any respect, appear to be embarrassed by difficulties, which
are the mere effects of human hypotheses and systematic preju-
dice: for in the paraphrase which he hath formed, in order to
illustrate the original sentiments of the prophetic expression, he
hath adopted the modern phrases of 'full, perfect, and sufficient
atonement,' which are neither the doctrine nor the language of
the New Testament.

Discourses upon the following important Subjects: viz. I. The necessity and necessity of divine revelation: or the extent of natural and revealed religion. II. The great doctrine of the Trinity. III. The creed commonly called the creed of St. Athanasius. To which is added, A Discourse, with a Supplement, concerning the people called Methodists; adapted to persons of low capacity, especially those in country places. By Charles Umfreville, L. L. B. Vicar of Bradfield in Essex, and Aston in Suffolk. 8vo. 3s. 6d. frued. Dod.

THE reverend author of these discourses remarks in his preface, concerning the first subject of them, that though he has seen several excellent treatises about natural and revealed religion, yet he remembers no one that has reduced them to any regular order or method: proved what natural religion can, and what it cannot do; and shewn the superior excellence of revelation, upon every account. He observes also, that those who have said many and great things in praise of natural religion, are indebted, for their sublime sentiments, to a previous acquaintance with divine revelation: which may or may not be true, for ought that can be proved on either side; because the point is incapable of demonstration by experiment.

The author likewise complains, that of the many discourses on the Trinity, he never saw one *full and complete*: he blames them for attempting to define what is not to be defined; and therefore wishes they would forbear giving any explications of it. How Mr. Umfreville proposes to give a *full and complete* discourse on the Trinity, without entering into some essay toward an explanation of that mysterious doctrine, we shall only be able to conceive by inspecting the discourse itself.

In the first discourse our author allows, that natural reason may produce good arguments for the proof of the being of a God, and of his divine attributes; but that the proofs which divine revelation afford us concerning these points are much more superior and convincing: that it may likewise produce good arguments to prove a religious worship to be due to the Supreme Being, on the account of his perfections, the needs of mankind, and his gracious acts of compassion continually extended toward them; but what kind of worship Almighty God would be pleased with, natural reason, unassisted by revelation, could, by no means, point out and discover to the world. I think, proceeds he, I need not use many words to acquaint you, what pernicious mistakes the philosophers and writers of antient times committed about the nature of God and his divine worship. God they knew by the works of his creation,

but they worshipped him, not as God, for idolatry was the reigning crime of the nations; even the wisest and greatest of them, Socrates and Plato not excepted, fell into this dangerous error.

From this display then we are led to conclude, that a revelation immediately from heaven is the only and effectual means to illuminate us with the beams of truth, and secure us from the darkness of error. And yet, alas! such is the perverseness of human nature, even revelation itself has not always been found sufficient to answer this great end. This glorious privilege was exclusively claimed by the Jewish people; who not only boasted a law, delivered by the God of nature himself to the great founder of their nation; but enjoyed successively, from time to time, a communication with the divinity, in the persons of their high priests and prophets. Yet were they hardly, at any time, constant in the appointed worship of the God by whom they were delivered from Egyptian slavery, and who granted them such continual manifestations of his peculiar regard: but were always adopting the idolatrous worship of the neighbouring nations! not crediting the Deity upon the evidences of his power, so frequently and so signally employed in their favour; they must have a God always before their eyes, though it were but a block of stone, or a log of wood!

But, says Mr. Umfreville, 'Almighty God appointed sacrifices, ritual and external performances among the Jews, agreeable to the imperfect state they were in, and to train them up to a state of perfection. But when the fullness of time was come, when the Son of God came into the world, Almighty God appointed a different way of worship among christian people; a way of worship agreeable to that state of perfection they are in, not with carnal ordinances, which were only types and shadows of good things to come, but in a pure and spiritual manner, more suitable to the spiritual nature of Almighty God, and that which pleases him best.'—The fact, however, stands thus. The Jews either rejected the law, or corrupted it with the most extreme superstition: in which latter state our Saviour found them. Therefore they lost the benefit of their preparatory law, and rejected the Messiah; while his gospel was accepted by the Gentiles, for whom no such state of probation had been provided.

In the beginning of the 'Discourse concerning the mysterious doctrine of the ever blessed and glorious Trinity,' he acknowledges 'that this is a difficult subject to discourse upon, in relation to some people, who will not believe any doctrine but what they can understand or comprehend;' which is very likely to be the case: for there are some people so addicted to the use of their carnal reason, and so bigotted to the notion that God gave it
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jectors say, that our Saviour denies himself to be God by denying himself to be good, which is the proper title that belongs to God. Our blessed Saviour did not deny himself to be God, or tell the young man that he is not God; but he asks him the reason why he called him good, when he did not acknowledge him to be God; why he gave him that title that properly belongs to God, when he looked upon him very likely to be only a mere man? And therefore our blessed Saviour seems here to reprove this young man for giving him the title of good; which only belongs to God, when he did not confess him to be God; upon which account he did not act a right and consistent part. This being the only true meaning of this passage, there is nothing that seems to intimate that our Saviour disclaimed the title of God.

As another objection he produces the following text, where our Saviour says, *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* John xvii. 3. 'Our blessed Saviour here calls God his Father the only true God, in opposition to idols and false gods, gods improperly so called: he does not exclude himself from being God, but only the vanities of the heathen; and therefore this passage of scripture does not any ways invalidate our Saviour's divinity. There is a great difference in these expressions; the Father is the only true God, and the Father only is the true God: our Saviour here asserts that the Father is the only true God, in opposition to the false deities of the heathen; he doth not say that the Father only is the true God, which expressions would seem to exclude him from a share in the Deity; but the Father is the only true God, which by no means excludes him from it.'

His exposition of the word *begotten* deserves also to be attended to, as it throws great light upon the sense in which he uses it. 'When we speak of the word *begotten*, in relation to creatures, we understand what is said; we understand that one creature is generated or begotten by another in the ordinary way of generation, in the common and natural manner of production. But when we speak of the word *begotten*, in relation to the Son of God, who is an uncreated and infinite Being; we speak in an ineffable manner, not after the manner of created beings, not in the manner as we speak of men, but in a manner that cannot be conceived, understood, expressed, nor uttered.'

Reader! art thou satisfied? if not, then buy the book, and let thy curiosity have its fill.

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not to be expected in our age, unless those that sit at the helm, should be persuaded to think it a matter worthy their regard and consideration. 'After having thus, says he, shewn the emolument that would arise to the students of the law, as well as redound upon the laws themselves, by all our law books being rendered into our own language, it will be unnecessary to urge the utility the public will receive from the translation of this book, the great and undoubted authority thereof being too well known to need any recommendation.'

Here, unfortunately for his purpose, the translator seems to have proved too much. Instead of shewing the emolument that would arise from rendering all our law books into our own language, he has, in fact, demonstrated that such version, if of any, would be of little and precarious service: for, to use his own words, they who read them in the translation, 'without troubling themselves with the language of those ancient authors, may, perhaps, succeed there,' but yet must 'receive them at second hand,' instead of taking them 'from the fountain head.' Such are the inconsistencies which men are generally led into, when they argue with a view to some partial end. For our parts, we cannot discover any utility which will redound from translating the books in question. They are proper only for the study of those who are desirous of being radically acquainted with the common law: and such generally possess, or at least may quickly acquire, a competent knowledge of the French tongue, to read any of our books in that language. Perhaps too its not being so familiar to them as their own tongue, may, by commanding extraordinary attention, serve to imprint the matter more strongly in their memory.

In the succeeding pages, the translator tells us, 'There is another treatise written by our author in English, called Finch's Law; this, says he, I fancy, was published in the lifetime of the author himself, but is quite a different book from the present, and wrote upon a different plan; though, for the most part, the first book thereof, and here and there some few passages in the others (as must necessarily happen when they both flow from the same pen) correspond with what we meet with here.'

From this passage, the translator might induce us to believe that Finch's law was written by the author in English; whereas the fact is otherwise: as will appear from the preface to the translation of that work, published in the year 1636; and entitled, *Law: or, a Discourse thereof, &c.* The words of that preface are as follow.

'This book, being formerly published in the proper and genuine language, had, as it well deserved, good acceptance; the author and the work mutually adding to each other's esteem. And

herein the matter was no less profitable and ingenious: so that this only, of concerning the method) is without good is to improve it, *which was an* *this book*: yet it is not thereby made vulgar capacities; witness the very excluding all hope of *accrue* to lay: ther speaketh it at adventure, but is otherwise; whose same will affirm that he best knew how to fit and add.

From hence it is evident that the written by the author in English. In guage from the original, by a *third* translator has repeated this mistake which he thus addresses the reader printed off, a new edition of the *E* appeared, which, as it bears the same *were wrote by the same Author*, it the public, that these are not the translation of the original Finch's *L* though these do, for the most part, yet they differ very materially in the (this being much more full and every title, and especially in the for the law of the admiralty, and the *sp* does not) but also in the form and be distinguished, by comparing the each book.

Notwithstanding, however, the translation of Finch, and his translation of the materially in substance and plan, yet, we have been able to make between old English Finch's Law, of which there is a new edition, we cannot material difference, except in the of the first book are exactly the there the illustrations of the general rent. The second books likewise new general heads are the very same till ter, and then, though their order almost the same heads are to be found of nine chapters, in the second book sions great confusion. The *first* in criminal offences, are out of all order is, in the old English Finch, which for the third book. There is little titles to the chapters. The he

second book, for instance, close with *estates*, though in fact they are not treated of in that chapter, but in the third.

The third books indeed are different: the matters relating to offences against the crown, being in the old work arranged in the third book, whereas, in the new one, they are confusedly crowded into the second. The third book of the latter also treats of the courts, which, in the former, are better disposed of in the fourth. The third book of the new work likewise ends with the chapter concerning arbitrement and accord, which in the old one, with more order and regularity, closes the second: we must observe, however, that the substance of this chapter is the same in each, though in the former the style is more modern.

The fourth books are in truth entirely different. The heads of the third book of the new work being mostly treated of in the fourth of the old one; the matter in the fourth book of the former being scarcely mentioned in the latter. Our translator, however, does wrong to say, that the old English Finch does not treat of the spiritual law. It is true, it does not treat of it so copiously as the new work before us; nevertheless, it is handled, though sparingly, in the first chapter of the second book, under the title of *Corporations*. But if the former is not, in this respect, so copious as the latter, it gives a much more diffuse and accurate account of the several kinds of process; and likewise treats very fully of the art of pleading, with other particulars, which are not so much as touched upon in the new work.

Upon the whole, we are of opinion, that this translation might have been very well spared. The disposition of the matter in this work is extremely confused and irregular: and the plan of the old English Finch seems manifestly to have the preference. This, which our author allows to be later in point of time, is likewise superior in point of excellence. The plan is digested with great analytical skill; and the author has the honour of being the first who methodized the study of the law. A great deal of his matter, it is true, is become obsolete: nevertheless, it is a very proper book for young students to be acquainted with, both on account of its method and authority.

It would greatly facilitate the study of the law to young beginners, if some judicious hand would point out to them what is obsolete, and what not: though at the same time it must be observed, that they ought to make themselves acquainted even with the obsolete learning and the reasons of the successive alterations, otherwise they will have but an imperfect knowledge of the present system.

As this is a subject with which, perhaps, few of our readers will be entertained, it will not be expected, that we should support the comparison between the two books by quotations from both.

book. Nevertheless, for the satisfaction of the curious reader, we have given the following short extract from each, concerning the rules of law drawn from *OECONOMICA*, which shew the rights of husband and wife. From hence it will appear, that though the title of the new work is, in general, modernized, yet, in some instances, it is more obsolete and technical than the old one. Our translator, for example, has thought proper to retain, in some places, the French words *chuse for thing*; *hove for husband*, and *fine for wife*: whereas, the old work speaks English.

From the old Translation, page 40.

* *The husband and the wife are one person. And therefore*

* *The wife is of the same condition with her husband.*

* *Frank if he be free, denison if he be an Englishman, though she were a maid before or an alien borne.*

* 55. *They cannot sue one another, or make any grant one unto the other, or such like.*

* *If the woman marry with her obligor, the debt is extinct, and she shall never have action against the Co-obligor (if another were bound with him) because the suit against her husband, by inter-marriage was suspended. And therefore being a personal action, and suspended against one, it is discharged against both.*

* *So, if a feme sole baile goods to one, and marry with the baile.*

* *Likewise the husband cannot infeoff his wife, but upon a feoffment made unto her by a stranger, he may deliver seisin unto her by Letter of Attorney; for thereby himself giveth nothing.*

* 56. *Upon a joint purchase during the coverture, either of them taketh the whole.*

* *If the husband alien land &c. so given, she shall recover the whole, in a *Cui in vita* after his death, and the warranty of one of them or his ancestors, is a bar of the whole against them both.*

* *And if a feoffment be made to the husband and wife, and a third person; the third person taketh one moiety, and the husband and wife the other moiety.*

* *The husband is the woman's head: And therefore.*

* 58. *All she hath is her husband's.*

* *The personal things she hath are merely his; but real things, whether land, tenus, &c. or churchs real, and things*

in action he hath onely in her right: yet so, as of real chattels and things in action, he may dispose at his pleasure, and shall have the real chattels if he over-live. Of things in action, herself may dispose by will.'

From the new Translation, page 28.

' 63. *Husband and wife are one person. And therefore,*

' *The wife is of the same condition with her husband.*

' Free if he be free: denizen if her husband be an Englishman, altho' she was a nief before or an alien born.

' *They may not sue one another, nor make any grant to one another, &c.*

' If a woman obligee marry with her obligor, the debt is extinct, and she shall never have an action against a co-obligor (if another was bound with him) because the suit against her husband was suspended by the inter-marriage; and this being a personal action, and suspended against one, is discharged as to all. The same law if a feme sole deliver goods to one, and after marries with the bailee.

' Obligation upon condition to infeoffe a woman before such a day, and before the day the obligor takes her to wife, now the obligation is gone; for it is now become impossible by his own act. But a man may make a lease for years, with a remainder to his wife.

' *Upon a joint-purchase during the coverture, each taketh the whole.*

' Upon a joint-purchase during the coverture, and the baron alien, the feme shall have a *Cui in vita* of the whole; and the warranty of one of them, or his ancestors is a bar of the whole against both; and upon a scoffment to baron and feme, and a third person, the third person takes one moiety, and the baron and feme the other moiety.

' *The husband is the head of the wife; and therefore*

' *All that she hath, belongs to her husband.*

' That is to say, personal things absolutely; but things real, as lands, rents, &c. or chattles real and choses in action, only in her right; but yet things real and choses in action, he may dispose of at his pleasure, and he shall have the chattles real, if he survive; and the choses in action, the feme herself may dispose of by her last will.'

MONTHLY CATALOGUE,

For JUNE, 1759, continued.

MISCELLANEOUS.

Art. 26. *A Report from the Committee appointed to enquire into the original Standards of Weights and Measures in this kingdom, and to consider the laws relating thereto. With the proceedings of the House thereupon. Published by order of the House of Commons. Folio, 3s. 6d.—A second Ditto, price 1s. Whiston.*

IT would not only be superfluous, but an insult upon the understanding of the Reader, to argue concerning the propriety of uniform weights and measures, throughout a body of people, whose laws, customs, and language, unite them together.

This uniformity is enforced by Magna Charta; but unskilfulness, carelessness, and length of time, have suffered the standards to vary at different times and places, which variations have, in distant parts of the country, been confirmed by long usage; and not only so, but in some places where they had obtained, subsequent statutes relating to weights and measures, specified them as particular exceptions to the required conformity. This inconvenience has at length engaged the attention of the Legislature; and the House of Commons appointed a committee to examine into so nice, and at the same time so material a subject of enquiry. After this committee had delivered in their report, another was appointed to complete the inquiry; and the resolutions of both have received the sanction of the House.

It appeared, that there were three subjects of regulation; measures of length, measures of capacity, and weights.

‘ The first of these cannot be described in words, but by reference to some determined space, of which a model or standard is previously established.

‘ The second is capable of description, the first being ascertained; and therefore requires neither model nor pattern.

‘ The third not being derived from the first, is incapable of such description as the second; and therefore there must be models or specimens of every part and multiple required for use; of that weight which is fixed to be the standard.’

In the opinion of these committers, that erroneous measure called Wine-measure, and the weight termed Avoirdupois, should be abolished.

All measures of length are fixed, by their resolutions, to the standard yard, considered as the unit; with its proportional parts or multiples. All measures of the same denomination, ought to be of the same capacity.

The Gallon to contain 282 cubic inches; and all other measures to contain proportional parts or multiples of the said Gallon.

All measures of capacity not to be heaped, but stricken.

There ought to be but one standard of weight; and that to be the pound Troy, its proportional parts, and multiples.

The restriction relating to measures of capacity, directing that they should be stricken; renders it impossible to measure many commodities usually sold after that manner: as apples, potatoes, turneps, and the like: the quantity of which is more naturally discovered by weight. But common usage, and the appointment of the Legislature, having established the contrary method, the alteration is submitted to their determination.

A Table is calculated and inserted in the second report, wherein the several weights of Avoirdupois are translated into Troy weight, the intended standard; to facilitate dealings when the regulation takes place.

Art. 27. Tables of Weights and Prices on a new Plan; by which the value of any quantity of goods, sold by Avoirdupois weight, from a single pound to five tons, and from two shillings to ten pounds, ten shillings per hundred, may be known without the labour of multiplying or dividing. Particularly useful to dealers in hops, wool, hay, cheese, grocery, and other commodities. By J. Elmer, of Faruham, Sarry. 2s. 6d. Newbery.

It happens unluckily for this book, that the Parliament has acknowledged a resolution to abolish the weight known by the denomination of Avoirdupois, and establish universally that called Troy; to which all dealings must be accommodated. Vid. the preceding article.

Art. 28. Epistolary Correspondence made familiar and pleasant. Containing sixty letters in the English and French languages, on such subjects and occasions which young gentlemen and ladies require to write on, through the course of their education: being proper precedents for them to copy after, in order to instruct them early, not only in an easy, genteel, and polite manner of expressing their thoughts; but also to cultivate their minds with the principles of virtue, morality, and every filial and social duty.—The original English letters by John Gignoux, author of the Child's best Instructor in spelling and reading. The French Translations by Mr. Bellie, master of the ladies French boarding-school, in Cheney walk, Chelsea. To which is annexed, A compendious treatise of the first five common rules in arithmetic, and the rule of three; wherein all possible contractions are laid down in a concise and easy manner. 12mo. 2s. 6d. Dilly.

A useful book for children.

Art. 29.

Art. 29. *The Principles of Gardening explained to all capacities; including the newest improvements. By T. Perfect, Gardener, Inventor of the new Chinese Parterres.* 8vo. 1s. Baldwin.

Contains only general instructions, for those who are totally ignorant of the gardener's art. What Mr. Perfect is, or whether such a person exists, is well known, we apprehend, to Dr. H—; who (as we may reasonably presume, from the universality of his writings) knows every thing.

Art. 30. *A Refutation of the Charge brought against Admiral Knowles, in a late pamphlet, entitled, 'The Conduct and Treatment of John Crookshanks, Esq; &c.* 8vo. 6d. Millar.

The charge brought by Capt. Crookshanks against Admiral Knowles was, that he had acted *oppositely* towards the captain, and *partially*, in the affair of his prosecution. See Review for January last, p. 87. The admiral totally denies; but that he has altogether refused it, remains still a matter of doubt with us: let the Reader, who has curiosity enough to enquire further into the merits of this case, satisfy himself by consulting the pamphlet.

Art. 31. *The Reply of John Crookshanks, Esq; to a pamphlet lately set forth by Admiral Knowles, &c.* 8vo. 6d. Cooper.

In this Reply Mr. Crookshanks endeavours to support his former charge against the Admiral, by further proofs; and here he also takes occasion to put his antagonist in mind of that part of his own past conduct, which likewise subjected Mr. Knowles to the censure of a court-martial.

Art. 32. *The Twentieth Epistle of Horace to his Book, modernized †, by the Author of Female Conduct, and applied to his own book, &c.* 8vo. 6d. Owen.

In our Review for February last, p. 135, our Readers were presented with an account of a poem written by one Mr. Marriott, entitled *Female Conduct*. This book, not being praised, as its Author thinks it ought to have been; but, on the contrary, censured, which the Author is firmly persuaded it ought not to have been;—the said Author has now taken his revenge upon his critics, by abusing them heartily: to which end he has called in the assistance of Horace and Virgil, who have luckily furnished him with the names of Bavius and Marcius; and they, he insists upon it, were the very same sort of people with those who have found fault with the *Female Conduct*. If this be the opinion of the public in general, as well as of Mr. Marriott in particular, it will not become us to controvert it. One thing yet, however, remains for Mr. Marriott to do; and that is, to shew how nearly the merit of his productions approaches to that of the writings of Virgil and Horace.

† If our Readers do not understand this title-page, it is not our fault, but the Author's.

MEDICAL.

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Art. 33. *A Sep in the Pan for a Physical Critic.* By a Halter-maker. 8vo. 6d. Reeve.

Mr. Read, the rope-maker, and Author of a droll theatrical piece entitled, *Madrigal and Trulletta*, (see Review, vol. XIX. p. 303) has here, in a merry manner, put in execution the *lex talionis* on a certain critic, who, as Mr. Read conceives, had injudiciously represented his performance above mentioned. Our Halter-manufacturer is really a pleasant fellow, and a genius in his way.

POLITICAL.

Art. 34. *The Merchant's Advocate: or, an Enquiry whether the Merchants are not intitled to a discount of five per cent. upon the payment of the subsidy of five per cent given to the King by the act of parliament made in the year 1747. Which discount the Merchants have never received from the said year 1747 to the present time? Addressed to the Merchants of Great Britain.* 8vo. 6d. Cooper.

As those who are interested in an affair of this sort, and need any information upon the subject, will hardly fail of purchasing this little tract, it is unnecessary for us to add any thing to the particulars set forth in the above copy of its title-page.

MEDICAL.

Art. 35. *The Seaman's Preservation: or, Safety in Shipwreck. To which are added, admonitions and precepts, to prevent, by various and easy methods, the diseases incident to seafaring people.* By J. Wilkinton, M. B. Coll. Sap. Pisan. and F. A. S. 8vo. 1s. 6d. Osborn.

We imagine this is not the first time that Mr. J. Wilkinton, M. B. Coll Sap. Pisan. & F. A. S. has dedicated his labours to the service of the public. The pompous peculiarity of his language brought to remembrance some pamphlets relating to the adulteration of bread, intitled, *Poison detected*, &c. by my friend, "Physician"; *Syboroc* †, and *A final Warning to the Public*, &c. ‡; the two last subscribed Peter Markham, M. D. which are evidently all by the same hand. But which, or whether the former or the latter of these names belong to the author, is neither clear nor material. Certain learned unknown writers have lately arisen, whose performances being chilled by the contempt of the public, generally die in their chrysalis or aurelian state; but if any of them happen to be warmed by a little transitory sunshine, they strait uncase, and—behold the buxom butterfly appears.

My Friend and *Dr. Markham*, having warned us against poison on land; Mr. Wilkinton now proposes to save us from the dangers of shipwreck by sea. The purpose is certainly laudable; and praise is due to the author, whether successful or not, who aims at doing good.

• Review, Vol. XVII. p. 564. † Vol. XVIII. p. 493. ‡ Ibid. This

This important purpose Mr. Wilkinson proposes to of a canvas waistcoat, without sleeves, lined with cork the waistcoat to be lined with four pieces of sound cork the fore and hind-quarters of the waistcoat: these, he accommodated to the figure of the body by the belt if it is thought needful, each piece may be subdivided into parts as the wearer chooses, crossways. This is to be by cork buttons; and he affirms it altogether sufficient for safety from sinking, upon any disaster happening to the vessel.

He recommends a supply of these waistcoats for every company, as fifty men may be accommodated with them in ten pounds: sandals of the same materials he would also add on the feet. For further particulars we refer to the paper, and we wish the author's uncouth expression may be to thinking well, and writing well, are not always connected.

We have mentioned his peculiarity of style, not to readers against him, but for his own advantage in any situation*. As to his invention, he seems, indeed, very tenacious and appears apprehensive of the attacks of critics, and the effects of envy. He therefore, in his introduction, intrenches himself against their approaches, which, however, he dares, by the first hostilities, and attacking his pre-supposed antagonists with much petulance and waspishness. This arises from his being too sanguine in the contemplation of his own contrivance: if the cork jacket may save a man from drowning, he would men wear it for armour in time of action. But though it is a pistol-bullet at some distance, yet pistol bullets are the fewest, and least dangerous of those used at sea; and it is to our tars would not be much improved in their agility, when in cork-boddice of an inch thick; in which habillement it is possibly find themselves as embarrassed, as was Sancho in at the tumult in his government.

Cork jackets are also to assist in curing seamen of the scurvy who can swim, says he, do not care to venture in the sea at a distance from land, for fear of sharks and other accidents: but in a cork jacket a man would be in *no danger*; his body is, in a great measure (which surely implies some danger) defended against the ravenous fishes. True; he may prove but tough chewing when they come at his body; but it is possible they may first bite off a leg or an arm, after which, the body, though so effectually defended, would be but in an indifferent plight.—But thus it is, when so captivated with their own reveries. Mr. Wilkinson's scheme

* He owns his language to be inaccurate, through "precipitancy," and declares of universal benevolence, which actuates a public spirit to quicken the public to despatch typographical critics, who may censure the imperfections exposed by a rapidity of virtue, and fervour of public attention. But though he affects to despise typographical critics, who may censure the imperfections exposed by a rapidity of virtue, and fervour of public attention, shall venture to affirm the faults in his style to be owing to too much care of technical writing; which will much sooner excite that ridicule which is so justly apprehensive, than gain him that applause he endeavours to anticipate.

have appeared to as much advantage, had he proposed it with more modesty. There is a respect due to the public, in any address to them, which the greatest merit in an author is no exemption from paying: nor is it to be expected they will accept any thing cordially, which is offered to them insolently.

The medical precepts at the end seem to us, who are no mariners, to be good directions to seamen in general; and proper to be observed as far as may be found practicable.

Art. 36. Some Reasons given against an Opinion, that a Person infected with the Small-pox may be cured by antidote, without incurring the distemper. With an attempt to explain the manner of the propagation and eruption of the small-pox from the practice of inoculation; and why this distemper, taken by common infection, in the natural way, proves so much more fatal than that which is given by inoculation. By Thomas Frewen, M. D. 8vo. 1s. Wilkie.

This little performance seems to us rather intended to publish the author's title, and introduce it, by a dedication, to the Royal Society, than calculated for any general utility in physic, or in the treatment of the small-pox. For as the opinion which the first part of this pamphlet opposes, was rather a suggestion of the great Boerhaave's, than a tenet to which he formally adhered; and as it has never appeared that he thought fit to hazard the practice of his supposed antidote himself, nor that he effectually persuaded any one else to hazard it, there seems to have been no solid reason for Dr. Thomas Frewen's combating the suggestion so long after Boerhaave's death; unless he has seen or made some trials of such a medicine, or suspects Sexton's powder to be such a bland and yet powerful combination of mercury and antimony, as that great physician imagined might prove an adequate specific or antidote against the variolous poison, when and however imbibed.

Dr. Frewen's doubt, whether the small-pox ought to be prevented, even though an effectual antidote was discovered against it, evidently implies a doubt, whether we ought to save the one in seven, or rather the two in thirteen, which the natural small-pox, on a medium, has been reckoned to kill. And this doubt, he avows, p. 11. from a supposition, that the antidote might possibly do more hurt than good, as he seems to agree with Dr. Gilchrist, that the small-pox might be intended by nature for a drain to clear the constitution of some gross humours, which, if not carried off this way, would bring on other diseases. This opinion, it seems, Dr. Gilchrist supported by observing, 'that those children, who had had the small-pox by inoculation, in Scotland, were uncommonly healthy.' But it is easy to infer, that if they were healthy, in consequence of the humours discharged by inoculation, from which the pustules are very generally fewer, and the suppuration consequently less, (not to insist on the frequent withering, of many pustules by inoculation) than from accidental infection, this would naturally lead us to prefer it to inoculation, which certainly cannot be the intention of Mr. T. Frewen.

author of the *Theory and Practice of Inoculation*, and probably was not Dr. Gilchrist's, though the conclusion, from such premises, is clearly deducible and obvious: especially as Dr. Frewen says, p. 14. 'And we have several times remarked where it (the matter) has been applied by inoculation, that if it had not been for its immediate action on a solid part, it would have proved insufficient even to shew the characteristic marks of the small-pox.' On this acknowledgment, how can inoculation be salutary with respect to the prevention of other diseases? Or further, might not the antidote preventing the small-pox, operate also to the prevention of diseases depending on the same humours which nourish it; whether it preserved the subject by an entire expulsion, or a total alteration, of them?

As Dr. Frewen says, p. 20. 'he is persuaded there never was any one proof of the contagion being wholly carried off that way, *i. e.* by spontaneous hæmorrhages, without some eruption of the pustules, we shall only oppose, to his opinion in this respect, that of Dr. Fuller, who tells us, that a student at Oxford, during an epidemical small-pox, had, together with a pain of the back, head, and a delirium, an eruption of many pustules, which the physicians pronounced to be the small-pox: but all which symptoms and pustules totally disappeared on a spontaneous hæmorrhage of about two pounds from the nose, the patient quickly recovering, and for thirty years after never shunning nor receiving the small-pox. Now as Dr. Frewen, p. 21 terms to make suppuration as indispensably necessary as eruption, and as there was not the least suppuration in this case, we submit the dissenting sentiments of these gentlemen to the judgment of our readers. Undoubtedly, the case mentioned by Dr. Fuller was a very rare one, yet merits our attention from his extraordinary probity.

Our author seems a little too hardy, in asserting, p. 21. 22. 'that all mankind (without excepting any one) are alike liable to the small-pox'—repeated experience having shewn us subjects incapable of receiving it, even on repeated inoculations; and not a few being known to attain to considerable ages, within the bills of mortality, who have never been affected by the contagion at all: though it is not clear that they might not be within the contact of it, but rather probable that they must. Every table, containing the state and event of many persons inoculated, has a column appropriated to the number on whom the operation had no effect; and some have another, specifying the number supposed to have had an imperfect small-pox. In fact, Dr. Frewen acknowledges, p. 37. (besides what we have already cited, from p. 14.) 'that he had inoculated several persons who had no pustular eruption, and who did not take an infection afterwards from their bed-fellows when naturally infected.' This, one would imagine, amounted to a conviction, that all mankind are not alike liable to the small-pox, and even that a few are not liable to it at all. For as to 'the artificial carbuncles (as he calls the inoculation, &c.) being capable of extricating the first principles of this contagion from the human nature, this really seems to be *per se falsum*; since it is much easier to conceive and admit, that such carbuncles were void of those miasmatic or connate principles: and to prove that the carbuncles had contained

them, it ought to have suppurated, or have discharged some humour, and such humour ought to have communicated the small-pox to another person. After some other equally inconclusive arguments on this topic of a variolous antidote, our author concludes pretty triumphantly thus, p. 2.—‘Most certain, therefore, it is, that no discovery of this kind, so seemingly repugnant to the laws of nature, can ever be ascribed to human invention.’ Most certain, however, it is, that a due regard to the medical character of Boerhaave might have softened a little of this dogmatical assertion. As a physiologist, he seemed very consistent in suggesting, from analogy, and his contemplation of the laws of nature, the possibility of a specific against this contagion; though, as a cautious and conscientious physician, he wholly abstain’d, for any thing we know to the contrary, from directly opposing the general process of nature, in her conduct of this disease. But perhaps, some glory was expected from the mere endeavour to refute an opinion, or problem, which he only modestly and benevolently proposed.

An attempt to explain the manner of the propagation and eruption of the small-pox from inoculation, &c. is added to the former part of this pamphlet, and seems equally useless and unnecessary to the republic of medicine in these dominions. It contains very little new, only repeating, in the doctor’s own language, part of what had been already published. All that is singular in it seems to be our author’s renouncing his former opinion of the benefit of more incisions than one, for the purpose of exciting a double discharge. This he now condemns, saying, p. 33. ‘that the more these carbuncles are, the more likely they will be to increase the *μασμα*, or the contagious infection of the blood and spirits; for which reason he has given it up.’ Now, besides that many hundred, if not many thousand, experiments, have evinced the entire probability of two incisions giving no higher symptoms, nor greater eruption, than one, whence Dr. Frewen has manifestly asserted the *non causa pro causa*; is it not evident that the quantity of infected thread, usually assigned to one incision, may be inserted into two; and thus a greater discharge be obtained, without the addition of a single atom of contagion? It is, indeed, something odd this expedient should not have presented itself to our author, the moment he had started an objection to two incisions. If he has experienced any later ill effect in any subject where two incisions had been made, it was, in all physical probability, owing to the constitution of his patient, (as we suppose his proper preparation and treatment of him, in all respects) and by no means to a second incision.

RELIGIOUS and CONTROVERSIAL.

Att. 37. *Academica: part the first, containing several discourses on the certainty, distinction, and connection of natural and revealed Religion.* By James Tunstall, D. D. Vicar of Rochdale, in Lancashire. 8vo. 2s. Rivington.

The pieces we have here under the title of *Academica*, are these following—*Censio ad C. etum habita in templo beatæ Mariæ in And-*
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Art. 41. *Ediff*
Lord's Prayer
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are Treasury
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1. *The Case of incen*
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week, 1755 By Ja
8vo. 6 d. Whiston.

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nation of the Rev. M
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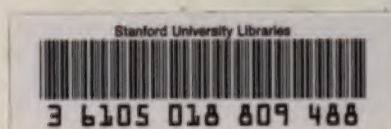








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